

The Role of the Theological Faculty in the Universities
of North America and Europe, 1957-58
by John E. McCaw

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Acknowledgments

This survey took place almost a half-century ago and the main reason that this account was eventually completed was the encouragement and persuasive powers of my wife, Maxine. She not only insisted that the report which I had begun and then let other interests distract me leaving it partially completed be finished but also she typed my dictation directly into the computer. She encouraged me to include tales of my travels and encounters with many persons and make the results more than a "bare bones" report. The tedious task of reading proof and checking format she also performed with great concern. It can be said without reservation this report would not exist without her motivation.

I am also grateful to a friend and colleague, Betty Grandquist, who has had a long and distinguished career in Elder Affairs for the State of Iowa for her willingness to read the copy and make many important comments.

Most of all I want to thank the many university students and campus leaders, professors and administrators, clergy and church officials, civic and political leaders, who gave their time to answer my questions as well as host and guide me across two continents in my quest.

Preface

This report on the survey of "The Role of the Theological Faculty in the Universities of North America and Europe 1957-58," as informal and unscientific as it was, may still serve as a benchmark for a contemporary study of that "Role" nearly a half-century later. Each institution studied may look at itself and see what has happened. Denominations may also see whether the university setting for at least part of ministerial training is pertinent. The difference between the study of religions and the training of clergy within a specific confession may be noticed in the contrast between yesterday and today. Now, such a study could be conducted electronically and would not require much, if any, travel.

I should note that the study was particularly weak in the fact that there were no Baptist universities included and little of North American Lutheran higher education. Yesterday, there were no Pentecostal, Evangelical, or "religious right" universities that came to my attention. Today, there would be such. Are they beginning to distinguish between the academic study of religions and confessional instruction as well as pastoral formation?

My own university was Drake University in Des Moines, Iowa, which was not included in the study. It was founded and run essentially by clergy of the founding denomination. From Drake graduates came missionaries who spread advanced agricultural methods, medical service, translation of Scriptures and education throughout the world. From its portals came professors and administrators of higher education, leaders in interdenominational organizations such as the International Council of Religious Education, the Federal Council of Churches, the National Council and World Councils of Churches, International Missionary Councils, and leaders of suffrage, peace, race, temperance, labor, migrant and many, many other "good cause" movements. Religious journalism was a great tradition. A Drake graduate founded the Christian Century which became the leading interdenominational journal.

Today Drake no longer has a Divinity School or a department of religion. Like all private schools divorced from their founding tradition, it must depend upon government and private foundation grants and contributions from secular sources, plus high tuitions. The role of a theological faculty in non-existent nor is the scientific study of religions an area that would breed income the way the professional schools do.

This report can also be mined for anecdotes which tell of the personal lives and interests of many who at one time were well known theologians as well as persons in other fields, few of whom yet survive. 1957-58 was also a time when decisions being made still ricochet into the present. As I studied my notes I amazed myself at some of the almost predictive observations I was led to make after visiting with persons who shared unusual and inclusive information.

The Role of the Theological Faculty in the Universities of North America and Europe, 1957-58

I was fortunate to be in the first group to receive a grant administered by the American Association of Theological Schools from the Sealantic Fund of the Rockefeller Foundation. This grant along with a grant from Drake University, plus some borrowing enabled me to undertake a study of the role of theological faculties in universities of North America and Europe during the academic year, 1957-58. The first phase was in North America conducted during the late summer and fall. The second phase was in Europe during the following winter, spring, and summer. My family went with me to Europe and made their home in Tannay, a little village not far from Geneva, Switzerland. The family consisted of Janine who had her second birthday the day we landed in France as well as a case of measles; Maxhn, seven; Milva, ten; and Clayle, twelve. How we got to Europe, family activities and adventures are described fully in Maxine's beautifully written diary to which I would direct you. There also is an article which was published in the Christian Century Magazine, entitled "The Role of the Theological Faculty in the Universities of North America and Europe," which summarizes some of the findings of the study. I will attempt in the following to describe the study and to give an account of my pilgrim's progress over North America and Europe. As a side concern I was interested in how Church History was taught in the various universities I visited, since this was my field of teaching.

The calendar for the "Study" was as follows:

1. May 1 - July 30, 1957: Preparation including reading and extensive correspondence.
2. August 30 - November 30, 1957: North American visitation.
3. December 1 - July 30, 1958: European visitation including travel.
4. August 1 - September 1, 1958: Study and correspondence.

I attended several meetings which gave me contact with professors and students of many universities. In some of the conferences I spoke or participated. The meetings were as follows:

1. Lutheran Pastor's Conference, Augustana Seminary, Rock Island, IL.
2. World Conference of Lutheran Theological Professors, St. Paul, MN
3. The Triennial Conference of the Inter-Seminary Movement, Oberlin, OH
4. Conference of Professors of Ecumenics, Oberlin, Ohio.
5. The North American Conference on Faith and Order, Oberlin, Ohio.
6. The Regional Study Conference of the American Association of Theological Schools, Drake University, Des Moines, Iowa.
7. The Conference of British Theologians on "Theology in the University," Cambridge University, Cambridge, England.

Through these conferences I was able to interview students, pastors, and professors from many universities and countries. I was also given access to library sources and excellent files including those of the Carnegie study on ministerial education conducted by Niebuhr, Williams, and Gustafson. The method I used for the study was visitation of universities and interviews with persons from a cross-section of university life such as professors in theology, the humanities, science, law, medicine, as well as students, graduates, and administrators of the university.

In North America I visited Yale, Harvard, Boston, and Columbia Universities and associated seminaries; Teachers College and Union Theological

Seminary in New York City; Princeton University and Theological Seminary in Princeton, New Jersey; McGill University and related theological faculties in Montreal; the University of Toronto and related theological faculties; Texas Christian, Southern Methodist and Northwestern Universities and their related seminaries; the University of Chicago and the Federated Theological Faculty.

In Europe, I visited the Universities of Basel, Geneva, and Zurich in Switzerland; the Universities of Bonn, Goettingen, Hamburg, Heidelberg, and Tübingen including the Praediger Seminar in Germany. In Berlin, east and west, I met with members of the faculties of Humboldt, Free, and Technical Universities, as well as the Kirchliche Hochschule. I met faculty members of the University of Copenhagen in Denmark and the University of Lund in Sweden. In Prague, Czechoslovakia I met with the Comenius Theological Faculty and the John Huss Theological Faculty and members of the St. Charles University faculty. In the Netherlands I visited the Universities of Amsterdam, Leyden, and Utrecht, as well as the Praediger Seminar in Driebergen. In Italy I visited the University of Siena and in Rome my contacts included persons of the Waldensian Theological Faculty, the Benedictine Seminary, the Collegium Germanicum, the Gregorian University and Pontifical Institutes, and the State University. In France I visited the Sorbonne and the Faculte Libre Theologie Protestante in Paris, The University and Faculte de Theologie Protestante in Montpellier and the University of Strasbourg including both the Catholic and Protestant faculties. In Great Britain my visits included Birmingham, Cambridge, Durham, Edinburgh, and Oxford Universities. I also visited the University of London, King's College and University College in London. In Birmingham I also visited the Selly Oaks Colleges.

Wherever I went I was cordially received and obtained excellent cooperation. Many voiced appreciation for my visit, expressing the feeling that it had helped them to think through their own situations. Among the agencies giving assistance to me were the American Association of Theological Schools, the National Council of Churches, the United Christian Missionary Society and other agencies of the Disciples of Christ, the National Lutheran Council, the World Council of Churches, the World Student Christian Federation, the University Teachers Group of the Christian Frontiers Movement in Great Britain, several national Student Christian Movements, the United States State Department, student and educational bureaus of various nations as well as many friends and individuals who gave counsel and opened doors. The whole experience was a testimonial to the hunger of mankind that, in this moment in history, the more tangible disciplines such as science and technology and the more idealistic and humanitarian disciplines such as theology and philosophy march together not only to enable mankind to seek and behold the whole of truth, but also to establish the citizen of tomorrow capable of controlling the elements of the universe and even more capable of controlling and living with himself.

North American Study

On Monday September 26, 1957 I left Des Moines to begin my pilgrimage to the universities of North America and Europe, I drove directly to Oberlin, Ohio where I attended three conferences held at Oberlin College. Visits with Walter Horton and Leonard Stidley helped me to understand the role of the theological faculty in the life of Oberlin. From its beginnings, the theological faculty was not only the tail that wagged the dog; it was the dog. By modern times it was becoming a bobbed tail, soon to become non-existent. From the earliest days Oberlin had its orientation toward the human situation, best expressed in its participation in the "underground railroad" as a direct inheritance from the Cincinnati Lane Seminary. The Congregational Church, now the United Church of Christ, losing its frontier evangelical zeal and succumbing to the difficulty of maintaining its institutions with their growing bureaucracies closed Oberlin School of Theology. Yale Divinity School and Chicago Theological Seminary would be able to take up any slack. At the time of my visit it was already apparent

that Oberlin College could get along without the theological faculty. However the attendance at the conferences gave me many contacts with faculty and students from other institutions of higher education.

Yale University
New Haven, Connecticut

I left Oberlin late September tenth for Columbus, Ohio and my brother's home. I spent a restful period leaving early the thirteenth for New Haven, Connecticut and Yale University. I stayed in the guest house of the Divinity School, arriving just at the start of the fall semester. In spite of the rush of opening I was well received and had many interviews. Before going to the individual interviews I would sum up what Yale seemed to be saying about the role of its theological faculty and what I found seemed to be the feeling at all universities where there was a vital theological faculty.

The theological faculty in the university makes possible an irenic, philosophical and sociological study of the churches and at the same time helps them to serve society's religious needs. This faculty can be the unifying as well as the prophetic voice to the university community and its curricular and extra-curricular facets. The university would be wanting in depth if pertinent theologizing were not heard. The theological faculty can help the university authenticate its mission by maintaining a universal perspective resisting narrow sectarianism and nationalism.

Seymour Smith, who was attached to the religion department within the College, discussed the teaching of religion courses principally to undergraduates. He felt that there was good exchange between the various faculties with the possible exception of the medical faculty, although there was increasing discussion about medical ethics. It was difficult to get much exchange between the graduate students up on the "hill" and the undergraduates "downtown." The theological faculty was well received throughout the university and some were teaching in other departments as well as serving as fellows in the colleges. The university and particularly the Divinity School maintained a good and continuing relationship with its founding constituency, the Congregational Churches. However, Smith saw a shift to a completely secular attitude as university students prepared for their careers.

Liston Pope, dean of the Yale Divinity School, echoed the sentiments of Smith. He discussed in detail the administrative and financial management of the School. He pointed out that when the School built its new campus up on the hill it lost much of its contact with the colleges. He, however, was deliberately moving throughout the university. The Divinity School has a close relationship with the Fine Arts and the faculty is teaching courses in the College, the Graduate School and serving as fellows, thus giving ample opportunity for cross-pollination.

Parenthetically, I became aware of a phenomenon at Yale Divinity School which was becoming apparent at other American seminaries which was the increasing use of alcoholic beverages at social functions and privately. It seemed to begin with wine, no doubt because of the association with clergy and educators from Europe through the ecumenical movement. Unfortunately, some found they personally could not handle such use. Another aspect was the use of tobacco. The theological seminaries and the universities were the last places to develop any conscience on such use. It remained for the medical world to speak out against the use of tobacco, perhaps because so many doctors became addicted in the university. The main-line churches speak out loudly about empty stomachs throughout the world but are almost silent about the use of alcohol and tobacco. Such silence mitigates their ability to say anything significant about the use of other drugs. I noticed particularly in America on the part of the younger theological faculty in contrast with the older faculty a much less

pietistic attitude and sense of reverence. One way this was expressed was in the use of profanity. The mark of religious emancipation was to be able to say, "damn" and "hell." Soon it was to be expressed in a widening of sexual preference and lifestyle. The rationale seemed to be that such was more authentic and less hypocritical.

Latourette, Nelson, Ferm, Morris, Gustafson, Carr, Hardt, Holden, Alstrom and Calhoun all held that the theological faculty had to take the initiative to break through into the broader aspects of the University. They also had to win their way by the quality of their own scholarship. There was also much opportunity for social and professional association across the departments of the university. While moving the Divinity School up on the hill with its own cloister geographically isolated the School and created a distance which had to be bridged, there was some advantage in that graduates of Yale College did not feel they had to go to another seminary because they felt they already knew the theological faculty. Nelson was more negative about any Christian influence of the Seminary on the broader university. He held that such influence came from professing Christians in other departments of the university. All felt that to close either the Divinity School or the University would change the basic nature of each institution. There was no domination of a particular view within the university such as Marxism, Freudism, Secularism, or Positivism, although older faculty did not feel the Yale community was as homogeneous as it once was. It was also agreed that the role the Divinity School had played through its missionaries in anthropology and the study of other religions and cultures was being taken over by the Graduate Division of the University making for a more detached and scientific approach to such areas.

Richard Niebuhr, who collaborated on a recent study of ministerial training in America, agreed with the above but held that the Divinity School should not be the religious center of the university or see to it that Yale be Christian. Rather it was just another division doing the special task of training a Protestant ministry. He, however, did not have a problem with a Catholic and a Jewish chair in the Divinity School. The question then comes, "Where would a Muslim or a Buddhist chair go?" Niebuhr held that the real influence of the theological faculty should be through individuals participating in inter-departmental and inter-professional activities. He did agree that some of these activities should be structured within the university organization.

Sydney Lovett, the soon-to-retire chaplain of the University's Dwight Chapel, when asked to consider the effect of the closing of the Divinity School said that the University would lose the oldest and most distinguished graduate school, the brightest jewel in the Yale crown. Such an act would be interpreted as a repudiation of its roots by an historic Christian university and would be going against its charter. He felt that there was much cross-fertilization in the university between the schools and that some of the theological faculty were to be found in other assignments throughout the university. The Divinity School students also are to be found acting as counselors in the halls, as coaches in intramurals, and doing field work in religious organizations on campus. Prophetic influence was accomplished informally through the influence of the faculty and administration of the Divinity School on committees, preaching in chapel, or in discussion and study groups. There still was a residing suspicion that academic progress for theological students was easier than for students in other parts of the university. He felt that Yale, having maintained its Church connection, was much better off than Harvard which had allowed its connection to erode.

Dean Rostow of the Law School held that the theological faculty was quite active and influential in other parts of the university. Such influence depended on the quality of the faculty. He said that faculties are encouraged to enter into inter-disciplinary programs such as economics and political science, medicine and law, ethics and any profession. He felt that the Yale law student

leaves with a definite sense of "mission." One very important avenue for a faculty to have influence is through the writing of scholarly articles crossing into other fields. He appreciated the "congregational" quality of the university in that the administrators were selected by the faculties and the deans had a five-year term. A weakness is that a weak faculty might be tempted to select weak administrators.

I did have several discussions with groups of Divinity students. They felt that most of the students did not take advantage of the wider university, such as taking courses in other departments of the university and participating in the wider cultural activities. They discussed a recent happening where the Divinity faculty voted not to invite Billy Graham to speak but the undergraduate campus organizations did invite him to speak, thus showing a two-way street of influence giving the Divinity students a chance to hear Graham. It should be pointed out that one of the leading figures in the invitation was Kenneth Scott Latourette, a Divinity professor who was also a fellow in one of the undergraduate halls. One of the students with whom I visited became President of Texas Christian University.

There was, is, and no doubt will be a role for the theological faculty at Yale, However, it will be effective at any one time according to the quality and vitality of the Divinity faculty.

Harvard University
Cambridge, Massachusetts

By the time of the early fifties the situation for the theological faculty at Harvard University was not good; diminished resources, attrition of the faculty, administrative indifference, if not antagonism, to any role for the theological faculty and an emphasis on the scientific and the secular contributed to de-emphasis on the role of religion in the university and ministerial education. The latter was the central reason for the establishment of Harvard by the colonists. The remaining faculty of the Divinity School, soon to retire, were distinguished and highly respected persons. However, there was little sense of "school." The student body, small and individualistic, was mainly interested in graduate studies and not in the ministry. President Conant was regarded as a "cold fish" and hard to consult with on issues requiring empathy.

I arrived at Harvard September twenty-third for a three day visit early in the presidency of Nathan M. Pusey who previously had been president of Lawrence college. Douglas Horton, who had succeeded Willard Sperry as dean of the Divinity School, reserved quarters for me in the Faculty Club. Before Pusey came, some alumni of the university and students of the Divinity School increasingly expressed concern for both the lack of an adequate religious orientation in the university and the lack of an adequate ministerial training program. A special commission was appointed which reported back to the Board of Overseers confirming the inadequacies of the situation. This was against the backdrop of a national as well as a local concern about the increase in secular ideologies including Marxism. There was also concern about the decline of moral standards and the failure to enable young people, particularly college students, to cope with the eternal problems of the meaning of life and one's relation to the universe. There was concern that virtue had been reduced to an understanding that a good end justified any means whether for social justice, scientific progress, financial profit, or political expediency.

The Harvard Corporation appointed a special committee chaired by John Lord O'Brian, a Roman Catholic, to make plans to correct the situation. Pusey was selected as a person of deep Christian convictions with a track record not only excellent in academia but also in religious circles. He was brought to "redeem" the institution. His first task was to launch a financial campaign

which would put the Divinity School back on its feet. The Corporation promised one million dollars from the undesignated endowment of the university to be matched by five million to be raised in a campaign. The ultimate result was a total of seven million which enabled an annual budget of nearly a half million for the Divinity School. Pusey called a successful congregational minister and a leading Latin scholar, Douglas Horton, to be dean and re-establish the faculty and student body of the Divinity School. He also made two other appointments which were very controversial. He appointed George Buttrick as chaplain and preacher for the Chapel and gave him rank as professor of English. He appointed Paul Tillich as University Professor and gave him a position in the Philosophy Department. Both also had appointments on the Divinity School faculty. Both were persons of high ego. When Buttrick retired he was asked what he would do. His reply was said to have been that he would write the story of his life and he would entitle it, "Humility and How I Attained It." Tillich's libido, according to his widow, enabled him to appreciate more than the academic qualities of some of his female students. The controversial nature of their appointments had nothing to do with their personalities. It was the manner of their appointments. Pusey had usurped the "sacred" prerogatives of the department in initiating and recommending appointments. In the case of the Philosophy Department such a policy had resulted in the perpetuation of a limited approach to the field and a focus on linguistic analysis and logical positivism. Classical philosophy was hardly taught. Imagine the furor created by the placing of an existentialist given to describing reality in poetic word pictures in the midst of such a fortified citadel.

My discussions with President Pusey were candid and helpful. When he came to the campus he set about to implement the decisions already made by the Board of Overseers before he came. He made the decisions and then "prayed," hoping that the persons of stature that he brought in would be effective in turning the tide. The center of greatest controversy was in the philosophy department and particularly on the part of Morton White. Pusey at my request gave me a list of persons whom he felt would not necessarily support his actions. I promised to be discreet and not reveal such a list. I wanted to be certain to hear from both sides. Pusey felt that already there was much discourse between members of the theological faculty and members of other faculties. There were exchanges in the Faculty Club and senior common rooms. There were overlapping concerns in such as business values and ethics, and ethics in medicine and law. He felt that restoring a more religious atmosphere to the campus did not mean adopting a pious and sanctimonious attitude but rather having a theological faculty who could measure up intellectually to any other faculty. He noted that Tillich was able to go head-to-head with non-believers and still retain their respect except in the philosophy department who suspected anyone with a classical philosophical background and anyone who had moved into a rather subjective psychological base called "existentialism." Pusey set his own stamp on the discussion when he addressed the senior class in the Baccalaureate Service on June 9, 1957. He said, "... what men are trying to do here, [Harvard], is not again to set up something which will be restrictive, but rather to refuse to be restricted by a secular orthodoxy which in its turn had tended to act hubristically, to wish to set itself up without rivals, ... many of us hope that new intellectual interest in the role of faith in human life will not stop at this point. In our judgment it should lead on to questing about the object of faith, which is God, and to an effort to give meaning and content to this word."

David Bailey, secretary to the Board of Overseers was very helpful in providing me with printed sources and informing me on the history of the effort to revive the religious traditions of the campus. He pointed out that the goal was to keep Harvard as a center of religious learning, to provide leadership in religious scholarship and also to continue its tradition of training for the parish ministry. He noted a revival of inter-disciplinary activity in recent years even to the development of a course offered by the Business School for the minister in the parish. There was no undergraduate department of religion. The

chaplain of the university offered courses in the New Testament and there were other appropriate courses in other departments, such as history. In general education religion takes its place. We had detailed discussion of the organization of the university and how control was exercised and decisions made. We also spent some time understanding the finances and the budget of the university.

Douglas Horton, Dean of the Divinity School was justifiably pleased with the persons he had assembled in the enlarged faculty, some holding dual appointments with other university departments. The primary purpose for the school was to prepare parish ministers in an atmosphere of committed Christians. It was not a school of religions although there would be an increase in the study of other religions. Its main tradition would be Protestant. Scholarship by both student and faculty would be encouraged and it would be the desire that both students and faculty would set standards that would be the envy of other parts of the university. While each school in the university was "a tub that was to sit on its own bottom" the Corporation really controlled through finances. The President was technically the chairman of the faculty of each school. The attitude and commitment of the President is very important for the health of any program.

Among the departments of the university that were upset with the changes brought about by Pusey was philosophy and in that faculty Morton White was the most articulate. He felt there should be no emphasis on any point of view. Educational discussion and learning should take place in a secular context with free discussion. He felt that the training of ministers was the business of the church and not that of the university. It is proper for the university to study religions, religious literature, rites and their effects on societies. Religion is a legitimate area of inquiry. However, no one point of view should be the official point of view. He felt Tillich to be evangelical and not an objective scholar. His thinking, as much of religious thinking, lacked profound philological and rational reflection. There was a lack of hard and clear definition and distinction. White could not make out where Pusey was coming from and did not understand why the president should spend his time raising funds to endow a particular point of view. At the same time he wanted to endorse the growing interest in examining the language of religion. He did not understand the chaplaincy of the university and felt that Buttrick had not made a favorable impression on the faculty as a whole.

Toward the last of the conversation I told White something of my own religious background which included being born into a missionary and parish minister family, enjoying a happy and satisfying religious background, and finding my educational experience refining and enlarging my religious convictions and practice. He responded in kind saying that he had grown up in the Bronx and had never known a satisfying religious experience. He envied me my own background. For several moments we shared a warm and even an emotional rapport. He then took me over to the University press and secured several of his works and presented them to me, asking me to read them and critique them from my vantage and share with him. Unfortunately, it was never to be.

I would like to quote from an article "Religious Commitment and Higher Education" by Morton White, published in the summer, 1957 edition of Confluence, an International Forum.

"The ideal divinity school I describe would permit, indeed would encourage, as much richness and variety as possible. Not only would its professors expound and defend Judaism, Catholicism, Protestantism and some of the less popular religions, but even agnostics and atheists might be given the opportunity to present their views. In this way a divinity school might emulate the freedom, the diversity and the habits of controversy which characterize the rest of a great secular university. The common pursuit of truth under the instruction of those who differ, the competition of ideas and ways of life

communicated in a scholarly way, would not only emulate the most attractive side of the modern university, but might be a stimulant to creative religious and theological thinking. It might even help eliminate some of the tensions of our divided world, though I should hesitate to let its value depend on achieving that."

Professor Krister Stendahl, whose background was Sweden, did not feel that the theological faculty should use the classroom for the formation of clergy. Material should be covered with the same academic discipline as any other area in the university. The interpretation of material should not be dependent upon commitment, but the material might allow one to presuppose the possibility of empathy. The spiritual development of students should be in other hands such as a chaplain. Politically he felt there should be a department of religion in the Arts and Sciences, rather than having some of the Divinity School faculty jointly listed. He felt that bringing scholars who had Christian commitment was not wise. Scholars should be brought in who were academically qualified to teach their subject. Bringing in Tillich and Buttrick as University Professors was resented, and the emphasis on the commitment of the new Divinity School faculty inferred less commitment on the part of their predecessors. He felt that a modern university should be free. Then the question comes, "Should a free university have a seminary?" Stendahl comes from a country which has a state church and where ministerial training or pastoral arts is taught in a separate year after university studies, as it is in much of Europe.

Paul Lehmann, Richard Niebuhr, and Charles Wright all supported the point of view that Harvard's past orientation should be recovered and the present dominance of secularism should be challenged. It was felt that the uniquely Protestant outlook which was represented by the New Englanders who established Harvard was to be not only preferred but would be a better guarantor of academic freedom than either Medieval norms represented still by Roman Catholicism or Secularism which can so easily dehumanize humanity as seen in recent totalitarian states. They agreed that the theological faculty should be academically impeccable, but, none-the-less, should do their work openly and challenge any assumptions in the university which might be dehumanizing. James Adams echoed the same sentiments but pled for a diversity in the university. No one point of view should become the final answer. Thus other religious traditions besides Christian would be appropriate as well as non-religious views.

Paul Tillich emphasized a double responsibility for the theological faculty, including vocational training of clergy and representing the demands of the "Ultimate" in the total university. The faculty should also speak a clear prophetic voice to confront philosophies which dehumanize. Tillich asked me to accompany him to his first lecture at the opening of the fall semester. It was an undergraduate course overflowing with students from the Yard and Radcliffe. Over four hundred were packed in. He sat me in the front row with the admonition to listen to what the students were saying. Afterwards on the way back to his office he pulled from me every remark I had overheard. In general the students were over-awed and many of the female students reacted to him like a theological Sinatra. Back in the office, after his staff had gone, we had candid discussion which soon shifted to his personal concerns. His doctor had recently told him to cut down, that his blood pressure was too high and that he might suffer a stroke. He protested that he must stay on the lecture circuit because he had not yet accumulated enough on which to retire. Tillich felt the barbs of his colleagues in the philosophy department in which he was arbitrarily placed by the president, but he accepted it as a challenge and played his role like a white knight mounted on a white horse in the jousting field.

The students with whom I visited, including two former students of mine, recognized the great improvement in the Divinity School, understood the negative reactions in some portions of the university but on the whole felt that the

decisions made by the Board and the new president were appropriate. They did feel that there should be a separate department of religion on the undergraduate level. They felt that housing for the theological students would help the sense of student body. They concluded that the presence of a Divinity School within the University enhanced their own educational experience and also brought a more critical backdrop to the purpose of the university as a whole.

The Business School, the Medical School, and the Law School had some relationship to the theological faculty, particularly through discussions and institutes on morality and ethics in the professions. Dean Griswold of the Law School was very complimentary of the theological faculty. He felt they were extremely competent and excellent thinkers. He was pleased with the new vitality in the Divinity School, but he was not interested in any trace of religious imperialism. He pointed out that a third-year law student could elect courses anywhere in the university. He felt that mutual influence came about as well through informal relations such as fellowship and friendship between members of the various faculties.

I visited Harvard at a time when the role of the theological faculty was highlighted and very much under discussion. Other places, even with a long tradition of a theological faculty, had allowed the various faculties to become cysed into their own rather isolated niches. It would be interesting to see how Harvard changes thirty to forty years after I visited.

Boston University
Boston, Massachusetts

Moving from Cambridge to Boston is a short distance, but moving from Harvard University to Boston University is much further. Boston University, starting out as a Methodist school, has become a large urban university. The Theological School is an important factor in keeping Methodist ties for the university, but the pressures are very great to become completely secular and to respect the unique ties to the cultures of larger and larger numbers of Jewish and Catholic students. The two pressures are not complementary except as they both succeed in eroding the Methodist roots of the university. Harvard, along with Radcliffe, is still cloistered, but Boston, except for the School of Theology, is wide open and exposed to the winds of urban strife. One could predict that its student body will be far more restless.

I moved from the Faculty Club of Harvard to the guest room in the School of Theology at Boston University on September 26th, spending the 26th, 27th, and the 28th interviewing staff. One of my first contacts was Richard M. Millard, Chairman of the Department of Philosophy. He underlined the necessity for the presence of the faculty of theology in order to balance increasing pressures to neutralize the religious underpinnings of the University. He felt that the proper role of the theological faculty was to be, first of all, reputable scholars and when there was any engagement with non-Christian points of view it should be on a scholarly level. Their first duty was educational and through their private lives they could live out their commitment. He was critical of some of the theological students who seemed to maintain the posture of high priests for the campus, saying that we are the committed and set apart and that we are the advocates of social reform. According to Millard this smacked of self-righteousness and needed to be softened with a little bit of Christian humility.

Harold Ehrensberger, who for many years edited the very influential Methodist student magazine, *Motive*, joined the Boston Theological Faculty when the Methodist Board felt it could no longer subsidize the periodical. He was in a unique position to have influence in other departments of the university. In Fine Arts and in Journalism he was at home and was consulted frequently. He witnessed to the influence of other Theological Faculty members throughout the

university. He agreed with Millard that their presence was also needed to keep in proportion other secularizing influences.

The Vice President for Academic Affairs, J. Wendell Yeo, pointed out that the loss of the theological faculty would be a loss not only to the university but also to the Methodist Church in the Northeast and as well throughout the nation. The university was taking a new look at the role of religion coming to the conclusion that the emphasis should be on ethics and values. Faith should be taught by the Chaplains of the particular faiths. Parenthetically, I would point out this would allow the university to drop its traditional Methodist orientation, leaving the Theological School to be the island of faith in the university. The next step would be make the School independent or, if times were poor and there was not enough outside support for the seminary, to close it. Yeo felt the academic faculty should study religion scientifically. There was no place for sectarian teaching in the university except in the seminary which can witness to the university informally through its students and faculty. Of course, such witness should not be restricted to the seminary. Any person in the university has that right and duty through one's private life.

S. Paul Schilling, Systemic Theology, spoke of the natural intermingling of the theological faculty throughout the university in both educational and governance activities. There were special points of collaboration such as Medieval Studies and other colloquia. Theological students are a large portion of the student body of the graduate school.

The Associate Dean of the University Graduate School, John L. Fletcher, Jr., described the university as urban, non-denominational and housing 30% of its student body. It is interesting that the first thing he mentioned was not the theological faculty but the University Chapel, pointing out that there was an active Student Christian Association and a well-supported Sunday service. The Dean of Marsh Chapel was Howard Thurman, a most dynamic preacher and a black who like, Jackie Robinson, had broken the white barrier. It is important to note that this happened at a Methodist University. Fletcher noted that Methodists held the top administrative positions and although the trustees were self-perpetuating, there was an influential clerical block. The seminary faculty was well received. They were unusually competent, were socially oriented, more articulate than other faculties, yet well received and highly respected by the other faculties. The Philosophy department grew out of the School of Theology.

The Dean of the School of Social Work, Saul Berstein, said that except for a special course of orientation of ministers to social work his experience of the influence of the theological faculty on the campus was limited to personal contacts. He mentioned Paul Deats as one overlapping faculty member. He felt that some theological students and faculty overcompensate by shifting to neutral rather than being true to their role. He questioned ministers being in social work. The temptation to let evangelical motivation cloud objectivity in social problems might happen and on the other side the attempt to be neutral would obscure their true calling. The seminary faculty does take part in interdisciplinary studies such as the Human Relations Center.

Wayne R. Jones, Registrar of the School of Theology, added additional information about the role of the theological faculty. The seminary was not just a Methodist School but the faculty and student body included other denominations and other faiths. There was also much exchange with other seminaries in the Boston area. The seminary faculty took a leading role in the university senate and the administrative council with the professor of New Testament currently serving as chairman of the senate. They were involved in student orientation, in the Student Christian Association, and taught in the philosophy, psychology, and humanities departments. He said that the undergraduate department of religion was not faith oriented but was academically oriented. Prophetic voices were heard throughout the university and were not

limited to the seminary faculty. The seminary students held positions as counselors and head residents in the dormitories and were the leaders in fighting discrimination in the social groups of the campus.

The theological faculty of Boston University historically held an influential position in the university. How this will hold in the future is yet to be determined. It will ebb and flow according to the capability of the members of the theological faculty and will also be limited as the university yields to the secularizing pressures brought on by the economics of its increasingly diverse student body.

Union Theological Seminary and Columbia University
New York City

From Boston I went by way of Long Island spending Saturday night and Sunday with the Ed Sayres, visiting, boating over to Fire Island, and then arriving at Union Theological Seminary in New York City by Sunday evening, September twenty-ninth. I spent four nights in Hastings Hall and three days interviewing persons in the higher education complex in that area of Morningside Heights.

Union Theological Seminary is not organically related to a university. It is an independent institution with its own Board of Trustees. It is surrounded by institutions of higher education, chief of which is Columbia University. Union is also enhanced by the presence of the staff of the National Council of Churches and of the denominations, all housed in the Interchurch Center close by. Riverside Baptist Church whose pulpit has been occupied by outstanding preachers for decades also carries great influence locally as well as nationally. Union is the seat of progressive social views under the leadership of its president, Henry Pitt Van Dusen. Van Dusen also led in a more open approach to world missions, viewing Christians in what has come to be called the Third World as partners rather than as wards of the various mission boards in the developed nations. However, Union does not seem to be so suspect theologically. Its theologians, even with their progressive social views, seem to be protected under the umbrella of Neo-orthodoxy. Union also has excellent ecumenical stimulation with its good and geographically close relations to the Jewish Theological Seminary and the Jesuit Fordham University, although, for the latter, the more open views of the first two on women's rights, birth control and abortion make open ecumenical cooperation difficult. The faculty of Union also benefit from the fact that being in New York City makes one an expert. The various news services, papers and magazines tend to call on those locally for expert opinion and quotes.

John A. Krout, vice-president and provost of Columbia University, told me of the historical relationship of Columbia to Union. Union provides the graduate department of religion for Columbia, the university maintaining only an undergraduate department of religion. Other relations are more informal through membership on university committees, faculty club, and other areas of mutual interest such as Near Eastern studies and philosophy. There is also collaboration in the area of religion and mental health. He feels that the theological faculty may be self-conscious on academic standards and overcompensate. He sees this in the M. A. and Ph.D candidate committees where the theological faculty are more picky. Later, I heard Union staff opine that Union had higher standards than Columbia. Basically, influence was carried not through institutional forms but by the interaction of the staffs of each institution, which he felt was excellent at the present time.

The president of Union, Henry Van Dusen, spoke of the possibility of exchange between the higher educational institutions in the area through faculty, students and ideas. He pointed out that Nicolas Murray Butler did not want a Divinity School for Columbia and so Union became the seminary. He noted

also the role of Union in the graduate department of Columbia. The Master of Arts in Religious Education has now become the Masters in Religious Education in Union entirely, although there is some cooperation with Teachers College. He was interested in the work that Earl McGrath was doing in launching a study of the importance of a Liberal Arts degree as a foundation for professional studies. Faculty members of Union on occasion do offer courses in Columbia. Niebuhr and Tillich have recently done so. There was participation in symposia and thematic conferences. He did feel that there was much student interchange. Union was postgraduate and Columbia was undergraduate. He observed that one-hundred-and-twentieth street was the widest street in New York City.

Reinhold Niebuhr, long-time professor at Union, described the relationship between Union and Columbia as organic not legal. He has college students in some of his classes and occasionally offers courses at the college. Bachelor of Divinity students of Union may take courses at Columbia and some do, particularly in philosophy. However, he did describe the dominant point of view of the department as given to linguistic analysis and logical positivism. On the graduate level he felt that the degrees at Union were better and the doctoral exams bring earnest debate between the faculty as well as between the students and the faculty. There is a seminar in international relations which draws on Union personnel. In discussing the role of Teachers College he felt that Columbia wanted nothing to do with the Teachers College, looking down on it a curriculum of methodology rather than content. Union does work with Teachers College in the area of Religious Education. He was skeptical of any sense of mission to the university on the part of Union. The university was secular, not irreligious or anti-religious. They were at best reverent agnostics. The task for Union was to inform and not to launch a "mission" to the university. This involved a certain amount of diplomacy and certainly not maintaining pretentious and/or superior religious norms.

Daniel Day Williams, professor of Theology at Union, formerly at the University of Chicago, reiterated the joint effort on the graduate level and acknowledged the presence of Teachers College and Columbia students in Union classes. Occasionally there were special seminars which drew widely, such as those by Martin Buber. There were book review groups, the Metaphysical Society at Fordham and other groups that brought together persons from different faculties. Fordham recently celebrated the work of Kierkegaard, Freud, and Rauschenbush. Such fellowship brings friendly discussion and criticism. The theological faculty's role in the university world is to face the question of how God is incarnate in the university world. The general mission is keep the university facing the question of its purpose, its values, the adequacy of its view of life and its own reason for being. The particular mission is to keep the Judaic-Christian tradition alive and interpreted to each generation. Williams felt that the participation of Union students in the University depended on the individual as to how much of the culture he elected to take in. Theological students seemed to be more involved with social questions than the university students. Most could only be effective through person-to-person contact principally through volunteer organizations. He admitted that having the seminary in a large city and along side a large university had its distractions and made it harder to maintain a corporate life for the seminary, but at the same time such provided more stimulus and greater freedom for individual initiative and kept the institution from so easily becoming ingrown.

Blanche M. Britton, registrar, and Robert F. Beach, librarian, both confirmed the relationship between Union and the other higher education institutions in the area. It was pointed out that some students from Julliard also took courses in the department of sacred music. Students told of the field work, particularly for the first-year students, which took them as interns into Riverside Church, into the university Student Christian Association, into settlement houses, the International House, to Rutgers, and teaching at City College. Students participate in various choirs and drama productions which

give opportunity for cross-campus contact. Even the university gym is used by the Union students.

I cannot resist the temptation to make some general observations about what I sensed while at Union. There seemed to be a class distinction between the old guard faculty and the young guard. It could be seen in who had membership in the University faculty club. I noticed no sensitivity to the more evangelical wing of Protestantism such as I observed at Yale in the discussion over Billy Graham. The general student body as I conversed with them did not seem to be aware of any tie-up with Columbia nor were they crossing the street between the two institutions. I sensed a feeling of impersonality and loneliness on the part of many students in the refectory and many married couples seemed to live an almost ghetto existence. There was a lack of contact between the seminary and teachers of science, the School of Business, lawyers, doctors and other professionals. Foreign students at Union were critical of the basic preparation of American students, particularly in Biblical and foreign languages. The noise level from the street was disturbingly high and the business office seemed quite tense about money matters with the students. Evidently there were enough students short on cash to make collections difficult. From the garb it was a polyglot student body which seemed to portray a bit of rebellion against any sort of conformity or assumed standards. The extra-curricular presentations tended to be avant garde. One could not help but contrast the types of personalities who became minister's wives and those who elected to become directors of religious education. I was amazed and even amused as I listened to student theological discussions. Some sounded as if they were speaking baby gobblygook and one wondered whether they understood each other or even if they wanted to communicate.

Princeton University and Theological Seminary
Princeton, New Jersey

I spent October third, fourth, and fifth at Princeton University and Princeton Theological Seminary. Princeton had strong church ties from its beginnings. However, quite recently, formal separation into a seminary and a university came about. The seminary proved an embarrassment to the University at the time of the "fundamentalist" controversy led by Professor Machen of the seminary. The University was becoming more secular and desired to loosen its Presbyterian ties. The seminary was the proper place for confessional control and the training of Presbyterian clergy. The university was presently feeling the controversy led by a Catholic priest who felt that Catholic students were being influenced by atheistic and communistic professors. The university was not antagonistic to religion but was very sensitive to religious controversy. Even though the seminary was on the campus of the University there had grown a wall which for a time effectively placed the theological faculty in a ghetto. I learned in the course of my visit that this was rapidly changing. The university had established an undergraduate department of religion and was expanding into a graduate program in religion. This opened the way for interchange and cooperation between the theological faculties. The University was no longer suspicious of the Seminary. The seminary had changed and its personnel was more in touch with the real world.

John A. Mackay, president of Princeton Theological Seminary, told of the past history of relationships between clergy education and the university. Even though the two institutions have for a long time been separate from each other there have been good relationships in the past and good cooperation. The university was not to establish a chair of theology. This would suggest that the seminary would provide for any such needs. He pointed out that several presidents of the University were graduates of the Seminary, that Dodd had stayed in the Seminary dormitory and that the current president lived as boy in

the Missionary apartments. He observed that, in contrast to the other universities and seminaries I had visited, Princeton Theological Seminary was confessional or denominational. The Presbyterian Church basically controls it in order to prepare clergy for the church. Thus the Seminary remains in the Reformed tradition.

Recent developments in the University have led to the expansion of the undergraduate department of religion to offer graduate courses leading to a Ph.D degree in religion. There is now a good relationship between the institutions. A standing committee with equal representation from the university and the seminary guides the doctoral program in religion in the university. Several of the faculty of the seminary serve as advisors to various programs in the university. Mackay is an advisor to the Philosophy department. There are trustees who serve on both boards. The students may take courses as needed in either institution without the payment of extra tuition. The faculty meet informally in such as the Faculty Club and also lecture in each other's classes. There are several chaplains and student workers who use seminary students in their programs. So, there is much exchange now between the two institutions. The seminary sits in the geographical center of the university which, if the seminary is looking outward, gives a great opportunity to know and be known.

Hugh Kerr pointed out that Princeton had had its share of controversies and they all seemed to center around religion. First was the Machen controversy, then the downfall of the Oxford Group which was started at Princeton by Buckman who was finally asked to leave, and most recently the Catholic controversy. The religion department was established in 1940, and the Chapel was reestablished with its dean. Since that time relations have improved and the University is getting over its suspicion of religion. There is use of each other's facilities such as the libraries, leisure and physical fitness facilities, exchange of courses, infirmary, heat and many other areas of cooperation. The presence of persons such as Einstein, Maritain, Kraemer, and Toynbee mingled the students of various disciplines together in the lectures and courses given by such persons.

Interviews with professors of the university department of religion and of the seminary reinforced the feeling that a new day had dawned in relations between the two institutions. There still was discussion about objectivity versus a faith or confessional position. Undergraduate students seemed interested in religion, both in academic study as well as practice. The university actually required chapel attendance and the religion department enjoyed superior reputation academically. There was also good support by the students of the Chapel, the Student Christian Association and other volunteer religious organizations. Seminary students help these organizations and have been assigned field work with many of the student groups. Some seminary students conduct Bible study groups within the University dormitories. Much fellowship comes about through use of each other's libraries, use of recreational facilities and going to variously sponsored lectures. The seminary students did not feel that they are characterized as "Holy Joes." Faculty and students from both institutions felt each was commended to the other on the primary basis of academic excellence. Particularly was John Mackay commended for reopening the seminary to the rest of the university. Mutually both institutions have been benefiting.

By the time I came to Princeton I was beginning to see that I had a problem with the concept, theological faculty. In fact there were two theological faculties. One might better be called academic. Its purpose being to describe religious phenomena and not to theologize. It could well be called the faculty for the study of religion or those who deal with the phenomenology of religions. The religious life of the professor as an individual is no more or less important than that of a professor of medicine, engineering, or agriculture. They are simply knowledgeable of the data in their areas of specialization.

The other theological faculty could be described as the confessional faculty whose task it is to train clergy and church leaders in a particular tradition, at least in the broad tradition of a religion such as Christianity. Religious commitment on the part of the theological professor is necessary in order for the professor to theologize, which is to communicate the faith. There is information held in common and shared by the two faculties, and only in few situations are the roles cleanly separated.

At Princeton University, with the setting up of a religion department including graduate studies, the distinction is becoming more apparent. Princeton Theological Seminary may increasingly concentrate on clergy formation. Incidentally, theologizing need not be restricted to communicating God. When God proves to be a problem theologians turn to human and social problems and in the name of God bring down judgment on the way it is.

Before leaving Princeton, New Jersey, I had an experience which shook me. I was passing by the house where Einstein had resided when out he walked to pick up his paper. It was a person bearing his exact image, but Einstein had died eighteen months before. I have never figured it out unless he had a son who took on his appearance.

McGill University
Montreal, Canada

I drove from Princeton up through New England at the height of the fall season for color in leaves. It was a once in a lifetime treat. I arrived at McGill University in Montreal on Sunday, October sixth as a guest of Alaster McKinnon, professor of philosophy and friend from student work days when I was in the department of student work with the United Christian Missionary Society of the Disciples of Christ. The next two days were spent meeting with faculty and students of the University and in particular of the Divinity School. I was well hosted and met with many persons individually as well as at teas, luncheons and dinners. McGill was established by English businessmen who felt the need to have an English-speaking and Protestant presence in the midst of a French-speaking Roman Catholic culture. From the beginning however, the University refused to tie up with any church. The Anglicans, the Presbyterians, the Congregationalists, and the Methodists did set up clergy training colleges with close cooperation between the colleges. With the development of the United Church of Canada, cooperation intensified. In 1948 a Divinity faculty was established within the University.

F. Cyril James, Principal and Vice-Chancellor, describes the new relationship as follows. Students in the faculty of Divinity are a part of the university in precisely the same sense as students in engineering, science, or any other faculty. In a similar way the members of the teaching staff of the faculty of Divinity are university professors or lecturers with status identical to that of all others of the teaching staff. The relationship was created to provide better facilities for the training of ministers of religion as well as an opportunity for students in various faculties to study religion as an academic discipline. The churches nominate four of the Divinity positions and the university, too, but all are appointed by the university. Students receive their degrees from the university. However, instruction in the practical fields and denominational doctrine are given separately and no course credit given by the university. This is similar to the European practice of separating academic studies from clerical training or the arts of pastoring.

On October seventh I was present to attend the Founder's Day Convocation, to hear the Prime Minister, John Diefenbaker, give the address and witness the conferring of Divinity degrees on graduates. I became aware through my many conversations that the new relationship was mutually enhancing, although few

undergraduate students of the university were aware of a Divinity School in their midst. The Divinity faculty felt that their influence would be through their scholarly integrity and their personal influence mingling with other faculty. The Divinity students participated in the student religious organizations of the campus and, since housing was available in the denominational college facilities, students of different areas of study lodged together. The university also reflected its positive attitude toward religion in the presence of a university chaplain and a chapel program. Dean Stanley B. Frost was convinced after several years of experience that integration into the life of the university had been accomplished to the benefit of both the Divinity faculty and program and the university. He felt that the new program was preparing young persons even better for service in the churches. He also felt that the Divinity faculty was able to maintain healthy discussions with their colleagues in other fields over pertinent questions of human relations and religious questions. It may be that the inclusion of the Divinity faculty within the university may, in a sense, change the faculty from being a confessing faculty to simply being academic and scientific, the instruction in practices outside the university becoming the place of faith witness.

University of Toronto
Toronto, Canada

The University of Toronto was next on my schedule, October ten through twelve. Both McGill and Toronto Universities seemed to reflect the "Oxbridge" influence, a cluster of colleges around a university center. However, in Toronto the Theological colleges prided themselves in not becoming the Divinity School of the University as had those at McGill. Being next to the university but not organically a part of the university allowed them to be in the world but not of it. I visited with Charles Fielding of Trinity College, Anglican; K. H. Cousland of Emmanuel College, United Church; J. Stanley Glen of Knox College, Presbyterian; President Moore of Victoria College, Arts and Sciences; as well as representatives from Saint Michael's College, Roman Catholic and the University. No theological degrees were given by the University. The Bachelor of Divinity degree was controlled by the Theological Colleges in order to control the formation of their respective clergy. Graduate study was appropriately in the university, but such students were considered sufficiently mature not to need the care of their theological colleges after they had received their Bachelor of Divinity degrees.

There was however, close cooperation between colleges and sharing of resources such as libraries and recreational facilities. The theological units have rights in the university and sit on the senate and various committees. Actual influence by the theological faculty was through the dynamics of personality. There is ample opportunity to eat and fellowship together. The Divinity students do act as dons or tutors. There is fellowship through the Student Christian Movement and other campus organizations. The university, itself, became secularized in the mid 19th century and has no chaplain or chapel. I came away feeling that the role of the theological faculty was more limited at the University of Toronto than at McGill University. There is no graduate degree in religion at Toronto which seems to suggest there is no place for the academic study of religion. The membership of the theological faculty on the university senate is historical in that the University grew out of schools established by churches.

Texas Christian University
Fort Worth, Texas

November 4th, 5th and 6th I spent at Texas Christian University and Brite Theological Seminary. I went by way of Kansas City where I visited my sister and family briefly. There were many longtime friends at this campus and it was a temptation to reminisce rather than do my research. The University presents a

dilemma for the study of the role of the theological faculty in the university when the university is operated on the assumption that it is Christian in all its purposes and operation, or at least strives to be. Dr. James Moudy, Dean of the Graduate School and later to be President of the University, expressed it well when he held that any role of the so-called theological faculty could as well be performed by any member of the faculty. He conceded that in their academic specialties the theological faculty would be expected to stand out, but only as others in their fields. Any faculty ministers to the central body of truth. The theological faculty has no special gifts or talents in this. They have special responsibilities, but as Christians not as teachers, to "witness." It is possible to remain neutral and only be a scholar, but even a physicist who is a Christian has as much obligation to witness to his faith as the theological faculty who on the other hand, may be under more of an obligation to be critical of the way they and others witness. There is a difference between searching for truth and witnessing for the faith. The difference is that between teaching and preaching. In teaching one acknowledges alternatives such as theistic and non-theistic positions, Christ-centered and only ethically centered. In basic moral issues there seemed to be less room for alternatives. No department in the university can really escape theological scrutiny and in a Christian University all departments are to a certain extent theological.

At Texas Christian the theological faculty and the seminary student body are all integrated into the total life of the university. In fact the university is blessed with or maybe suffers from the fact that there are over fifty ordained ministers on the staff and that is throughout not just in the seminary. The theological faculty, that is those who teach in the areas of religious studies which includes more than the seminary faculty as there is also a large department of religion, must meet the same standards academically as any other area. In fact they may be on the spot more than others. Piety is not a protection for poor teaching or inferior scholarship. It was pointed out that the seminary was more cosmopolitan than the rest of the campus in that it has students from many countries and had broken the racial barrier ahead of the rest of the university. The theological faculty does have the reputation for asking first the ultimate questions particularly in the area of social problems. All students in the university were required to include in their general education program courses in Christianity. Religious services on the campus were well attended and the University Christian Church always had a challenging preacher occupying its pulpit.

In addition to the sixteen interviews with administration and faculty I visited with numerous students and some alumni. All emphasized the centrality of the Christian witness in the conduct of the affairs of the University. The theological faculty felt there was a special relevance to their teaching and indeed, by being immersed into the midst of a large university their particular job of educating professional leadership for the church was enhanced. They also recognized that the rest of the University was in a true sense involved in educating lay leadership not only for the Church but also for local communities. One of the practical ways that their Christian stewardship was illustrated was in the fact that the football coach had life tenure and his career did not depend on a winning record. In Texas if there is idolatry it is of football. As I left Texas Christian University had I not known personally so many of the staff, I would felt it was too good to be true.

Southern Methodist University
Dallas, Texas

From Texas Christian University I came across the megalopolis to Dallas and Southern Methodist University and Perkins Theological Seminary to spent November 7th and 8th. I had interviews with nine academic and administrative personnel of the University and the Seminary, as well as meetings with students and alumni. Herndon Wagers and I had been friends since Disciples House days in Chicago, and John Deschner since our days in the student movement. Both were

now professors at Perkins. The basic theme was the change in the relationship of the theological faculty to the rest of the university with the new facilities for the seminary. These facilities were removed from the center of the campus to the periphery. The old timers recalled the time when the members of the seminary faculty and student body were all integrated with the rest of the family.

Today the seminary is able to develop more of the sense of community amongst themselves but, physically being more removed, it takes conscious effort to know and be known in the wider university. Also other factors have come into play such as the general growth of the university and the increasing secularization pressure. However, the Methodist presence and orientation is very much present. The seminary received credit for maintaining a social conscience in the life of the university particularly in breaking racial barriers. There are other religious influences such as the department of religion and the campus chaplain, as well as the other denominational religious workers. There are various cross-over projects between schools and departments which include the theological faculty. The younger theological faculty are generally viewed as more liberal and more scholarly. The seminary is now accepted as one of the, if not, the strongest school on the campus. The theological faculty is quite aware that it is a half-way house between the scholarly activities of the University and the practical needs of the parish.

The students of the seminary have mixed motives in maintaining any interest in the other students of the university. Some have evangelical interests in promoting religious discussions in the dormitories and others, being single, have social interests among the young "co-eds" of the sorority houses. The university is highly social and the sorority and fraternity life dominates. Some of the seminary students did their undergraduate work at the University and were able to maintain previous friendships and contacts. From the seminary have come critical judgements of university policies, such as the overemphasis on big time sports, the need for better fringe benefits for the staff, and shifting the hiring and firing from the trustees to the faculties. The university as a "church" university saw to it that there was an overall acceptance of a Christian orientation on the campus. There were no out-of-the-closet atheists on the campus and the most shaking concepts were from among the theological faculty. In conclusion the role of the theological faculty at Southern Methodist University was not as natural as it once was because of the physical separation of the campuses, but it now challenged the University in social concepts, in scholarly standards and theological openness.

Northwestern University and Garrett Biblical Institute
Evanston, Illinois

I had intended to go from Toronto to Chicago but instead went directly home to Des Moines where I found the family suffering from flu. I returned to Chicago, November 11th to 13th, to visit Northwestern and the University of Chicago. The President of Garrett Biblical Institute insisted that there was no basis for any role of the theological faculty in neighboring Northwestern. He did acknowledge a cooperative agreement for graduate degrees. Because of the school's calendar I was unable to interview any of the staff, but I did have a fruitful conversation with the Chaplain of Northwestern, Ralph Dunlop. He pointed out joint arrangements for special lecture series, institutes, seminars and even classes. The faculty of the seminary was present in many events on the campus of the university. Both faculties met each other at the University Club and the wives of faculty and students of the Seminary were employed at the university. The resources of the seminary library were very valuable for the university students and faculty. The seminary faculty was a challenge to the university faculty as were the university to the seminary. He believed that there was a significant role for the theological faculty at Northwestern University.

The University of Chicago
Chicago, Illinois

At the University of Chicago my extensive interviews left no doubt about the place of the theological faculty on the campus. Walter Harrelson, Dean of the Divinity School, summed up the interrelationship of the theological faculty and students of the rest of the university as very involved. Students register for courses throughout the university so that theological students and non-theological students find themselves in the same classes exchanging ideas. Faculty serve on examining committees across divisional lines. Joint appointments are held, with the Medical school, and the history and English departments. Social Science, law and medicine have sessions dealing with ethics and theology. Students entering the Divinity school with academic deficiencies have an excellent opportunity to make them up while "in course" in the Divinity school. Much of the specialized research conducted by the theological faculty is only possible because of the rich resources of the wider university. In turn the expertise of the Divinity faculty, particularly in the Biblical field is needed over at the Oriental Institute.

Bernard Loomer, former dean and now long-time professor asserted that the only proper place for a theological faculty to conduct its work was in a university setting. Not only are standards enhanced and rigorous discipline demanded, but it furnished a place for genuine witnessing to truth in a multi-directional fashion. It is a real test of what it is to be a Christian in the dynamic world of the university. He felt that the university genuinely accepted the theological faculty but it meant that they must really know their own science and be disciplined scholars able to match up with the best the rest of the university had to offer.

John Kirkpatrick, Vice-President of the University, felt that the presence of the theological faculty helped to give balance to the "sense" of university. Beyond the historical traditions of the founding of the University and the stewardship which the University bears for theological education, there is an enrichment to the university process by the presence of the faculty and student body of the Divinity School. He also pointed out the growing number of joint appointments across divisional lines and the important role which the Divinity faculty takes in the governance of the University. Because of the importance of the Divinity school the university takes very seriously its fiscal health. He feels that the theological faculty maintains a creditable challenge to the university's reason for being and as well as it's ethical and social orientation.

The dean of the law school, who was a specialist in church-state relations and whom I had met in previous conferences on the subject, spoke with me extensively about the role of the theological faculty at Chicago. Other than their particular specialty he felt that they would not be missed if there were other Christians to bear their influence such as the university chaplain, the denominational chaplains, and the many Christian lay persons on the faculty and staff. He felt the role and influence of the Divinity School faculty was not in the fact that they were theological but in their qualities as persons and the kind of job they were doing as scholars and teachers. The kind of students they turned out was more important than the fact of their area as unique. Within the larger University, individuals of the Divinity School faculty do make a contribution and are helpful to the broader goals of the University but not necessarily because they are theologians. At the same time he saw the wisdom in having professional schools gathered at a university. It brought together much greater resources and made for a broader and more challenging educational experience for the students. He also spoke much about the state of law education. He deplored the lack of basic skills on the part of entering

students. He applauded the increasing interest in ethics and tried to present the students with clinical problems calling for ethical conclusions.

I had interviews with several others. Among them were Cushman McGiffert, President of Chicago Theological Seminary, R. Wendell Harrison, Vice-President and Dean of the Faculties of the University, and Professor Barth, son of Karl Barth whom I was to interview later in Switzerland. I will conclude with my visit with Lawrence Kimpton, President of the University. He started right off by stating that his predecessor had no use for the professional schools and both ignored and starved them. Kimpton felt he either had to get rid of them or do something about them. He concluded that professional schools had an important function to play within a true university. He felt the professional school's task was to translate out of basic research and fundamental knowledge into a new configuration of knowledge which could be properly applied to the process of living. He felt that the theological faculty now was doing something from their basic area that was relevant. Their role was to remain close to the people, provide training and leadership and show the relevance of what it was doing. There was a fine line between scholarship, basic research and relevance. He felt that when he came into office the Divinity School faculty was a rather obscure group badly related to the University and the Protestant churches. He insisted on reorganization and reorientation. He was very happy with the result. He began by making joint appointments with other departments outside the Divinity school, such as history, philosophy, English, the Oriental Institute, and the medical college. He also worked for more functional and relevant relations with the Protestant Churches, including internships for the Divinity students and more participation by the faculty in the current affairs of the churches. He was particularly critical of the contemporary Protestant pulpit. He felt the ministers could not preach and were even "lousy." They "stank" in their ability to preach. He was critical of the social positions which some of the theological faculty took. Much of what they said was not relevant nor would it stand up in the practical world.

President Kimpton spent much time going over in detail the general health of the university, discussing the academic programs, the administrative and fiscal health. His candor was refreshing, but I will not replicate that part of the discussion, only stick to the role of the theological faculty, except to report that he hoped, as most administrators hoped, to be able to make the catalog understandable. He reiterated that the professional schools must maintain a close relationship to the university drawing from the basic areas surrounding them in the university. They must also maintain a close relationship to their particular profession. Pure research must have both immediate and long-range relationship to the goals of the profession. "It is a fine line these professional schools must walk, clinging fast to the ivy as they extend the other hand in friendship and cooperation to the busy practitioner who often accepts it none too cordially." He concluded that the theological faculty had lost for a time its relationship with the university and the Protestant pulpit and lived an obscure and esoteric life of its own, but in recent years the university and the church had come to know the theological faculty better. He did regret that Union and Harvard had been coveting their neighbor's possessions, that is, raiding the Chicago faculty. He felt that the recent development of the Federated Theological Faculty was good but observed that its strength was in the good will of the persons who brought together the organization of several neighboring theological faculties. Its future would lie in continued good will by future leadership but, like atoms, there were bound to be internal collisions.

So ended my North American studies and I came home to make preparations for the trip to Europe with my family to continue the study in Europe. The details of our trip and sojourn in Europe are covered by my wife, Maxine, in her extensive diary. She it was, who made possible the presence of the family. Without her extra and devoted efforts on behalf of the family and also the extra

load of carrying forth my correspondence while in Europe the total mission could never have been accomplished.

European Studies

On arrival in Europe our family settled in the little village of Tannay, just outside of Geneva. This meant that Geneva would be my point of departure to the various universities.

University Of Zurich Zurich, Switzerland

On Sunday, January 5, 1958, my family drove me in our car, which we had shipped to France, to the railroad station in Geneva. This was to be the first of many trips of several weeks each, which were to keep me separated from my family for the next four months. My first destination was Zurich, the largest city in Switzerland. I was to begin my European studies at the University of Zurich. My host was H. Wildberger, "Dekan der Theologischen Fakultät der Universität Zürich." He had planned a very busy schedule mostly in the homes of the professors around tea, lunch, or dinner. My hotel looked out over the lake and at night the lights of the many villages surrounding the lake left an indelible memory. It was enhanced by snow-clad mountain peaks sparkling in the morning sun the next day. The main university building was multi-storied built around an open court extending up through all the floors and covered at the roof line. A student could hail a friend across and up or down on another floor. It made for an interesting atmosphere, a sort of enclosed campus.

The theological faculty in the University was fully integrated and had no special privileges except to be listed first among the faculties. Informally it had active relations with the philosophical and legal faculties. There is also much participation in the general affairs of the University by the theological faculty along with members of other faculties. There is much social interchange as well as meeting in religious affairs on the part of those who are active churchmen. However, while the Swiss are conservative, particularly in Zurich, and view the church as central in their ceremonial life, confirmation, marriage, and death, as well as religious holidays, they are not active church attenders. The theological students were well integrated with the general students, taking common classes such as philosophy, psychology, education, German literature, history of art, general history, and church law. Some students were housed together in the Reformed Church dormitories and they also had fellowship through the activities of the Studentengemeinde as well as fraternities and other student clubs. This gave an ample opportunity for exchange of views and evangelical witness if a student were so inclined. The evangelical effort might well be from a lay student directed toward a theological student.

Prof. Dr. H. Wildberger, dean of the theological faculty, answered the questions posed to him in writing as follows:

"1. What is the role played by the theological faculty in the general life of the university?

The theological faculty of Zurich University is a fully recognized member of the university with equal rights as the other faculties.

2. Is there discussion going on between faculties, such as between theology and philosophy, or theology and science?

Officially such discussions do not take place. Unofficially, however, they occur continually as a result of the fact that at common university activities and in common committees of the university the theological professors take a share. Besides this an actual discussion-circle with members from other faculties has been founded by my colleague Emil Brunner.

3. Are there discussions going on between students preparing for the ministry and those preparing for other professions?

Such discussions between students take place in common lectures and classes; by ways of contact between students of different faculties of the university and of the departments of the "Eidgenoessiche Technical Academy," who live in Reformed Dormitories (i.e. Dormitories of the Reformed Church); moreover through activities of the Studentengemeinde; sometimes through activities of the entire student body; through special classes for students of all faculties; through fraternities and other students' clubs.

4. Is there any dissatisfaction with the present methods or program for the education of the ministry?

As a matter of fact in recent times the request for a reform of the theological training has been brought forth rather forcefully, and the Protestant Churches of Switzerland are investigating the whole issue now.

5. Is there any program being contemplated suggesting new or revised ways of ministerial education?

See 4 above.

6. What would be the effect on the strength and quality of the university if the theological faculty ceased to exist?

In case the theological faculty would be dissolved, without doubt a faculty for the history of religions would have to be established or the philosophical faculty would have to take over essential functions of the present theological faculty (church history, general history of religions, semitics, etc.). Of greater importance still would be the fact, that then the university no longer would be confronted with the Christian message or the Church respectively.

7. How would the work and effectiveness of the theological faculty be affected if it was not related to a university?

The students of theology no longer would have the opportunity to attend classes in other faculties, which would mean a substantial lack in their training. Theology would be in danger, to withdraw within itself and do its work without the continual exchange of ideas with other disciplines.

8. How does the Gospel confront the university through the theological faculty and the theological students?

See 2 and 3.

9. Do studies in other aspects of the university affect studies in theology, such as discoveries in psychology and social science about man and society in relationship to the study of the doctrine of man in theology?

The students are encouraged to attend classes in history of philosophy, psychology and education offered by the philosophy faculty. Frequently they also attend classes in German literature, history of art, general history, church law, etc.

10. Are there any roles of precedence or special perogatives which the theological faculty enjoys which other members of the university faculty do not?

There do not exist any kinds of privileges for the theological faculty. Merely is the theological faculty listed as the first one among the faculties.

11. What suggestions have you to make which would make this survey more effective and relevant to your own situation?

It should be investigated, whether and in what way the Church should have a voice in calling professors of theology for lecturing at a university."

Prof. Dr. Eduard Switzer, Professor of New Testament, explained that the beginnings of the University were in the early days of Zwingli in the training of the "prophetzai" or a training college for ministers. Then some other classical fields were added. So the theological faculty was from the beginning. He pointed out the faculties were all in the same building except for the medical faculty. There were joint seminars and much discussion across disciplines. He noted the influence of Bultman in the Biblical field, of Jung and Lutz in counseling and Brunner in theology. Switzer led a student cooperative house of the Reformed tradition. The students from various disciplines banded together to carry out service projects in the community and

would take deputations to churches in small villages. He mentioned that the students went home on the weekend, so there were not University Sunday services. The staff and the student body who were active in church would be in their home churches. There was an active chaplaincy on the campus led by Emil Brunner's son. He had Chapel services, study and discussion groups and encouraged participation in the Student Christian Movement of Europe.

Switzer discussed the role of the church in the choosing of university theological staff, which was only by indirection through letters to the responsible state authorities. The faculty of the area nominates but the State appoints. At the present in response to the trends in the Church a balance is maintained between liberal and conservative. The students on graduation then are examined by the Church and are called by vote of the local congregation, so in the end the church maintains control of its own affairs. In fact each local village votes in town-meeting style its own business. He mentioned the growth from Germany of the Evangelical Academy, a lay religious movement. This was utilizing members of the theological faculty as well as members of other professions.

On Monday afternoon, January 6th, I was a guest of Professor and Mrs. Emil Brunner for tea. Such gracious folks they were. They made me feel right at home and shared with me so much of their life and concerns. Brunner was suffering the handicap of advancing palsy from Parkinson's disease and lamented the fact that he could no longer write out his manuscripts by long hand, which he preferred to do. We visited about the church in Germany as Hitler came to power, about his teaching in Japan, and about how much had changed in the last thirty years. He started a discussion group among the faculty of Zurich University across disciplines. He was the only theologian in the group. Several spoke of the great and spreading influence of Brunner's group. He felt that a theological faculty in a university was a necessity to give a proper foundation to education. Christianity was as basic to western civilization as the Greek influence. The theological faculty not only has the responsibility to educate future religious leaders but also to maintain a critique of the secular as well as the sacred. He discussed the current condition of the churches in Germany, Switzerland, Scandinavia, and inquired about the American situation, although he well knew having lectured there. He felt that Jung was not an antagonist but with his following might start a new religion. On the faculty he felt the naturalists were the most estranged from Christianity. His comments on the average Swiss were that they graduated from religion at the age of sixteen and this was because they received rotten religious instruction. They were receiving a very shallow teaching that was liberal, rationalistic and provided no basis for building confidence and certitude. He was concerned about the growing secularization of society and the increasing desire for accumulating material goods as the epitome of successful living.

Pastor Willi Fischer, minister to students, with his wife took me to the theater to see a Charlie Chaplin film. We then went to their home to discuss the film and have refreshments. I was deeply impressed and somewhat depressed by the impression they got of American society from the movie. I also met Fischer's neighbor who had been in Des Moines and with whom we had a cup of tea before we went to the Fischer home. Fischer was high in his praise of the theological faculty, but was concerned about the successor who would take the place of Professor Brunner. He also felt that the work of the Evangelical Academies was helping to bring vital religious questions to the forefront of the laity.

Wolfram Hšnig, librarian and assistant professor, felt that the theological faculty were good scholars and good communicators of knowledge and faith. They were able to create discussions in other departments of the University and keep alive a prophetic judgment in the broader community. The question of the virgin birth was in current discussion and Switzer wrote an

article saying that it should not now be a required article of faith. It was important that ministerial students get their education in the university setting along with other students to whom they will soon be ministering. The students were very much aware of international problems and were currently helping Hungarian student refugees from the recent Hungarian revolt.

The Dean of the Law Faculty, Werner Kšgi, commended the work of Brunner, particularly his seminar which did so much to help persons from across the many disciplines to think through the ultimate questions. He would hate to lose the theological faculty holding that they helped to give a unity to the whole university and keep it from becoming just a collection of faculties. He pointed out that there were a number of professors in other parts of the university who are men of faith. He would not have the future ministers get their education in isolation from the general stimulation to be received from the other disciplines which they now study. In the study of law in Europe, canonical law is basic in order to understand the background of law itself.

Dr Max Silberschmidt, Professor of History, and Dr Hans Barth II, Professor of Philosophy, seconded the opinions of Dean Kšgi concerning the important role of the Theological Faculty in the University and in the broader community. They were churchmen as well as theologs, which had not always been the case in the past. They did not see religion as a protection against new thinking and new procedures, but as a proper basis to seek for the truth in all areas. I asked Professor Barth his relationship to Karl Barth and he answered that his father was a cousin of Karl. Their fathers were brothers.

A most interesting person was Walter J, Hollenweger, who was a student in the University and an Assembly of God minister. I was invited to his home for lunch and with him and his wife attended a concert. He also showed me a map of Europe showing all the Assembly of God meetings. The number and rate of expansion throughout all of Europe were amazing. He was very open and well educated. He pointed out that many will attend Assembly of God meetings and still keep their relationship to the State Church.

In Switzerland there is a certain homogeneity in each Canton which makes the role of the theological faculty potentially an important one. If the faculty just stick to their specialty and remain academicians and not active in the community and the church they will not have much influence beyond their ministerial students and, even at that, will not be imparting a vital sense of religion to them. At Zurich the work of Brunner and others of his generation was broadly ecumenical throughout the university and the community. What will happen as they leave the scene is the question.

I must recount an interesting experience I had early on in Zurich. I was being given a tour of the historical sites in the city when we paused by the bank of the Limmat river which flows through the city. I enquired, "Was this not the place where Felix Manz was martyred by drowning because he was an Anabaptist advocating adult immersion and denying that infant baptism was valid?" This was acknowledged, but when I suggested that it might be well to erect a plaque honoring the gentleman and that many Brethren and Baptist tourists would be drawn to come to Zurich, my host gave his head a negative toss and uttered a grunt of disgust saying to me that four-hundred years later the man was still a heretic.

Zurich was my first set of interviews in a European University although I had met many European church persons at conferences in America. After Zurich, I had some impressions I am presumptuous to record for the amusement of my progeny and any others into whose hands these musings might fall. I concluded that one needs more of the active searching type of persons that Switzer and Brunner represent; yet one wonders who really influences and rules the Swiss people as well as the rest of the Europeans. Is the quest for certainty in world, cosmic,

eternal, all encompassing frames of reference or is certainty being sought in the context of job, community, village, city, state, in today and tomorrow frames of reference? Is the human being content just to be able to eat, drink, work, sleep, take a few holidays, marry, beget, give in marriage, grandsire, celebrate death, including his own? Are we our neighbor's keeper because we inherit a mutual society in which we occasionally vote for such as a new building or street? Are we capable of wiping the glass clean and looking through into dimensions of high and low, rich and poor, good and bad, full and hungry, happy and sad, control and passion, marriage and divorce, family and bastards, finite and infinite? Do we seek pleasure or give it? Is there any "thou" left in life?

Who really influences life, the theological professors or the "solid" citizens and maybe the local parsons? Who suffers the little children to come, confronts the rich young ruler, questions the politicians and bureaucrats? Who gives the bread of life and lays down his life for another? Are there forces in the world so great, persons with so much dynamics and power, that they will envelop, surround and overlay existing koinonia, including prophets, and hosts of God? Are these persons "us"?

Having in recent weeks visited with Tillich, Niebuhr and Brunner I am even more convinced that there is a crying need for a scientific breakthrough in geriatrics. Older persons whose accumulated wisdom is so necessary for the sobriety of the young and the preservation of the world itself in an age of machines and missiles must have their lives extended. Why cannot medical science do more than make less painful the process of subsiding? It takes seventy years to learn and to relax in living. Too soon the sages become incapacitated, cannot lecture, write or travel. If the sages could be active for forty, even twenty more years, how much more could be salvaged of wisdom. A person is thirty-five before he is through with formal education for his profession. Then he is sixty-five before all of his children are educated, leave home and are on their own. Physically, he then goes to pieces and too soon his lips begin to slobber out nonsense according to those who would succeed him. What a society there might be, if there were forty years of education, forty years of family and production, and forty years of travel and sharing wisdom. Perhaps heaven would be the richer in the long run and the devil would lose a few more who in older years would repent! This would be possible if we would stop smoking and using alcohol as beverage and forsake gluttony as well as keeping the body physically active.

The University of Basel
Basel, Switzerland

I left Zurich with its huge clock on the tower of St. Peter's Church and the twin towers of the Gros Mÿnster. I went to the Bahnhof and caught the train to Basel. My host was Professor Ernst Staehelin who after settling me in my hotel came back and took me on a tour through the city. I was impressed and awed to walk in the courtyard where Erasmus had walked and see the rooms where he was lodged when he returned to Basel for the rest of his life, continuing his writing including translating the New Testament and the writings of the Church Fathers. I also walked up the Toten Graben to the cemetery over which so many funeral processions had proceeded over the centuries carrying both famous and infamous. Again in this place most of my interviews took place over something to eat - tea, lunch or dinner.

I had an amusing incident at my hotel. As soon as I arrived I stepped into the cafe for some refreshment which included a request for a glass of cold water. When it came it was steaming hot. I complained and sent it back requesting emphatically "sehr kalt wasser." This time it came back warm and again I objected to the waitress. She, now beside herself, brought back the manager. I explained to him that I was hot and thirsty and I wanted really cold

water. I thought they were not understanding my German. He explained to me that they certainly understood my request but did not want to fulfill it because water was bad for my health. I wound up drinking a glass of luke-warm water. Afterwards it struck me as funny and even later I realized they had my best interest at heart. I also drank pasteurized milk whenever I could get it and that would bring an argument that it was not good for my liver. Beer, wine, tea, or coffee were fine for a grown man but certainly not milk.

My first interview in Basel was at 8 p.m., Wednesday, January 8th, the day of my arrival. It was with the noted New Testament scholar, Oscar Cullman, in his office in the Alumium, a dormitory for students from the East. That evening I also met with Hungarian students, some of whom had fled Hungary recently with the invasion of Soviet forces to put down the Hungarian uprising. Cullman also lectured at the Sorbonne, at Strasbourg, at German universities, as well as universities in Great Britain and the United States. He would be leaving the next morning yet he was most gracious and even eager to meet with me the evening before. We visited for a while about mutual friends, some of whom I had seen recently. I expressed to him my appreciation of his views about the presence of Christ at the Eucharist. I understand them to be that Christ's followers call on Him to join with them at the table where they dine with Him, not on Him. He based this interpretation on what he feels is an ancient invitation in Aramaic one word of which survives in the New Testament which is the word, "Maranatha", and means "Lord come."

In the twenties, according to Cullman, when the politics of the Canton had turned liberal, the University of Basel's relationship to the church was severed and an attempt to get rid of the theological faculty was made. This was opposed widely, even by the Socialists. The Communists were in favor. The theological faculty was the original faculty and all felt that a university was not complete without theology. Faculty appointments are made by the cabinet of the Canton after nominations have been screened by a committee of experts composed of the dean, a member of the faculty and other persons. At the present time students pay six dollars an hour for lectures. Five go to the professor and one into a pool to maintain a minimum pay scale. The professor signs in the student's record book at the beginning of the term and at the end. Students move around a lot attending different lectures. There are two thousand enrolled in the university, one thousand in Philosophy and History (liberal arts), five hundred in medicine, three hundred in law and one hundred-twenty in theology. There are many occasions when faculty from different disciplines share in joint seminars, special committees and take part in conferences.

Ministerial training is constantly discussed but little change has been made through the years. Students spend five years in the university and, after completing the requirements satisfactorily, take two examinations administered by the church, followed by half a year as an assistant vicar. Then they are eligible to be considered for ordination. The library is very old and very large with many old manuscripts. Humanists came to Basel because they found many volumes from antiquity in which they could pursue their studies. Now these works are being microfilmed but the list had not yet been published. Later I went to the library and was shown around. I handled with awe several of these volumes, some of which were beautifully illuminated. One wished they had other lives, one of which could be spent in such a library. I had the same impression in the Vatican library only the contact was not as intimate. I wanted to continue with Cullman but I knew that he had an early connection. He would have visited into the night and we did not get to discuss his current interests or what he thought about American policies. I found throughout Europe many questions about the United States and its foreign policies.

The pastor of the Saint Elizabeth Church, Karl Schmid, held that the theological faculty should be within the university in order to give a broader base for the education of the clergy and to keep the faculty aware of secular issues. He also held that the other faculties were challenged by the issues and

questions raised by the theological faculty. There were personal friendships established between faculty of different disciplines and some such as Karl Barth are held in high esteem by all. There was only one on the faculty Schmid would consider agnostic and even he asked a member of the theological faculty to confirm his son. Schmid judged that student attitudes towards religion if not antagonistic were indifferent. This was the result of the type of teaching they received in the local churches before they were confirmed after which everything stopped in religious instruction.

Yet among maturing lay persons there was a ground swell of interest in religious issues. A conference was recently held in Berne on Money and Religion and lay persons are beginning to preach sermons. Even with the interest in religion there is strong criticism of the church as an institution. The personality of the faculty person is the important ingredient for the influence one exerts. On important occasions in the life of the University, Professor Staehelin presides as Rector. Schmid wound up our visit by telling me about the early days of the Reformation when churches had begun congregational singing. A Catholic monk visited a church and commented, "If you heard the singing you would know that it was the punishment of God."

I interviewed a group of students, two of whom were named Wagner and Becker, which one would expect in a German-speaking Canton in which Basel is located. They cited instances in which students majoring in professional areas attended lectures in disciplines other than their own, and of projects of social concern being carried out by students of various academic interests. They pointed out that doctoral studies were in three fields, thus one might study economics, history and New Testament. Students also were together in ecumenical and non-denominational religious organizations such as the Student Christian Movement and the Inter-varsity Movement. They felt that the theological faculty was very well respected both for their academic ability and for their own participation in practical religious expressions.

Dr. Van Ogen was originally from Holland and he spoke of some of the differences in educational practice, particularly in the preparation of the clergy. His area was Christian Ethics. He also spoke of the failed attempt to push the theological faculty from the University and told of the excellent apology of the role of the theological faculty in the University before the State authorities given by Heinrich Barth. In his field Van Ogen found much inter-disciplinary interest such as the atomic bomb and medical and legal ethics. He, Karl Barth, and others of the theological faculty had non-theological students in their lectures. He did acknowledge that there were not yet discussions of the meaning, purpose, and mission of the university in the modern age. The idea of university was just taken for granted. Yet, he acknowledged growing secularism among students coming to the university.

Dr. Max Klinger, professor of Medical Neurology, was most gracious and invited me to leave the hotel and stay in his home which I graciously refused citing my soon departure. He had high respect for the theological faculty but felt that the professional faculties have such specialization and high demands of their students that there was not much time for interdisciplinary relations. There was some but limited. Medical students had so many required hours that they had no time to attend outside lectures. He also was critical of the elemental and poor religious education in the local parishes which he felt caused students to later repudiate their religious background. He discussed in detail medical educational requirements, questioning the necessity of continued examinations involving Latin. He was appreciative of the lectures by Van Ogen in Ethics and spoke of many of his colleagues being devout churchmen.

I spend a stimulating evening in the home of Johannes Fuchs and his mother. He was a distinguished professor of Roman and Ecclesiastical Law. On my way walking from my hotel to their home for dinner I made enquiry of a

gentleman at an intersection as to whether I was properly on my way to the Fuchs home. He pointed out their house speaking very highly of them. As I proceeded I felt that I recognized the gentleman. It occurred to me that he certainly looked like Charlie Chaplin. When I got to my destination I inquired about the person who gave me directions and they said, "Oh, yes, that was Mr. Chaplin. He is our neighbor." I should point out that Mr. Chaplin, as happened so often in Europe, extended his hand to me when I thanked him as we parted.

Professor Fuchs greeted me warmly, introduced me to his lovely mother who shooed us into his study to begin our discussion while she finished getting dinner ready. In his study he had for his very distinguished visitor from the United States stocked up on every brand of liquor he could find not knowing my taste. I felt badly having to tell him that I did not indulge. Yet, I urged him to enjoy himself while I would be very happy with tomato juice, which he did. When we came to the table there was prayer before the meal which I was asked to give, and then mother inquired about my likes in wine, there being three wines on the table including white, red and rose. Again with great appreciation of their thoughtfulness I declined and said I would be quite contented with bottled water which was also on the table. The Professor by now, very relaxed and friendly, asked how I could enjoy my food without wine. His mother came back rather directly and said he should follow my example because he drank too much and it had and would cause great embarrassment for him. For the rest of the meal all of us drank bottled water. Later on when we were alone he discussed what his mother had said and I think acknowledged that his prominence so early in his life may have caused him to overshoot one of the marks of arrival, namely being able to afford expensive beverages. He, however, grew up in a wealthy home and was, I am sure, taught by his mother to know better how to handle himself.

Our discussions were warm and inclusive. He felt that the theological faculty was the very center of the university without which it could not be coherent. With his background in Roman and Ecclesiastical Law one could understand the basis for his point of view. He was also very critical of pastors who ministered without conveying a sense of the supernatural. He felt there was no basic conflict between faith and science and was very appreciative of Barth and Cullman. He felt that theology properly informs politics as well as morality and ethics. He discussed the preparation of lawyers and the Swiss court system. It seems judges are used more than juries, although some of the judges seemed to be like justices of the peace, more of a lay person than a legally trained person. He also made some practical observations such as where one could buy a good work of art in Basel, and good car in Zurich. He said that when one thinks of Basel he thinks of a professor, of Geneva a banker, of Berne a government official or magistrate, and of Zurich an industrialist. He described one of the Swiss colleges as a "pelts mantel" college. I thought about it and suggested he meant a fur coat college.

The next day, January eleventh in the morning, I went back to the Alumium to meet a Hungarian student, Pastor B. He spoke of the Russian invasion and the general repression it was causing as well as the grief and dashed hopes that they might have some more freedom. They were not against socialism but wanted to be free of outside domination. He said that the students were particularly active in the revolt and consequently if they did not flee they were imprisoned. Those who did flee the country without proper papers would not be able to return. He was more fortunate since he had papers allowing him to study in Switzerland. He said that the theological faculties in Hungary and Rumania were ousted from the university. Only science should be taught in the university and theology was no science, according to the controlling authorities. It was a materialistic definition of science, yet science meant a body of knowledge and certainly theology was a body of knowledge according to Pastor B.

Several seminaries had been closed and the one or two that existed had committed communists among the younger professors. He said, however, that in Budapest the people were basically not communists and viewed the rulers as puppets. He said that in an attempt to find some source of spiritual values to study, students are turning back to history and to literature of the past such as Shakespeare. The churches over a period of years had the salaries of their pastors and the support for the upkeep of the churches cut off. These were moneys that traditionally came from the state. The authorities thought the churches would wither away but in spite of much suffering they have not. In fact more than the allowed fifteen per year wanted to enter seminary. The Reformed Church in Hungary was much influenced by Karl Barth and did manage to keep some touch with the outside world. I left him expressing the hope that someday his people would be free.

I met Karl Barth for the first time just before his lecture at 4 p.m. Thursday, January 9th at the University. I had been invited to attend his lecture and I wanted to establish a further appointment to see him alone which he granted for Saturday at 2 p.m. at his home. He looked in the lecture room and had his assistant move a student from the front row so I could be seated in the full room. I felt badly that the student would lose his seat but Barth would not have me stand. It was obvious that someone unusual was present and before Barth began his lecture he acknowledged a distinguished colleague, Dekan Doctor John McCaw from the United States. He made some other remarks which were difficult for me to understand fully. The students laughed a bit and when I inquired later his remarks were to the effect that his point of view was suspect in the United States and he would be on his mettle to try to convince me of the truth of his position. The lecture was in Sweitz Deutsch but I was surprised that with my little German I was able to follow him quite well. The reason was that he was aware of a great number of foreign students in his lecture, many of them American.

In the lecture Barth dwelt on the difference between Luther and Calvin and related them to the contemporary scene. The students participated by both applause and shuffling of feet, both signifying approval. He had a genuine charisma which was supported by his deep knowledge of history and theology. He was not just erudite for his whole approach had valid application to the political situation of the present day and was relevant for personal deportment. When Barth lectures his presentation is dynamic and reveals his own conviction that the existence of the concrete expression of the Christian life allows one to become evangelically involved. His argument is carried not only by the authority of his reputation and scholarship or by the integrity of the particular argument but also by the emergence of his own person and his own personal conviction. His approach seems not to be just reporting but testifying and proclaiming.

All are based on his early and basic concept of Christian existence as a gift of God and not by human activity or initiation. He does not separate the supernatural from the natural but he does not appreciate the "process theologians" who destroy the supernatural by trying to make God a necessary need of humanity and because of that need have created God as the source of "Good." He seems to have moved away from a more optimistic point of view to a more event-centered approach to history. It was hard to perceive how the event came about other than that God initiated the event of Christ. Does God intercede in his history and stick in an event or in the conglomerate of God's history do we later perceive that an event had taken place? Does the very process of existence build into peaks or events which in turn even as created, create? One can feel the sense of "eschat" in his thinking as he discussed the weakness of the Anglo-American position vis-a-vis Russia and further armament with the Atomic Bomb. After the lecture several American students came up to me and hungrily talked about home and inquired of my mission.

On Saturday, January eleventh at 2 p.m. I came for my appointment at the home of Karl Barth. He was waiting at the door for me, greeted me and we went to a lovely sun-lit room where he immediately offered me a cigar. When he found that I did not smoke or chew or have any such vices he wondered aloud how I could possibly be such a successful theologian. I protested that I was not a successful theologian and he remarked that he had heard otherwise from some of his colleagues both at Zurich and Basel who had been interviewed by me and sat under my questioning. "They are saying that you do not miss a thing." I felt flattered but nevertheless was thrilled and awed just to have a few moments with him alone. He asked me about the health of some of his contemporaries. I reported that I had seen Tillich and he was soon to see the doctor because of his critically high blood pressure, I had visited with Reinhold Niebuhr who had suffered a bad stroke and was soon to go to the hospital to have a growth removed from the back of his hand which he hoped was not malignant, and I had had tea with Emil Brunner who was afflicted with progressing palsy from Parkinson's disease. Barth sprang up from his chair and declared, "I haven't been to see the doctor and I'm not about to see the doctor. That proves who has the best theology." I soon found that Barth had an assertive personality and I was only able break through towards the last of our visit.

Barth substantiated the information which others had given me about the role of the Basel theological faculty. He commented that thirty years ago the interest in religion was mainly historical but now there is more interest in doctrine and Biblical theology. He spoke of an increasingly popular interest in religion. He with Jasper, Portman and a Roman Catholic theologian conducted a conversation on immortality which was recorded by a radio station about Easter time. It was subsequently played over and over again. When I mentioned the growth of the Pentecostal Movement in Europe he spoke at length of the role of the Holy Spirit and the neglect of its role in the life of the Christian. He also was concerned about the inability to recruit competent young men for the ministry but even more the present shortage of teachers to take his generation's place.

We visited much about the United States which he wishes were not spending so much on armaments. He feels we should not take on the burden of protecting the world but let others work out their own salvation. He did appreciate the benefits of the Marshall Plan. He really did not understand the depth of the racial problem, nor did he like Dulles. He was not aware that Dulles was a leading factor in persuading American Protestantism to get behind the formation of the United Nations. He wondered if America's renewed interest in Bible study went as far as Biblical theology and dogmatics or just to personal religion. We had considerable discussion of fundamentalism. He was interested that it had such a base in Princeton, a seat he supposed of Reformation theology. His hostess let me know that my time was up but Barth waved her away, ordered tea and bid me stay, which I did although it meant taking a later train to Strasbourg.

As we closed our visit I asked him when he was going to come to the United States. He said he was not going to come. I pointed out that I had met his son several times and that he now had a new grandson. But he replied that it was up to the children to visit their parents and not the reverse. I thought I had him and said, "You are a timid man and you are afraid to come to the United States. You are afraid that you will be torn apart. We know how to be courteous and give a red-carpet treatment. Admit that this is so." He reached over and placed a hand on my arm and said, "Perhaps it is so." It was a warm moment for both of us. I took my leave with him insisting I stay longer to continue our conversation. I am happy to report that he did come to the United States and had a wonderful reception. Perhaps my challenging him helped persuade him to come to the United States.

I found so much of high cultural interest in Basel and particularly enjoyed the Kunstmuseum with Rodin's "Betrayal" in the courtyard before the entrance. I was intrigued by the painting of the dead Christ by Hans Holbein, the Younger. I was convinced he had used as a model a cadaver and one that had been in the water for some time judging by the greenish tinge of the skin. The second time I visited the museum I looked up the director and inquired of the picture telling him what I thought. He, with some doubt, decided to look up the history of the painting and found that Holbein had gone to the morgue and selected this body which was that of a drowning victim, which had recently been pulled from the river, as his model for the dead Christ. He had simply placed the marks of the crucifixion on the cadaver.

University of Strasbourg
France

Because of my late appointment with Barth I had to take a later train to my next university at Strasbourg. I left at 5:40 p.m. and arrived at 7:49 p.m. after traveling eighty-eight miles. Strasbourg was an imperial free city in the thirteenth century and did not lose that status until the French Revolution. The University began in 1566 as a theological faculty after the town went Reformed in 1523. Thus the Protestant Faculty keeps a place of honor as the cradle of the University. The Roman Catholic Faculty was added in the last century. The University has always been quite open and liberal and the student body is very international. Bucer and Calvin both spent time in the City and at the Protestant Church of Saint Thomas, where Bucer once preached, there is now a lady pastor. The administration of the University is predominantly in the hands of Protestant churchmen and the present atmosphere of the campus is not extremely rationalistic or agnostic, yet is quite progressive on social, economic and international issues.

The theological faculty feels that being in the center of a university gives a much broader base for the education of clergy than at other French Protestant seminaries such as Paris and Montpellier where the theological faculty is completely separated from the university. In the university the academic pace with the rest of the faculties must be maintained. A list of academic achievements must be kept. This list is signed by the dean and then passed on to the ministry of education. There is considerable interdisciplinary activity in the form of joint lectures, colloquia, and conferences. The Protestant and Catholic faculties work together in such as the recent Institute on the Dead Sea Scrolls with a Catholic professor as the principal lecturer. The university has 6000 students; included are 200 Catholic students and 120 Protestant students studying for the ministry. Because of past Concordats which Napoleon reaffirmed there is state support of all faculty salaries and even some scholarships for theological students.

Dean Hauter of the Protestant theological faculty stressed the equality of his faculty with all other faculties of the University. The faculty presents courses academically, depending on "faith" instruction having been done at the student's home or by the chaplains of the various student groups related to the campus. He cited relations with history, philosophy, classical languages, natural law and others areas as evidence of inter-disciplinary cooperation. There are also good personal relations among the university faculty which leads to good university morale. He is proud of the publishing record of his faculty which has reached far beyond the university. While there I attended a very inclusive book fair which had a large display of publications east of the "curtain."

Professor Etienne Trochme felt that the theological faculty at the University of Strasbourg was one of the main reasons giving the university uniqueness. Other students besides theological students attend the lectures of the theological faculty. He pointed out that not all the theological faculty

were ordained and several had secular degrees. Some have been called up to the Sorbonne faculty. The Catholic faculty, on the other hand, are much more self-contained, wearing robes and furnishing the entire curriculum for their students. The Protestant ministerial students do mix into campus affairs and even hold student offices. They are active in the Student Christian Movement and also go out to help Arab immigrants as well as sympathizing with the Algerian cause. Last year an Arts faculty person was arrested for being too active in political affairs and all but the Catholic theological faculty signed for his release. He did agree that the faculty at Strasbourg was not as active as the faculty in Basel in discussing social questions. He feels that the presence of the theological faculty has helped to balance the past heavy emphasis on science and technology in place of the humanities.

Trochme also filled me in on the University of Paris or the Sorbonne. When Loisy went out of the Catholic church the University of Paris gave him a post lecturing on the Origins of Christianity. Previous to this time, perhaps since the Revolution, there had been no teaching in Christianity. Loisy was succeeded by an agnostic teaching the History of Christianity, an excellent scholar by the name of Guinebert. He was replaced by a Protestant from the "free" faculty by the name of Maurice Goguel who was a distinguished Biblical scholar and whose son became a famous political scientist whom I later interviewed as the secretary of the French Council, or Senate. Goguel was succeeded by two men, one a Roman Catholic and the other, Oscar Cullman, whom I had just interviewed in Basel.

Professor Roger Mehl, really my guide and host while in Strasbourg, confirmed the opinions of others that the theological faculty was best placed in the University of Strasbourg not only for the better education of its students but also because of the positive influence it bore on the other faculties of the university. It aided the humanities in keeping a university pressed to become and remain "relevant" in an age of pragmatism and scientific technology to consider human values and basic reasons for human existence. He did admit that one area which in many other universities furnished an avenue for exchange between theology and law was not so easy in France. In France the study of law is more mechanical and procedural and not involved in philosophy or ethics.

Professor Rene Voeltzel emphasized the tradition of freedom in the university. It was good even to be free from too much church domination. He also affirmed the better base for theological education was within a university. He noted that some students planning for the ministry were majoring in as diverse fields as law and letters. The religious nurture of students was not done by the theological faculty as faculty but by pastors such as Andre Dumas and other chaplains. "Practics" for ministerial education was provided by local clergy, although the theological faculty does help out as individuals.

Pastor Andre Dumas supported the premise that it was an advantage for the education of the clergy that it happen in a university but he said the danger was the opposite from the other seminaries in France not related to a university. There was at Strasbourg a tendency for the emphasis to be too much on an intellectual rather than on a pastoral approach. The University of Strasbourg has the reputation of being the "old Lady" in France and the faculty is very distinguished receiving all sorts of honors of a world-wide level. He described the work he carried on among the students which involved evenings for worship as well as activities for fellowship and discussion of both religious and contemporary social issues.

Dean Simon of the faculty of Arts and Sciences was most gracious to me and in his praise of the theological faculty. It was pointed out that they were fully integrated in the university and very highly respected as scholars. To remove the theological faculty would be to change the very originality of the university. It is regarded by the French Government as unique in its own right

and because of its international reputation through the centuries it continues to draw students from all over the world. The theological faculty brings something unique to the life and discussion within the university which could not be substituted. They have also been a good balance to the over-emphasis a few decades ago on rationalism and scientism as the salvation for humanity. They have helped to remind us that man can still use scientific advances for evil. He noted the difference between the Catholic seminary which is training parish clergy and not so much interested in the influence of the university on their students and the approach of the Protestant faculty which is not about to change the university's neutral position on religion but instead approaches religion academically. At the same time, as persons, the theological faculty are good churchmen.

He also praised the work of the various chaplains, noting that the majority of the student body were practicing Christians in contrast to the situation out in Alsace. The students tend to be progressive, are dissatisfied with the traditional parties and are attempting to build a new "left." There was much opportunity for interdisciplinary studies and he saw no reason for drastic changes to be made in the present situation.

Dean Nadoncelle of the Roman Catholic Theological Faculty met with me to describe the relation of his faculty to the university. He explained that it was really an adjunct to the university, running a rather self-contained program which kept the students from taking part in the university. In fact they were really following a religious life during their student days. Studies included theology, dogmatics, canon law, scholastic philosophy, liturgy, and other courses necessary to become a priest but even more to become a teacher. The faculty takes part in the university council and collaborates with the Protestant faculty in joint studies such as the recent Dead Sea Scrolls discovery and their meaning. Vacancies are filled through an agreement between the French Government and Rome and any name suggested for a position is submitted to the Bishop of Strasbourg who has the right of veto.

Every University in Europe seems to have its own unique history and place in the contemporary educational scene. Before I leave Strasbourg I should tell of a most enlightening conversation with Professor Mohammed Arkoun who was head of Islamic Studies. We discussed the growing fundamentalist trend in Islam and he observed that the United States did not understand Islam and would get in trouble in Iran. He was also very candid about the French dilemma in Algeria and felt France would be wise in the long run to give the Algerians independence and thus keep them as allies. The French connection was too long and too intertwined for the Algerians to immediately shrug it off.

The City itself, besides being steeped in history and the seat of progressive ideas, is beautiful. Just coming into the area of the city known as Petite France early in the morning or later in the evening when the lowered sun's rays highlight the canals with old homes leaning against each other along the streets bordering the waters gives one a pastel feeling of comfort. Another event was not so comforting. One morning I had risen early gone out for a walk. I was not too far from my hotel, Pension Elisa, when a ringing bell-like sound alerted me to make a major jump into the street from the sidewalk. Fortunately, I was not occupying the spot where the contents of a slop jar or chamber pot fell as it was emptied from an upstairs window. Somehow my subconscious was alerted to a sound I had come to know as boy on my mother's parents' farm when I would hear the ringing sound of the "thunder mugs" being used in the night or later being emptied and cleaned out. My subconscious did not reason. It only said "Danger! Move! We'll discuss it later!" Shortly after, there came a water wagon spraying the streets which forced me to seek the shelter of a doorway. No one expects persons to be out so early when maids are cleaning rooms and the streets are being cleansed from the night's deposits of man and beast.

The University of Tübingen
Germany

Each time I settle down in a university and begin to become acquainted with its city and its people my schedule pulls me away from the relaxation of feeling at home back into the tension of strangeness which is not assuaged by the thrill of novelty. The desire to linger is somewhat overcome by the self-promise that someday I will return and spend more time. I left Strasbourg on Wednesday January 15th at 3:48 p.m. and arrived in Tübingen at 8:54 p.m. I cite the exact times because that was the way the trains were running in Europe. I went directly to my hotel to rest up for two days of heavy appointments on Thursday and Friday.

My first interview was with Professor Rothfels of the History Department, "kein Dolmetscher." My German was very limited but I found many of my contacts wanted to practice their English with me. Between their English and my German we managed to communicate. The university was heavily weighted to the sciences and medicine but the theological faculty has traditionally been influential. The role of the Stifts and their distinguished faculty and students has always been influential from their Augustinian beginnings right on through the Reformation. There are both Protestant and Catholic faculties at the university. Dr. Hans Kung, whom I had met and heard in the States, brought notoriety to the Catholic faculty by his open views on the Reformation and his understanding of Luther which resulted in his questioning such doctrines as the very recent concept of Papal infallibility. (Ultimately Kung was removed from teaching in the Catholic faculty but was kept as a University professor which allowed him to keep lecturing.)

Rothfels felt that the theological faculty was influential but it was mainly the result of tradition and even more the personality of the current faculty. There are general lectures given in the University of which the theological lectures bring good attendance. The presence of such a faculty, while not as dominant today, does help to keep the University from going completely secular. The Nazi experience revealed the role of the theological faculty in resisting the paganizing of higher education. This revealed that religion was essential to give an eternal frame of reference beyond the contemporary. The theological faculty can help to resist the fragmentation of the university and, with the other religious institutions that work with students, maintain the sense of university. Right now he felt that economics was the most secular area and natural science was asking fundamental questions and was not a source of doubt. Everywhere there was a sort of anti-positivistic trend. Medicine had moved away from a mechanical approach to a more wholistic look at the patient. Among the students there is a basic skepticism about political matters and they are resistant to propaganda.

My next interview was with Professor Kern of the Law Faculty. He told of the confessional history of Württemberg, which meant a state religion, and thus the support of the theological faculty. Much later there came to be two faculties, Protestant and Catholic. There is some overlapping in the field of church law with the Catholic faculty stressing it much more than the Protestant faculty. During Nazi time there was an attempt to force out the theological faculty and part of the answer was the rise of the Church Higher Schools. He discussed the controversial views of Bultman about demythologizing the Bible and the shutting off of the Catholic theological students from hearing him and the controversy within the Protestant faculty about his views. He thought it good that there was the tolerance to allow open scholarly discussion in the Protestant faculty. We visited on the role of law and theology in such questions as criminality, divorce and other family matters. The conflict between church law and civil law is much more apparent in Europe than in the States. He felt that the influence of any faculty was more dependent on the

personality of the professor than any institutional prerogatives or position in the university.

From Professors Kneser in Mathematics, also Michel, Eltester and the Secretary of the University, I learned more of the functioning of the University and the nature of the student body. All agreed that the theological faculty had an influential place. Particularly the Protestant faculty was more a part of the total ambiance of the process. There were two traditions which divided the student body. One was a more rationalistic tradition and the other was a pietistic tradition. The latter had resulted in many going into missions and other good works and the first being more interested in science and research. All agreed that the reputation of the theological faculty was through scholarship and personality and not because of the necessity to witness to the faith.

Many students were directed to me so I had one of the best student contacts of any place. They verified that students came from different backgrounds and that they were aware of the role of the theological faculty. The student religious organizations were the most influential among students. They were aware of differences in the churches and felt that the age of positivism was over and a more religious life-view was returning. They mentioned the fact that German students tend to migrate from university to university before finally settling down at one place to take their examinations which is the determining factor in whether or not they are successful. They admitted to much playing around and beer drinking before settling down during their last year to study for exams. To some of the students from pietistic homes there was more alarm about the views of persons like Bultmann while other students were not so aware that a controversy existed.

Most impressive was an interview with Dr. Nitschke of the Medical School who was head of the Kinderklinik. He felt the theological faculty and student body were pretty much to themselves and did not carry a disproportionate influence on the campus. In matters religious, humanistic professors from other disciplines and chaplains and campus pastors carried more influence. He participated in retreats which brought lay persons and students and professors together around subjects such as pain and evil, relation between faith and healing, and other cross-discipline areas. He enjoyed a small group which met regularly to discuss classical literature in original languages. I was very interested in his approach to medicine and his philosophy in medical education. He insisted that his students approach the whole patient and not look at just the particular clinical condition. He did not want his students to just treat the symptoms. This was even more important in treating children. I observed a bit of his approach to his little patients and noted with appreciation the importance he attached to the family setting of the child.

One cannot go to Tübingen without realizing the great tradition of the Evangelical Stift which was founded by the Augustinians and from whose walls came such as Melancthon, Schelling and Kepler. As I recall, it was in this town that I purchased a recorder and a pair binoculars. There were many shops with quality products. I also was guided throughout my visit by Earl Stuckenbruck, head of the European Evangelistic Institute founded and supported as a mission center by the Disciples of Christ in America. With him and several others I went for dinner and an evening at the home of Chaplain Fielders. The discussion followed along the study I was conducting but later shifted to broader religious interests.

One of the students asked me if I believed in evil spirits. I countered, not wanting to be exposed at that moment until I saw the directions from which the student was coming, by asking whether the student had had a recent experience with such spirits. Then a professor proceeded to give an account, aided by others present, of a local church where the pastor was having extreme

difficulty being able to get his congregation up-lifted and active. The people attended loyally but each time the minister rose to preach he felt a curtain of resistance between him and the people, as though there was a foreign force resisting him. After a long time he began to discuss the situation with others than his family and one of his pastor friends suggested that maybe he was being resisted by an evil spirit and that he should get in touch with another pastor who was a noted exorcist. This he did and the group recounted for me the preparations and the ceremony of exorcism which some of them had attended. As the exorcist cast out the evil spirits there was much resistance and even noise made by the evil spirits up to the point when, with a loud moaning and rush of wind, they departed. From then on the church spirit was open and growing and free and the pastor felt no more resistance. When pressed I remarked that the important thing was the present attitude of the parishioners and their own religious health. If it was good it was a victory for the Lord. He worked in mysterious ways his wonders to perform. I was not pressed any further and did not attempt to rationalize their experience, although I personally am an agnostic about disembodied evil spirits.

Again it was time to leave before one could begin to get more than a glimpse of a great center of learning. It was time for me to return home and prepare for my next trip which would take me to Paris. On Saturday, January 18th at 6:40 a.m. I caught the train for Geneva arriving there at 2:42 p.m. where my family was waiting for me. The few days at home were full of joy, but were also busy preparing for the next trip which would take me away for over a month to France and Great Britain. I left the evening of January 20th and by the next day was in Paris.

The Protestant Theological Faculty and The University of Paris
Paris, France

The first time I saw Paris the streets were dull and gray, covered with melting snow which was already dirty. The buildings inside and out were worn and not yet recovered from years of wartime occupation by the Nazis. The people were warm and bright and very hospitable. I went to the Hotel du Midi, 4 Avenue du Parc de Montsouris, Paris 14, France. It was a hotel recommended to me by the Dean of the Protestant Faculty in Paris. It was a hotel for provincials coming into Paris and not for tourists. They were reluctant to talk about reservations for my whole family the next summer, particularly when they heard that I had four children, but during my stay there I won the owner over by helping her to put some letters she was writing into proper English. They were impressed by the large breakfasts I consumed. I had to become used to handling a lot of money. I went into France with over fifty-five thousand francs. The Metro cost 300 francs, lunch cost 680, a black bow tie cost 490, and a ticket to the opera house 1720. It would not take long to spend it. However my Scottish blood enabled me to leave with 32,635 francs unspent.

It would not do to come to Paris and not see some of that which makes Paris so interesting. Even in the winter there were sidewalk cafes in operation, and vendors pushing their wares. One was very persistent even up into the entrance of Notre Dame. I finally understood what he was saying with a heavy French accent, "dirty pictures." One evening I went to a vaudeville which was well attended with many families present. There were many acts including jugglers, acrobats and dog acts. As I left the theater on a chilly and dark winter's night two persons passed swiftly by me, one on each side, and quietly sneaked up on the person a few feet in front me and seized him. Just then, a car pulled up beside them. The man was pushed into the car and it sped away. I was amazed and somewhat bewildered. It happened so fast that I could not have done anything if shooting had broken out. I walked rapidly back to the hotel, past the Montparnasse Cemetery, whose spooky ghosts did not frighten me nearly as much as the activity of the living. Up on a higher street level which was well-lighted I found a gendarme and explained to him what had happened. He

assured me that it was alright. An Algerian agitator was probably being picked up for questioning. It was a time in France for many bombings and terrorist acts as well as demonstrations, as Algeria sought its independence from France.

I discovered that the Follies were in New York and was directed to the Casino de Paris where I was able to purchase a ticket in the orchestra. It was a beautiful presentation, but Maxine and I attended the Follies the next June and it far surpassed the Casino in performances and scenery. I also attended one of the first if not the first performance of "Le Rendez-vous Manque" by Francoise Sagan. It was a short but rather sad account of an American married lady who was having a fling in Paris with a younger man. It was performed by the Ballet Theater of France in the Theater of Champs-Elysees. During the performance a toast was drunk and when the glasses were touched one shattered sending glass all over the floor of the stage. Subsequently leotards were damaged and some lips were bleeding. It was rather gory. Later at an exhibition I saw one of the principals and discussed the accident with her suggesting that plastic be used but she rejected the idea saying that plastic would not ring the way glass does.

I went to the ticket office of the National Theater of Opera and enquired whether there would be any performances while I was in Paris. I was informed there would be only one and it was sold out. I expressed my disappointment and she said, "Let me look further." She found a single seat in a loge and informed me the performance was formal honoring the twenty-fifth anniversary of the death of Maurice Ravel. I suggested I had a black suit with me and she suggested that with a bow tie I would be in "uniform." I shared the loge with an English mother and her young daughter and a young Spaniard who informed me of his wealth and noble standing. He assumed I was a wealthy American. At the intermission he insisted that I must, as he, go out and promenade, for that would be the time when one could make arrangements for after-performance partying with lonely young ladies. When he came back to his seat after intermission his demeanor let me know he had not been successful in establishing a rendezvous. The program was excellently presented by artists of international repute and included a variety of Ravel's compositions.

I realized soon that in Paris I would learn more about the French Protestant Church than I would learn about the role of the theological faculty in the university. In fact there was little relationship between the Protestant faculty in Paris and any other institution of higher education. The Seminary was independent as were the other French Protestant seminaries except for the one at Strasbourg which still operated under previous concordats.

What follows next are some random bits of information I picked up at the time of my interviews. The French Protestants were strongest in the south and in the rural areas. As the Protestants moved to the cities and to the north they were scattered and found no congregations with which to fellowship. This weakened Protestantism. The young people intermarried with the more predominant Catholics and or they joined the majority secular point of view in France which goes back to the age of Enlightenment and the French Revolution. This also left open an opportunity for the Protestants to follow their own and establish churches in non-Protestant areas. A deliberate policy was being pursued by the old territories of Protestantism to spawn new churches in other areas. Protestants are only 5% of the French population but they are the largest number of civil servants. This is so not only because of the character of the French Protestants, being well-educated and industrious workers, but also because neither the agnostics nor the Catholics of France will trust each other. One must remember also that the French Protestants are a hardy lot being the remnants of the Huguenots so ruthlessly hunted down by the French Dragoons and the Catholic rulers.

In France the Lutheran Reformation did not cause a complete distinction between it and the Reformed Church. So, there is intercommunion and other exchange. The Methodists have joined the Reformed Church, but the Baptists are separate and very few. There are two kinds of churches in France: those in the Federation of Churches and those who are not. The latter are composed of the Pentecostal Assemblies and the Jehovah's Witnesses. Since there is no excuse from military service for conscientious objectors the Witnesses are imprisoned. Even the young seminary students in France must do military service.

My first interview was with Pierre Lestringant, Doyen of the Faculte de Theologie Protestante of Paris at 11 a.m. on Wednesday January 22, 1958, at 83 Blvd. Arago. Marc Blanzat, a seminary student, was my interpreter. There is little opportunity for much influence or exchange in the Sorbonne by the theological faculty. There is not much sense of campus or university. A conglomeration of faculties, institutes, programs, and sixty-thousand students is not the typical setting for a university. Theological students do take lectures in the Sorbonne and many take their baccalaureate degree there. Professors of the theological faculty lecture at both places, such as Cullman and Ricoeur. There are lectures in the Sorbonne on Christian Origins by Protestant faculty and also lectures by Catholic faculty.

The witness of the Protestant Church and other faiths is carried on by chaplains or student workers. Many of the theological students are involved in this ministry. Housing or small dormitories are maintained by this work for some students. The theological students will also be involved in Sunday schools, youth fellowships, Scouting and other programs. This will take place throughout Paris in the churches. In the theological faculty there are professors from Lutheran, Baptist, and Reformed background. Lectures in dogmatics are given from different traditions. The faculty in Paris was established in 1877 when a professor came from Strasbourg supported by a committee of stewards. Later an association was formed which supplements the salary given to a professor by his own denomination. There are also preparatory schools in France for future clergy. I attended a faculty meeting at which it was emphasized again that faculty taught in both the university and the seminary, students attended classes in both places and all used libraries and other resources in both institutions.

One of my most interesting interviews was with Paul Ricoeur who taught in the Sorbonne Department of Metaphysics and in the seminary. He was far more positive for the influence of the theological faculty in the University. In the past members of the theological faculty have taught exegetical, historical, and philosophical courses. Among those who doubled between the university and the seminary were Lods who founded Hebraic Studies, Goguel, historian of the New Testament and presently Cullman who teaches in the Institute des Hautes Etudes. If there are no legal connections with the church in the university there is a relationship of fact, namely, that there are theological faculty teaching in the university. There is freedom from any coercion. One may teach as one wills if one is master of one's discipline and a responsible academician. Ricoeur regretted that the program for theological students was so full as to restrict the opportunity for the seminary students to take more courses in the university. They should take more studies in psychology and sociology. There is a movement to adjust the seminary calendar closer to the university and to allow the students to take more practical courses to prepare them for the world as it really is today. He felt that the young clergy were ill prepared to meet the real world. He wanted radical reform in the training of the future clergy. There should be more study of modern movements such as labor, political systems, as well as social problems in various societies.

He felt that the seminary students were perhaps too involved in the ministry during their studies which keeps them from being involved with the broader range of their university contemporaries. He was deeply influenced by

his involvement in the Student Christian Movement during his days in Paris. He became active in the Socialist movement and became a leader. He was also influenced by the "first" Neibuhr, Andre Gide and Andre Phillippe. In the cities the intellectuals belong to the left wing but the majority do not. The left is divided as to the use of force, having both pacifist and militant wings. The theologians are in the pacifist wing. He wants the new clergy to develop a sense of responsibility for this world and thus become relevant to the real needs of their parishioners. The traditional, more orthodox role of the clergy, is causing the church to lose out. He also observed that French Protestantism was influential disproportionate to its numbers and helped to make the difference between the administration (civil service) and any current government. There is always a very good administration which carries on in between governments.

John Paul Frelick, a Presbyterian fraternal worker from the United States gave me some of his impressions about French Protestantism. He felt that the French church was quite generous supporting over 260 institutions and programs. He felt that the church suffered not so much from being a minority church as from a dispersion of its efforts. In the temperament of the French he cited a swing from individualism to the desire for a Napoleon or a strong leader. This observation was confirmed by DeGaule taking over the next summer. There is precedence of age in the Church and not enough activity for the young. Youth Conferences tend to be meetings of adults, the alumni of past conferences. The church is not growing and is not reaching out to such as the working class. There is an indifference to political issues. He questioned the influence of American workers and was critical of American foreign policy.

The one who was most helpful in arranging my visit to Paris was Andre Appel, pastor and Secretary General of the Protestant Federation of France. Again a discussion of the role of the theological faculty in the universities of France could not be carried on without discussing the condition of French Protestantism, which has a large responsibility. There still is a large colonial burden and over three hundred missionaries to support. There are hundreds of on-going institutions at home and growing demands for urban development. Paris alone needs money for forty churches and forty parsonages. France needs re-Christianization. There are two Protestantisms in France, one is rural and old and in the south. The other is middle class and in the cities, made up of civil servants, teachers, bankers and professionals. The governor of the Federal Bank is a Protestant and the Finance Minister is also a Protestant. A good part of the Vatican funds are administered in Geneva by a Protestant. Tithing and divine healing were two current interests in the churches. There was now a clinic in divine healing. He felt that the past rapid growth in Pentecostalism was subsiding.

There was a growing youth movement but still many are lost after confirmation and to intermarriage with non-Protestants. The strength of the Catholic Church had an appeal to many youth, and the Catholic church was getting into many leading Protestant families. There was also a growing social and political consciousness. Soon there would be held a conference on the Algerian and Moroccan question. He cited a Pastor who was imprisoned because he used the concept of sanctuary to hide a Moslem who was sought by the police. He accused the police of getting information by torture. As Moslem countries get freedom from colonial rule no longer are Christian missionaries allowed to work in those countries. The problem of freedom to evangelize in Moslem countries was a very difficult one. There was also a black African challenge in Paris, particularly in the University where there are over nine-thousand black African students from former colonies which is as many as in the whole of Paris.

In discussing the higher education situation in Paris he observed that there was very little Christian witness. Theological Education is separated from the universities. As a result the theological faculties are not challenged

and tend to continue in traditional ways and thinking. There is no dialogue between Protestants, Catholics and the "secular mind." Students live quite settled lives and trying to get them involved in broader interests is difficult. Some theological students live in Cite Universite and some in State apartments. Some try to work out a Master's degree in Literature in order to get a state scholarship, which gives them only 25,000 francs per month which is one-third an average family income. Studies are so demanding no student can also work for an income. They try to get theological students to live in the various national houses and future missionaries to live in the Africa House. Most theological students do not know enough about the world, their only contact being during holidays and in the military. He was pleased that at a Student Christian Movement meeting at Universite Cite on "What it Meant to be a Christian and a Psychiatrist" there were many theological students. He was insistent that there needed to be a more dynamic program at the seminary which more aggressively utilized the resources of the university and challenged the university.

This seemed not to be the position of the seminary. A summary of its position follows. The independent position of the seminary was preferred with no official or semi-official relations with the university, only personal and private relations between individuals. This was necessary because of past French history. Up until the last century all teaching was in the hands of the Roman Catholic Church. Persons of the Third Republic got their education from the hands of the Jesuits. This resulted in a confusion of articles of faith and science which in turn converged toward a metaphysics based on Thomistic premises. In the hands of the clergy the Roman Catholic Church reigned over minds and consciences. In the second half of the nineteenth century there was a struggle to depose the monopoly of the Catholic Church over education which led to a secularization of teaching. Education is now in the hands of the State which assures confessional neutrality and makes sure no teaching has religious bent. The schools are a-religious and the anti-clerical struggle was successful. Today in areas where the Catholic Church maintains a strong hold over the populace there are so-called free confessional schools. There are no relations with the public schools but rather extreme competition. Very few higher educational institutions for Catholic lay students exist. There are Catholic teaching centers along side state universities but the teaching philosophy in the universities is the same as in secondary schools. Research is objective and disinterested. In the Catholic center it is apologetical and indoctrinizational. There is no conciliation between the two types of approach nor any official cooperation. There are, of course, personal relations between Catholic lay persons teaching in the University and the clergy teaching in the Catholic institution.

There is not the same strictness in regard to Protestant educational institutions. There is more collaboration by the state authorities with Protestant schools. It is probably because Protestantism has not dominated France and is a very small minority. Protestantism is very weak in France with one-twentieth of the population which are unequally dispersed. One-fourth of them are in Alsace Lorraine. There are three theological faculties in France with about ten professors each and a few dozen students. Thus they cannot be compared to other faculties such as law and medicine. There is no time or energy to do much beyond the regular task of teaching theology. The seminary in Strasbourg is somewhat unique since it is still a part of the university, but the University Center in Paris should not be not compared to universities in Germany, Britain or the United States.

In fact there is no basis for exchange of knowledge between the theological faculty and the non-theological faculty. Their objectives are different. Knowledge is in two categories: natural and revelational. There are specific characteristics of Christian theology. Human science is incapable of telling us anything on the "Faith," and Revelation does not give information on science. The way of acquiring knowledge is of a different order. One uses the

scientific method and the other uses the Word of God or scriptural revelation. Yet there seemed to be some concession to science in the admission that there was need for archeology and ancient languages to fully understand scriptures. Christian teachers must pay attention to teaching methods and Christian counselors must know psychology, yet a secular psychologist does not need Christian faith to do his work. The theologian needs to know enough to differentiate between that which is pagan and that which is Christian. The secular scholar does not need the theologian. This incontestable fact brings an absence of reciprocal relationships and interchange between the theological faculty and the university. Such a point of view was in direct contrast to some of the opposite sentiment that I heard in other interviews. There will be, I am sure, some real disputation in the future and perhaps if the differing views are not resolved there will not be much future for French Protestantism.

Perhaps my most interesting interview was with Francois Goguel, Secretaire General, Conseil de la Republique at the Palais du Luxembourg. I walked from my hotel to the Palace. There were beautifully uniformed soldiers guarding the front entrance. I announced my intention to enter and was escorted in to a desk where I was identified and asked to take a seat. Very shortly a guard came and after identifying me again escorted me up the red-carpeted but well-worn grand stairway. Before we were well up the long stairs a shirt-sleeved and open-collared figure rushed from a large door and on down the steps to greet me, saying that he did not stand for ceremony with his American friends. I was immediately within the grasp of his warm and genial personality. He was also a Professor of Political Science in the Institute of Political Science in the Sorbonne as well as in Columbia University in New York City. He was an active Protestant churchman and his father was a world renowned Biblical scholar. He cited the influence of his father and Professor Lods in his life. He also reiterated the history and present position of Protestants in France. Sixty years ago Protestants were in every business except textiles. The antagonism between the world of science and the world of theology was not so great today. Protestant influence was not increasing nor was it waning. He told how to tell the difference between a Protestant peasant and a Catholic peasant, simply by looking at the condition of their farm machinery. The Protestant farmer keeps his clean and shining.

I was more interested in his views on American foreign policy and he was very frank. No pun intended. In the Suez Crisis he felt the United States made a grave mistake and would regret it in the future. The region would become even more unsettled and we would eventually become more involved losing many lives and develop a mess we could not solve. He pointed out that we gave information to Nasser concerning British and French movements and sailed into the midst of their landing barges with our large battleships, thus swamping many of them with our wash. He felt that the United States was not consistent nor realistic in dealing with colonial powers and the liquidation of their holdings. We should not try to police the world post-war peace policy. He felt Truman was more realistic and that Dulles should be less rigid in his attitude. One should not look at political matters in a simple black or white manner. He was also highly critical of the American education system. It was not and would not produce. We would soon lose our place in the world to others who do a better job of teaching the basic skills and sciences. He felt that the American family was threatened. The leadership of a nation depends on good home and school training. (Little did I know as I left France how prophetic he would be.) On Sunday, January 26th, I attended the 11 a.m. service of the American Church in Paris and in the afternoon had my last interview.

I am taking the liberty of inserting an interview with Pierre Beaupere, a Dominican situated in Lyon, France. He was very active in ecumenical work and in Catholic/Protestant interchange. He was a friend of Howard and Elsie Schomer. The interview was in their home near Geneva, Switzerland, on December 25th, 1957. We had a general discussion not only about the role of the theological faculties in the universities of France but other topics as well.

He felt that there were the same problems for higher education for Catholics in France as for Protestants in the United States, namely that there was too little conversation going on between theological faculties and other faculties. At state universities there is no formal conversation. There is the occasional conversation between individuals. There is increasing exchange on technical questions. He felt the University of Strasbourg was an exception but Strasbourg is in Alsace which, with Lorraine, was exempted from the strict separation of church and state in education. Basically, though, he felt that it was the time factor that kept the theological professor from following up his natural interest in secular subjects. He also felt that the secular faculty does not understand the queries of a theologian. He felt that there was a wall of specialization rather than antagonism.

At the Sorbonne in Paris, because of social action movements, there is interchange between persons of various disciplines including theology. During vacation periods there are many conferences and special studies that throw together persons of various academic disciplines including theology. It is interesting to see humanists, economists and social scientists of various sorts express definite concern for the human condition and listen attentively to the opinions of theologians.

We turned to the influence of Sartre with his pessimistic existentialism. As others had commented, he felt he was *passee* in France. Several theologians have written to furnish a contrast to his philosophy including books by Dominicans and Jesuits. Marxist atheism has more influence than Sartre.

Beaupere talked of ecumenical interests and specifically the origin of the Week of Prayer. He was one of the leaders in promoting the week. In 1910 two Anglicans with a limited objective were pushing for the return of the Anglican Church to Rome and a week of prayer for Christian unity was to be the instrument. One of the popes approved the week. Eventually one of the two founders became an Abbot assigned to Rome and he was able to transform the week into a universal week of prayer by all Christians asking Christ for unity as He would want it to be. By 1937 the Abbot began to spread this wider concept. However, Beaupere felt that too many Catholics held that unity meant a return of all to Rome rather than unity in Christ. After all, the official Catholic position is that Protestants, particularly, are heretics. There was a problem also in that for many Protestants there was a hundred-year-old tradition that the first week of January was the time for world-wide prayer.

Beaupere has been concerned that particularly his fellow Catholics have a broader understanding of the week of prayer and he told of the tracts being published and distributed throughout France and even Spain emphasizing a more ecumenical interpretation of the Week of Prayer for Christian Unity. He described a center in Lyon, France which studies all aspects of Christianity. It includes Protestant and Orthodox theologians. From the Dominicans in Lyon various groups are detached for various duties. One of those is discussions with other Christians for ecumenical understanding. He contrasted the Jesuits and Dominicans. The Jesuits he felt were conducting their conversations in a counter-Reformational spirit while the Dominicans were more open. He also noted that the Superior in any order could accept or reject a project which a member might propose and after a project was accepted sometimes it was ordered stopped because it seemed to be too progressive. He feels the leadership of the religious orders as well as the Church is way behind individual Catholics. He has hopes that soon there will come to be leadership in the Vatican which will leap forward out of the counter-Reformational frame of reference and become more realistic in facing the present age.

London and Institutions of Higher Education
England

I came to Paris from Geneva by train but it was thought best and quicker to go from Paris to London by plane. I arrived at the airport by 6:40 a.m., January 27th for an 8 a.m. departure only to find that the London airport was fogged in. It was close to noon before we left Paris. In the meantime both passengers and crew were passing the time by eating and drinking. That was the thing that shocked me suddenly to realize that the crew was also eating and drinking. I spoke to one of the stewardesses about the pilots drinking and she assured me that they were only drinking wine and that they were very careful and safe pilots. They were. We arrived safely and I went by taxi to the Hotel Russell on Russell Square in London where I would be for eight days.

Besides my interviews I managed to be a part-time tourist by visiting the area around Buckingham Palace and watching the changing of the guard, Big Ben and the Parliament House, also Westminster Abbey where I was impressed not only by a prayer service, but also by the illustrious dead all about me and beneath me. I spent much time in the British Museum which was close by my hotel. I became acquainted with the underground or the subway and walked miles over central London. I took in shows and movies and read the newspapers and magazines avidly getting another point of view of what was happening around the world and particularly in the U. S. One night after the theater I was walking back to the hotel in a thick fog having to look closely at the street signs to keep my bearings and as I walked I enjoyed the lighted store windows and their contents. I stopped in front of a window full of culinary ware and mused, "Would there be something in there that I could purchase for my wife?" Suddenly there was beside me a diminutive fog fairy asking me if I would like to have a good time. I did not understand her intent and tried to engage her in a conversation about the contents of the window. She repeated her query and when I begged her pardon she bluntly asserted her apartment was close by and would I like to come there and party. I finally realized that I was being propositioned for the first time in my life. I had seen prostitutes at work in Europe but no one had ever looked my way. I declined her invitation, and she moved off into the fog rattling a bunch of keys. It dawned on me that I had been hearing something jangling for some time and wondered the meaning.

A few steps further I ran into two Bobbies who were doing fog patrol and I shared with them my recent encounter. They explained the meaning of the keys as a "foghorn," not so that ships could pass safely but so that there could be close encounters. I explained that I was on my way to the Russell Hotel and they said their beat included the hotel. I asked if I could accompany them until they came to the hotel and they welcomed me. They explained that on foggy nights thieves would use trucks to bash in the windows of jewelry stores, rob the contents and disappear into the night. They also said that up until 1 a.m. they looked after tourists to keep them from being hassled or robbed but after that they were on their own. They also explained that they regularly arrested prostitutes, that they were fined about five pounds and then released after a physical examination and blood test. They also mentioned a parliamentary inquiry, a copy of which report I later purchased. This report resulted in the prostitutes being pushed out of Soho Square and other city centers to west end apartments and the use of chauffeured cars to solicit patrons from the car windows of the streets of London.

Another evening I went to a performance in the Royal London Theater which had recently had a gala opening with Her Majesty, the Queen, present. I do not remember the performance. It may have been the Don Cossack Chorus, but before I went in I purchased a quarter-pound box of chocolates. The English, I discovered, eat and smoke at their performances. Seated beside me was a rather slender mature lady to whom I offered a chocolate. I felt self-conscious wolfing down the candy alone. We struck up a conversation and after the performance walked across Waterloo Bridge in search of a place for refreshments. We found one open although she explained that London eateries were not generally open after the shows. It was also a foggy night and at about eleven she offered

to walk me around Trafalgar Square. The walk continued on to the Parliament area and she was full of historical and architectural information. She turned out to be an employee of the State Department who had served in various parts of the world with a long period in India.

When she got ready to take her leave to catch the last street car home I told her I felt I should see that she got home safely. We could take a cab to her apartment and I could continue in the cab to my hotel. She suggested that we catch a streetcar and then she would call me a cab which would be cheaper. We got to her place and she went in to call a cab and then came out and waited with me until the cab came which was not too long. I asked her how it was that she would spend the wee hours of the night with a stranger and she replied that after all her years she felt she was a good judge of character. I realized as we were visiting she was finding out all about my mission in England and what I had done already in Europe. She was interested that I had just secured a visa to enter Czechoslovakia. It was a thoroughly interesting and pleasant night even if it was 1:30 a.m. before I got to the hotel. Years later I have concluded that her occupying the seat next to me at the theater was not perchance, for other interesting things happened to me after I got my visa to go "East of the curtain."

In London I stayed at the Russell Hotel but during my stay I was entertained in various ways. One person whom I was to interview belonged to a downtown men's club and arranged for me to take lunch there, spend the afternoon and meet him there for tea at four o'clock. I was met by the door man and taken in where I had my coat and hat taken and then I went to a desk where I explained who I was and also explained my ignorance about how I was to proceed. I was told to go into the dining room where I would be seated and served and after eating to come back in the lounge and make myself at home. He did explain, however, that there were certain chairs that belonged to certain persons and that guests should choose to sit in chairs without "squatter's rights." So I ate leisurely alone trying out sweetbreads which were recommended by the waiter. No one noticed me or even looked at me. Conversation was very subdued and I am sure that no one even thought that I existed.

After lunch I had three hours to kill. I went into the lounge and visited with the clerk at the desk about men's clubs and learned that fires were not lighted in the fireplace which had a coal grate until the temperature dropped below 56 degrees Fahrenheit inside. The chairs were large leather overstuffed creations into which one could disappear and do all sorts of things the chief of which I discovered were naps taken after lunch by what seemed to be superannuated gentlemen. One or two of them did manage to greet each other and maybe ask a question or two, the answer to which was already known and the framing of the question was such as to discourage full accounting of the condition of one's economic or physical health. I finally found a paper to read and tried one of the vacant chairs. They were good for warmth but I discovered that unless one carried one's own padding, unprotected hipbones found their way very quickly through to the hard boards beneath. Obviously the chairs had bottomed out after perhaps decades if not centuries of punishment by sitting bulls. I left for a stroll down to King's College where I was to meet the next day with members of the faculty. I came back in time to meet my host who did introduce me to several persons who were now cordial and in fact seemed very interested to continue a conversation but my host preempted and took me aside to a small room saying that I was very busy and needed to get on with my investigations. We politely bowed out and proceeded with the interview. The old boys club is certainly that and this young boy hopes that when "old" comes he will not be spending time in such an institution. I saw no females anywhere, not even on the staff or among the waiters.

In London I had interviews with three persons who discussed with me the general condition of religious life in Great Britain, theological training and

the quality of the clergy. The first person was David L. Edwards, secretary of the Christian Frontiers Council and the Student Christian Movement. I met with Edwards for dinner at the Russell Hotel where he gave useful guidance for my studies in Great Britain. He put me in touch with Kathleen Bliss, a British Theologian, with whom I was able to arrange for a stay at Dunford House in Midhurst, Sussex for my family the coming summer while I went over my notes of the previous winter. He also told of books which he thought helped to describe what was going on in present-day thinking. They were, *Christian Apologetics* by Alan Richardson and *Doubt and Certainty in Science* by J. Z. Young.

He also discussed the general condition of theological education and higher education, over all. He had written about the subject earlier in a letter to me in Switzerland from which I quote as a summary of his understanding.

"Don't forget the fantastic muddle the churches in Great Britain are in over theological education; I mean it is a church as much as a university problem. In my own church, the Church of England, the tradition was that you did some secular subject at university and then possibly historical theology, and then a couple of years on the dogmatic, pastoral and devotional sides at a theological college. A nice theory, but what happens? Only half the Anglican ordinands are graduates now. The teaching in the theological colleges is on the whole poor; they are small institutions, scattered about the country. Historical theology tends to be dry and remote from living issues. There is a definite pressure of secularism in the universities, except perhaps Cambridge, and this must influence ordinands and indeed all Christians reading secular subjects. Consequently ordinands tend to get their spiritual sustenance out of 'closed' religious societies in the universities including fundamentalist groups which have a high, and it seems increasing, number of ordinands in their ranks. I could go on about the Church of Scotland with equal venom; but of course there the problem is how to give ordinands pastoral and devotional training. Divinity in the universities is so very academic. Of course, there are some shining theologians but the above does represent student opinion. The Iona Community seems to have set itself up as a kind of unofficial 'theological college.' The English Free Churches have a much more sensible system of theological education; the snag here is, of course, that all except the Methodists are pretty dead, and the Methodists are rapt up in Methodism."

The second person was Daniel Jenkins, an ordained Congregational clergyman and noted theologian. I had made contact with him at the University of Chicago. He not only helped me make British contacts but he also made available his summer home in Wales to use with my family for two weeks in Pennal. On January 28, 1958 I was a guest in his London home for dinner. There I remember my first encounter with kidney pie and cider. I remember the smell of the baking pie as I entered the house. After dinner beginning at 9 p.m. we spent several hours discussing theological education. He reported the religious atmosphere was muted in the theological departments and in general across the nation. Yet many religious activities were going in each university. The chapel is packed in Cambridge Evensong. Even though King's College was the seat of humanism and agnosticism. Eric Vidler, a theologian, finds life there very delightful. The anti-religious person seems to be on the run. Jenkins did not seem to know why young people were increasingly going to church.

Jenkins was concerned about the quality of political thinking going on in the country. Everybody blamed the politicians but he felt the politicians were by nature too busy conducting affairs to have time to think ahead. He felt the universities should be more aggressive in political thinking and in particular the theological departments. He lifted up the work of the Christian Frontiers Council as important to the contemporary dialogue. He felt that in the "Oxbridge" colleges where there might be twenty-five dons, one of whom would be a theologian, there should be more aggressive inter-disciplinary exchange. A

study by Sir Walter Moberly on the state of religion in higher education should be built on. He did point out that there were groups involved in interdisciplinary exchange, including history, social science, philosophy and theology. He would like to see an increase of theological departments in the newer modern universities, also known as "red brick."

Unfortunately, most of the students majoring in theology wind up teaching students majoring in theology and do not become immersed in the ministry of the local congregation. The Free Churches do a better job of ministerial training but they are small in proportion to the rest of the churches. The Anglican church does a good job of devotional and liturgical training but very poor in academic and theological training.

Jenkins described the discussions going on in higher education. King's of London was really a theological college in a university, but there was discussion going on between theologians and philosophers. Although most chairs of philosophy in Britain were held by Christians, in Oxford and Cambridge there was discussion going on in the relationship of "analysis" and theology. The Student Christian Movement Press was publishing in the field. He pointed out the work of E. L. Mascall on "Words and Images." The B. B. C. was also a source of discussion. There were three levels of programming: first, home studies; second, light programming; and third, serious-minded and high brow discussion of such as plays, music, dances and even philosophical and semi-theological topics. Bertrand Russell and A. J. Ayers were the most glib talkers in the B. B. C. brain trust. He felt that currently there was much discussion of a philosophical nature but little intelligent development of social problems. No materials were being produced which would inform the next generation politically. He pointed out when social areas were discussed on the third program, American books were used such as "Hidden Persuaders" and "Organization Man." There was a great gap between the academic frame of mind and the whole practical area. No discussion was going on. He felt that this could lead to a generation of "angry young men" disillusioned with the political process. He did lift up for praise the works of C. P. Coulson, a mathematics professor at Oxford, in the area of the peaceful uses of atomic energy.

I visited with Alan Payton, head of the Student Christian Movement Press, at 10:30 a.m. January 30th. He discussed the general conditions of religious discussion and publication. Philosophers and theologians were having the most discussion across disciplines but I got the impression that he thought it was a case of the blind leading the blind. The S. C. M. Press itself was dominated by clergymen who did not go in for democracy. Seldom was there a vote taken. Students have lost control of the press. There was an avant garde theology developing. There were some reforming clergymen. He hoped there would be a Twentieth Century Reformation which would be a convergence of Biblical theology, the ecumenical and liturgical movements together with an acceptance of the findings of the social sciences. In the practical aspect of publication, he said that a book must be published quickly if it is to be usable. New issues develop so quickly which need theological confrontation. He hopes to lead the Press closer to the present S.C.M. He gave me several suggestions of persons to see in the universities I would be visiting. He commented that British life had lost its zing and religious practice its enthusiasm except for a growing number of evangelicals. He did not feel that much interdisciplinary discussion was going on in the universities. British T.V. had some good points, particularly the Third Program but even it was a bit "Ph.D-ish." He contrasted the study of the sociology of religion in America and in Britain. In Britain it was philosophical and theological but in America it was quantitative.

I met with Professor W. D. McHardy in Oxford who is on the staff of the University of London and also lectures at Oxford to visit principally about the University of London. In 1957-58 the enrollment at the University was 45,000, half of which were external. There were 161 entrants for the Bachelor of Divinity degree. Sixty-two were external. The theological department had the

highest percentage of failures. He did not explain whether this meant it was the toughest department or whether it had the poorest students. A third of the work for a B. A. General could be in theology. He felt that the faculty had a dual role; one, to prepare parsons and the other to prepare teachers of religion for the schools. He explained that he and Professor Lewis were University professors and not just related to King's.

In discussing the role of the theological professors he explained that contact beyond their own discipline depended on the individual. He had contact with Orientalists and helped to examine in that area. He also had contact with the education department with the sub-committee of Divinity specialists. He also gives public lectures in the University which are very popular on such subjects as "Nestorian Remains" and "Christian Remains in Rome." The Student Christian Movement sponsors lectures for non-theological students by theologians which are well supported. He also has contact with individuals of other disciplines when he sits in on doctoral examinations and when there are meetings discussing University business. There is also exchange at University social events and he is consulted quite frequently by such as the Secretary of the University Board. He felt that there was today less antagonism toward religion and that even the philosophy department was interested in some religious subjects.

If the theology department were separated from the university there would be little effect on the university since it is principally a street car institution. Ministerial education would be affected because it might have to be carried on in a situation with much less academic resources and stimuli. To him Oxford and Cambridge as well as the Scottish Universities were the most ideal blend of theology and other subject matter.

Mary Hesse, professor of the History and Philosophy of Science, met with me for tea at 3:30 p.m. January 29th. She described the atmosphere in the science areas of the University of London. The older staff was against students spending too much time with religion. They should concentrate their time on their subjects in the field of science. The staff were also indifferent to student welfare and psychological problems. The students were adults and could take care of themselves. Even interdisciplinary encounter was not encouraged. Yet Hesse's courses were indeed an avenue for student introspection.

There were evangelical groups among the medical and physical science students. In the 1930s there were radical student groups, but today it is the church groups who raise protests against the Suez invasion and who protested the Russian crushing of Hungary. The philosophy department was ingrown and dominated by analysis. No theologian seems ready to sit down with Ayer. There was a group of scientists in London who were meeting together discussing Mascal's books among others.

We spent time discussing her own work and her own religious position. Her fields of concentration were mathematics, physics and history with a sideline in the philosophy of science. Her desire was to bring the thinking of the scientist into exactness and at the same time loosen up specialized science courses to give arts students a chance to find out what the science mentality is. She is particularly related to the History of Science Department and on graduate degrees works with history and philosophy of science. At the same time she questions the ability of the typical philosophy department to approach science properly. She begins with the history of ideas, with elementary theories and traces their development. There is also a course in philosophy of the biological sciences. She also feels it important to keep in touch with the practicing scientist. It is her experience that the philosophers really do not want to meet with scientists. They analyze the language of individual scientists but she feels that much of the time they are not discussing scientific terms.

We turned to a discussion of her own views about religion. She is not easy with the concept of religious experience and with theological language in general. She questions words such as grace, redemption and salvation. Biblical scholarship is a good place to start. She has a dilemma in her desire to discuss religion but really cannot because of traditional dogmatics and the language used to support such. She sees the return to Scripture as good. Jesus' unique understanding of God is another good starting point. She feels that the younger generation is very cynical about traditional religious concepts. In the recent Education Act including religion was a mistake and on the university level such was sheer hypocrisy. The majority don't accept the "Christian view."

Dean Sidney Evans of the Theological Faculty of King's College met with me for lunch January 30th. He explained in detail the history and constitution of the University of London. King's College, a theological faculty, was the original college and the center of the university's beginning. Today it receives no government money and has its own governance but it is still a part of the university. He noted little inter-disciplinary exchange or even intercollegiate activity. The theological students have little political, cultural, or social concern on their minds. In the field of science there seems to be a logical and positivist approach. He did credit the Student Christian Movement with giving the theological students outside stimulus. Chapel was also attended by other than seminary students. Cumberland Lodge in Windsor Great Park was a conference center for academic people and there cross-fertilization between fields takes place. The discussion involves mostly philosophy, history and law. There is little involvement with the medical staff. Yet there is a growing concern about the relation of the patient with doctors and clergy and the complimentary roles each may play in the healing and comforting process. In the process of the education of the clergy he feels that there is little emphasis on sociological and psychological factors in the human experience. There is very little writing by professors outside their fields or across fields. There is some chance for exchange when faculty meet across fields to prepare an examination for a student or to examine a paper. The theological faculty gives much time to community service and to special programs on the media but it has little role to play in the university beyond educating its own constituency and take its traditional place of precedence in the pomp and circumstances ceremonies of the University.

I had no further interviews so spent the week-end of January 31st catching up on writing, attempting to obtain a visa at the Czech Embassy, attending plays, visiting Galleries and walking around London. I saw "Paddle Your Own Canoe," "Naked Earth," "The Don Cossack Chorus," and went through the National Arts Gallery. Sunday Morning, February 2nd, I attended the Bloomsbury Baptist Church Service.

Oxford University
England

That afternoon at 4:45 p.m. I caught the train at Paddington Station for Oxford where I registered at the Eastgate Hotel on High Street. I was in room 37 and it was already a wintry dark gloomy afternoon. It was foggy but I decided to walk toward and around the campus. There was not much going on, but I suppose everyone was inside having tea or attending evening song. It did not, in the dreariness of the on-coming night, seem very glamorous, rather it seemed more of a setting for a murder.

I later discovered that the campus could be very much alive with gowned students and dons. I also discovered another character who accompanied a Proctor. He was dressed in a top hat, tailcoat and striped trousers. He was called a "bulldog" and was along to run down students discovered by the Proctor off campus not in gown. This person was the enforcer and usually was an ex-

pugilist or other muscularly built athlete capable of running down any student who tried to bolt after being confronted by the don to give his name and college. Out of gown with the name secured would result in a five-pound fine for the student. A wildly non-conforming student could be "rusticated," that is, sent home. (In a very few years the gowned, all-male character of the campus changed, the gowns disappeared except for ceremonial occasions and the fairer sex began to appear with greater frequency. Now, I suppose, everybody at Oxford is speaking with political correctness, using no sexist or racist language and very much concerned about date rape.)

My first appointment at Oxford was the next day, Monday, for lunch at Mansfield College with the Principal, John Marsh, and others of his faculty and student body. After lunch there was a general discussion of the structure and life in Mansfield College and in the university in general. It was noted right away that there was little fraternization between the colleges. The faculty may see each other at once-a-term meetings of professional societies such as the Theological Society. Students may hear lectures sponsored by other colleges and by the university but most of the time is spent with the tutor doing a once-a-week essay. This resulted in the possibility for subject isolation and little outside stimulus sponsored by the total academic situation. However, students and faculty do come to know each other to a certain extent through other organizations, both religious and secular.

The student council of the college does sponsor a senior theological seminar which brings in outside speakers and there are a variety of backgrounds in the student body both denominational and confessional. There is a Student Christian Movement group on the campus which draws members from several colleges and under such auspices students go to conferences taking them to other universities to meet with other students. The university lectures are cross-listed and students are encouraged to attend appropriate lectures. It should be observed that the accumulation of lecture hours or credits to achieve a degree is not the procedure in Europe but rather all lecture attendance, essay writing and tutoring are to prepare students to be able to pass written examinations which are essentially papers in specified areas which will convince the examiners or readers of the papers that the student has reached a certain level of knowledge and proficiency in those areas.

On entrance into the college the student writes a general paper in the area in which he hopes to study. He must already, through this paper, be able to show an acceptable level of scholarly proficiency. After he is accepted he may under certain circumstances change his area of study but too many such could brand him as a "nervous nelly." At a once-a-week pace, a student would prepare between seventy and ninety essays during three eight-week terms per year for the three or four years he is reading in preparation for his final examinations. After his exams the student is not really employable or able to launch into his professional career. There are many years of clerking, internship, routine work in laboratories, assisting, trying to hit the headlines in order to finally receive recognition as a professor-lecturer in a university, surgeon, ordained vicar of a church, partner in a law firm, etc. In a strict sense, however, no free churchman can be, in the Oxford sense, a professor. This is for members of the Anglican Church.

The field of science is a separate case. There is a one-to-one relationship between faculty and students and the hours are spent in the laboratory. In theoretical science such as solid physics which is heavily symbolic mathematics and dealing with logical formulae, there may be more solitude for the students with much time spent with pencil and paper and the chalk board. All of this activity is still subject to the continuous scrutiny of one's professor and fellow colleagues. As of this research in 1958 there were about eight thousand students in the Oxford complex with the ratio of students to tutor running eight or ten to one. Several tutors expressed a

nervousness that it could run on up to fifteen to one as the post-war enrollments increased. They felt that the ideal should be closer to five to one student a day.

The colleges financed themselves through endowments, grants from the government, fees, gifts, and subscriptions. There was support from the church that founded the college, particularly the Free Churches. Some students also had jobs to bolster their income. Students could also take work in other colleges in a sort of reciprocal understanding. In post-graduate studies students would be free to move throughout the university to gain the knowledge and find the materials they needed. Some students combined fields such as science and religion or psychology and religion. There were also many libraries and institutes which carried not only distinct materials, but also duplicate volumes.

Important for students was the Junior Council which had its own officers, room, bursary, library and agenda. They planned extra curricular events, including sports, social events, celebrations, and benefits. They sent a delegate to the university student council and carried a great deal of weight in college decisions. There was a chapel for the college which served as the church for the college, although there were also parish churches close by which the students could attend. Through the chapel there were several services during the week and at one of them students who were preparing for the ministry would preach and later have their presentation criticized by their colleagues and the staff. A full-time chaplain was responsible for the chapel and for giving spiritual counsel to the students.

Sir Walter Moberly made a study of "Religion in Higher Education" and published a volume which stimulated much discussion in the fifties. He lived in Oxford and, to my delight, I was invited to his home for tea at 4:30 Monday afternoon. I had just finished a sumptuous lunch and intense discussion at Mansfield and here I was on my way to number 7 Fifield Road for tea. All over Europe and Great Britain it was fellowship and eating before focusing on the topic for discussion. I was to go from his home to Christ Church College to meet with Canon Leonard Hodgson, as well as the Dean of the College and the Bishop of the Diocese for drinks before dinner in the hall. Sir Walter filled the next hour and fifteen minutes with a full discussion of the role of the theological faculty in the university as well as a history of the relationship. As I tried to take notes he kept playing me with biscuits and more tea.

He started out by observing that his invitations to speak and his heavy correspondence indicated to him that his book was widely discussed and he hoped that, in the press to expand higher education to meet the demands of the post war years, the role of religion in university education would not be buried and forgotten. He felt that education must include the whole person in which the values of religion are fundamental. It is the catalyst for the ethical and moral functions in society. Education as training leaves citizens as units to be manipulated. So, the well-educated German population was thus so easily maneuvered by Hitler and his supporters. He felt that student interest in religion was rising. This was recognized by some British Universities. Oxford had on its staff one who was both theologian and pastor, but Cambridge had two persons, one as the theologian and one as chaplain-pastor. Student religious organizations were alive and growing, were evangelical in spirit and were attracting the serious students of both Oxford and Cambridge. Theologians in the university should be giving more public lectures, that is university lectures, just as other disciplines give lectures. While being an excellent theologian one must also be able to popularize his material so that he can communicate with students and faculty who are really lay persons in their knowledge of religion.

The role of the theological faculty in the university involved at least three parts: to maintain theological knowledge and partake in contemporary theologizing; to be involved actively in the training of the future ministry of the church; and to fulfill their duty to the whole university. This should not be done just in a formal sense but through active and aggressive pursuit of the inter-relationship of knowledge in various fields with the total purpose of human existence. He pointed out that, in the older universities such as Oxford, Cambridge, King's, London, Durham, as well as the Scottish universities, the theological faculties went back to the beginning. Their foundation was Christian and included churches, chapels, services and grace in the hall. Even in graduation each candidate was "ordained" as it were. With a touch on the head of agnostic, atheist and God-fearer alike the Latin formula as follows was pronounced, "In nomine Patris et Filii, et Spiritus Sancti." These vestigial traditions have a bearing on what should be done in the present. The Established Church must recognize its duty to the whole university community and not merely to its own members. Back when the university was an appendage of the Anglican Church, students had to attend chapel, sign the Thirty-nine Articles and support other compulsory elements in university life. The compulsory aspect is gone and rightly so, according to Moberly, but by consent much needs to be done that is of importance for the total education of the individual.

The theological faculty must concern themselves with the pastoral ministry to the students. The theological education of the lay student is essential because of poor religious education at home. In the modern home religious education, if present at all, is on a childish level. Particularly, in the university must this be overcome. The theological faculty must ask themselves, what can be done in broad theological education, not in a dogmatic manner but leaving room for free discussion. Sir Walter spoke of a program being conducted at Cumberland Lodge. This program should be done on the university campus. At Cumberland University groups take residence for discussions broadening out from their specialties. A medical group would go beyond their specialties to discuss the total task of the general practitioner in relation to the total need of the patient. A mixed group from various disciplines would discuss such a topic as "responsibility" as it affects different disciplines. A group from the professions including representatives of science, judiciary, philosophy, theology, education and business would discuss ethical and moral problems in their fields and across their fields. Another time a group could discuss different conceptions of humanity. After a paper is presented, let the group try to dig deeper into the concept and try to understand from whence the presenter was coming. The Cumberland program was not founded to be a debating society or a propaganda center even though it is a Christian institution.

The theological faculty must persuade their colleagues in the university of their own intellectual integrity and learn to communicate throughout the natural orbits of college and university life. Actually if the universities were doing their job there would not need to be a special emphasis on religion from the theological experts. Instead every faculty person would be able, in effect, to exude religious values in their teaching and in relation to their students.

At six I was due at Christ Church College where Canon Leonard Hodgson was serving sherry before dinner to Dean Foster, Bishop Geoffrey Allen and myself. Since I did not drink sherry he ordered me a soft drink and I chose orange squash. He insisted that we not discuss my survey but save the discussion till later. We continued with general talk about local concerns, politics and the general health of colleagues. They also inquired about American friends in the educational and religious fields. At about eight o'clock, dinner was announced and we processed into the Hall joined by the faculty, all in gown, to the head table which overlooked the students as they were coming in. I was surprised in the shuffle to see a few students getting to a seat by simply walking across the

table to the other side. I noticed that the gowns of both faculty and students were not particularly clean and some were positively dirty, as though each smudge was a mark of distinction. An invocation was given in Koine Greek and after the meal the benediction was given in Patristic Latin. At my place was a large mug which my host ordered filled with orange squash. All the rest had ale. Hodgson leaned over and said that many persons who had sat in my place were no doubt turning over in their graves knowing that the mug they had used was now being profaned with orange squash. The eating went on very rapidly with little conversation and very soon the students were finished and waiting for the head table to finish. I discovered that the faculty was through and only a few close to me still had a bite on their plates. The waiter was hovering close behind me and I got the point and turned and said, "You may take my plate, I am finished." With that the remaining plates were taken. We stood for the benediction and the hall emptied even more quickly than it had filled.

Canon Hodgson guided me to a sitting room to partake of fruit, nuts, sweets and cigars. Very soon a group of about twenty faculty, staff and student leaders gathered. I was introduced to make a presentation and lead a discussion. I was well received and the discussion was so intense that I found it hard to take notes and keep responding to the discussion. They all were interested in what I was finding out at other universities. I sensed right away that there was much ferment going on in the traditional universities, with many resisting going back to the old closed society and others fearing that the old traditions would be muted and British universities would become like American universities and the newly emerging "red brick" universities in Britain. With post-war inflation even the old universities with their endowment would find it harder to maintain their traditional programs. There was already the problem of the high cost of building maintenance, made especially acute with the neglect of the war years. Eventually the state would have to take over. Professors were already partially paid by the state. Only one-third of the students lived in the college and soon the state would have to build dormitories. They spoke of the loneliness in large housing projects. They foresaw the end of academic community life. The pressure was also on the tutorial system with some professors having four hours of lectures and twenty to thirty hours of tutoring per week.

There was a discussion of the changing role between the colleges and the university since the war. The colleges used to be the wealthy part of the university. Now the universities are getting the government subsidies and the endowment of the colleges does not go as far. Increasingly, power is being centralized including control of appointments. I will not go into the discussion of the education system itself as there are other sources which discuss the British educational process in detail. Much time was spent in detailing how a theological student completed his academic program and then went on under the care of the church to become a vicar. It was felt that certain students should definitely take practical preparation for the ministry and that others should strictly concentrate on a specialty such as Old Testament to become the scholars and teachers for the churches and the universities. There was even a need for some to take two degrees such as religion and psychiatry. Students combining fields was also throwing faculties together. It seems, however, that the more scientific fields were more compatible to faith than some of the humanities. At least faculty members in science seemed more apt to be conservative in personal religious practice than those more closely related to religion. The philosophy department tended to be more agnostic if not skeptic. The interest was more on logical positivism or linguistic analysis. On the other hand psychiatry was increasingly interested in the phenomena of faith healing including folk medicine and shamanism.

The changing life of the village caused by the high mobility of the inhabitants and the increasing rate of commuting to jobs in the cities was changing the nature of the parish ministry and unless ministers of the future

were prepared differently the church would soon not be able to meet contemporary needs. This called for training beyond traditional fields and extended intern experiences in a variety of settings. The traditionally trained vicar would not be able to "trouser it" in the modern setting. I was not able to find out the meaning of the phrase. The challenge was to learn how to preach the Gospel in a technological age. Fortunately older men were coming out of their secular fields to take Holy Orders and these persons seemed to be able to maintain contact with their previous world. In the press to be trained for relevancy there was evidence that the clergy were not as scholarly as in the past and were not publishing significant articles in the field of religion. I left this session late at night exhausted from a very stimulating day. I realized that the post-war world was throwing even the most ancient seats of learning into a revolution whether it was desired or not.

That night I was taken up into some of the student's rooms and was surprised that they were looking out on a party in the college next door celebrating the four-hundredth anniversary of the college. They not only looked out but on a previous night, some were on the roof shooting Roman candles down into the garden party. No one seemed upset. It was just good fun which would in due time be returned.

On Tuesday, at ten forty-five a. m., I met with C. A. Coulson, professor of mathematics and physics. He was an active churchman yet was very much into the secular side of the university. When I asked him whether there would be any noticeable affect on the university if the theological faculty were separated from the university to go its own way, he was definite in his opinion that the university would cease to exist. After all, it was the early clergy who developed the field of science. He pointed out many clergy such as the Franciscan monk, Bacon, who opened up the doors of experimental science. Even the philosophy department, in what some might consider an attack on religion, was involved in linguistic analysis in trying to determine in what sense can one make a meaningful theological statement.

The foil of the theologian helps to keep other fields focused on moral and ethical concerns as well as relevance for the good of mankind. Even though the university sermon is not well attended, the preachers maintain an intellectual defense and apologetic on behalf of religion as well as to keep a viable criticism of the university scene. The Bampton lectures through the years are important in the area of natural theology. Through the Socratic Club and its magazine, theologians and non-theologians reply to each other. The colleges also have chaplains who are in the center of the life of the colleges and they would not be chosen if they did not have a strong intellectual reputation and were indeed high-powered personalities. There were also, particularly in summer school, joint courses taught. Such courses are generally in the philosophical area and are setup for post graduates.

Coulson is a world-renowned expert in the effects of the Nuclear age and has written and lectured in the areas of "Nuclear Knowledge and Christian Responsibilities" and "Some Problems of the Atomic Age." He was somewhat critical of irresponsible American politicians and he predicted that even in the peaceful use of atomic energy there would be accidents and consequent disasters. He was concerned about the dispersing of waste and the threat not only to civilians but also to generations to come. He proved to be one of the more interesting and challenging persons that I met at Oxford.

At noon I had a luncheon appointment with Professor Gorley in Geology. I am not certain of the spelling of his name. Our conversation was more a candid presentation of life for the student in Oxford. He pointed out that a gentleman was supposed to participate in and support religion but he was not really religious. Oxford was administratively and academically religious but the students were not, by and large. Reality is changing in contemporary England

and student conduct is changing, even though there are standards, meaning that certain things just are not done. The conversation switched to a discussion of All Soul's College as traditionally involved in research and the amount of research which might have practical implication for industry and the military. He was aware of the racial problems which America was currently going through. He questioned the "wholesale" approach to higher education in America both in the admittance of students and the attempt to take so many and such a wide range of courses. There were too many students with too many academic interests. As a result there will be much mediocrity spawned. He questioned the future of America's leadership if we did not insist that, for a significant few, intense intellectual discipline and concentration in more narrow areas be required. He pointed out that our scientific prowess during the war was mainly because of refugee scientists coming to America. I was already hearing that, because of the tradition of academic discipline, both Germany and Japan would soon be again significant powers.

In England, being in Oxford was a tremendous privilege and responsibility. However he felt that things were changing with the current generation of students. During the eight-week terms Oxford was a total way of life with many activities. A gentleman did not obviously study but did so on the quiet. There was an active political life with many belonging to too many clubs which were quite adversarial. They were restive under the controls which involved a five-pound fine with no appeal for non-attendance. After a dozen infractions a person could be "rusticated" or "sent down" or expelled. During the breaks for vacations, students were supposed to be reading but many were now taking on jobs to secure extra cash. It is embarrassing when a student taxi driver is hailed by his own tutor. He could be "gated" or dismissed from his college. He felt that by sixteen a student should be already well educated in the basics, have a liberal education and know what he wanted to do. He was critical of the American educational system which seems to keep vast numbers in school but does not educate them well.

At three in the afternoon I met with Basil Mitchell, professor of philosophy, in Keble College. He was editor of the magazine, "Faith and Logic." Unfortunately I have lost my notes on our conversation so I will not attempt to report him at this time.

The next day, February fifth, I had the morning to myself and took advantage of the time to walk around the Oxford campus visiting buildings and casually conversing with students before an appointment with David Wilcox, Secretary of the British Student Christian Movement. I began the discussion by asking him how the British Student Christian Movement (SCM) functions. He informed me that the SCM maintains a program to bring together various Christian groups still from within their own traditions to become more conscious of the ecumenical church. There is a beginning relationship with the Roman Catholic Church and at the same time the membership of SCM is open to non-Christians. He also maintains contacts with political groups. The main focus, however, is to bring a general conscientiousness to the university campus. In specific areas such as Hungarian famine relief they were able to enlist students to participate. They release the materials for and encourage participation in the Week of Prayer for Christian Unity.

The SCM encourages students to participate responsibly in political action. There are three major political organization with which he works; Liberal, Labor and Conservative and, in addition, the Socialists. The Communist group broke up after the Hungarian crisis. There is a very large proportion of the student body holding membership in the political clubs enhanced by the Suez and Hungarian crises. Such interest has not diverted interest away from religion. The religious boom is declining but the churches still seem very full.

When I asked Wilcox whether the theological faculty had a real and vital influence on the academic scene, he replied, "No." The influence was more personal and not so much over the life of the university as a whole. Religion is more of a force in the lives of the students but not because of the theologians. Theology is not confined to the campus. There is something else affecting the students coinciding with the visit of Billy Graham to Britain. Students are showing more interest in signs of life in their own churches. The theologians do engage in vital exchange with other disciplines in discussions carried out in Senior Council Rooms and also in Junior Council Rooms. Some societies such as the Socratic Club are also engaged in such exchange. Such men as I.T. Ramsey, Eric Mascall, Basil Mitchell, and Michael Foster carry the Christian discussion. There also are some excellent chaplains who are aggressively maintaining the encounter such as Christopher Evans at Corpus Christi and K. S. Woollscroft at Saint John's. They take their pastoral work seriously and also are good academicians. There is a "Course at Lunch Time" taught by Christopher Evans. I asked Wilcox's relation to the University Church, St. Mary the Virgin, and he explained that there was a curate and he was an associate. They were helped by part-time secretaries and other staff to carry on both functions, the Church and the SCM.

Wilcox then turned his attention to the changing situation at Oxford. The University was growing and he expressed regret because large universities were not as close as the smaller universities. Incorporating the growing numbers of overseas and post-graduate students into the life of the colleges was a problem. Only five percent of the landlords were willing to house colored students. So the British Council responsible for overseas students was developing its own housing and the SCM was working with them. The SCM and the denominational societies help in foreign student orientation. There needs to be an international house to house and provide a social center for foreign students. A new college is being built called, Saint Catherine. Its emphasis will be on science. Oxford is facing a decision. Shall it let the present colleges grow larger or should new units be established in order to maintain the closeness of the college tradition.

Oxford proved to be a good example of postwar educational problems facing all educational institutions over the world. Education is no longer for the few or even only for men but is increasingly becoming inclusive in type of student and in encompassing more in the curriculum. I was interested to discover the beginnings of advocacy groups on behalf of women in the universities as well as a resurgence of more emotional religious, almost cult-like, groups on or adjacent to campuses. It seems that academic studies do not make skeptics of all students or even faculty. However, in some areas it tends to do so. For instance, of the seventy faculty in the philosophy area at Oxford only ten are acknowledging Christians. One of the more mystical groups called "Scars," those who receive religious help through a contemplation of the Scars on Jesus' body, feels that the philosophy department places orthodoxy in danger. The denominational groups have active programs and seem vital as they are in America but, like America, they seem to gather together the "unattached" religious workers and the "have not" students. They are serving a real function but are they saving the world or even their own souls? Oxford, through its college system, gives informal opportunity for students and faculty in different disciplines to associate and confer if there is desire on the part of a student or a professor but one can still be very isolated in one's own field if there is no desire to fellowship.

Oxford should not have allowed shops to develop within its confines. It now has a bad traffic situation. Old-fashioned walks are mixed with commercial streets. The university is fighting its urbanization but the commercial establishments of long tradition are fighting a by-pass.

Cambridge University

England

I took a train from Oxford for Cambridge, leaving at 2:28 in the afternoon. Again it was a gray winter day, February fifth, nineteen fifty-eight in the year of my wandering. My quarters were in the Blue Boar Hotel, a part of the long Cambridge tradition. It was located right across the street from Trinity College Great Gate. It was first established across the street in 1550. The first reference to the Blue Boar occurred in 1693 when the church wardens of All Saint's spent two shillings on beer there to celebrate the Queen's birthday. The first college was Peterhouse founded in 1280. I was most impressed by the space in Cambridge and the greens which were mainly sports fields. Oxford seemed so compact, even crowded, by urban density and traffic. Of course the river, Cam, not only bisecting the town but also giving the town its name, is delightfully a fundamental part of the whole educational enterprise. It reminds me of a story first told me at Cambridge of three dons, who on an early spring morning thinking no one would be about, decided to go for a dip in the river in the nude. They were hardly in the water when around a sharp bend came some ladies punting on the river. Caught unawares and filled with consternation they decided to leave the water and dash for their towels with which they draped themselves. The ladies passed by and the Dons discovered to their embarrassment that one of them had covered his face rather than his midsection. They upbraided their fellow for exposing himself in such a manner. His reply was that around here he was known by his face.

The King's College Chapel and the Trinity College Library impress one right off as well as the "Backs." I only wish that there had been time to really loll in the "Backs" and dwell for lengthy periods in the Chapel and the Library. However, as at all other places I had an intense schedule to pursue and my past experience indicated that there would be other appointments develop which were not on the schedule. One of the disappointments was having the opportunity to meet persons of distinction but not being able, because of a heavy appointment schedule, to linger and visit extensively. Among the persons I met at Cambridge were: A. R. Vidler, Dean of King's College; J. A. T. Robinson of Clare College; Canon Myron Stockwood of Great St. Mary's; Lord Adrian, Vice-Chancellor of Cambridge; Owen Chadwick; H. H. Farmer; John Burnaby; C. S. Lewis; N. F. Mott; P. S. Watson, H. Chadwick and several students. Soon after my arrival I met with Philip S. Watson, Principal of Wesley House, to establish my schedule and get orientation to Cambridge. He was most gracious and had a full program laid out for me.

My first interview was Thursday, February 6, 1958, at eleven a.m. with J. Burnaby, of Trinity College and Regius Professor of Divinity in the University of Cambridge. In discussing the role of the theological faculty in the university Burnaby said that the theological professors were living in close association with the faculty of all other disciplines and that there was much opportunity for discussion and sharing intellectually. Teaching in the theological area was carried on just as any other subject area, and is not looked down upon or as not having a proper place in the university. He did admit that conversations do not turn in the direction of theological argument very often. He noted that the Trinity college scene, because of its mixed faculty, is very heterogeneous while the science faculty, more recently established and tending to be in specialized colleges at least in the laboratory, is a much more homogeneous situation, not so apt to promote theological conversations.

If the theological faculty should be separated from the university he felt that it would be less of a university. However religious influence would come to the university constituency in other ways. In fact the basic responsibility is not to be a religious influence but an academic and intellectual influence. Any religious influence would be incidental and informal between individuals. Professional training for the ministry comes under other auspices, not primarily

through the colleges or the university. Pastoral care of the students comes through the dean of the chapel and the various chaplains attached to campus churches such as Great Saint Mary's. The majority of the fellows of the college are not practicing or even confessing Christians yet they recognize the need of a chaplain.

There are seven hundred undergraduates in the college. About one hundred will show up for Sunday evening service. They prefer to sleep in Sunday morning after playing around Saturday night. Some even prefer to attend a town church. There was at one time a rather strong anti-Christian attitude, but this is tapering off. Unfortunately, the theological students as a whole have little interdisciplinary association according to Burnaby. For the rest of the university there is one popularizing lecture on a theological subject during Michael Mass term. Last year John Baille gave the lecture and it was very successful with large attendance. There is some exchange being developed between the scientific faculty and the "Arts." He feels that such exchange is further ahead in the States. He noted that many fellows in secular subjects are far more aggressive in their religious practice and in their support of social action than their theological colleagues.

Burnaby pointed out that Cambridge was more of the Reformed tradition, while Oxford was of the Anglican. Cambridge was influenced by reason and the scientific attitude. Such people as Hooker were influential. Theology was excessively scholarly. There were no teaching of systematics and no examinations in doctrine or systematic theology. Church History does cover the field somewhat. Biblical studies are heavily emphasized but Biblical theology is not, as such.

I was interested in a copy of his inaugural address, a copy of which Burnaby gave me. It was delivered in 1953. He discussed the revision of the statutes of the university after WW II. The duties of the teaching officers were defined. Every one must "promote the interests of the University as a place of education, religion, learning, and research." He defended the use of the term, religion, in the definition of the role of the university, not only because the university was established by the Christian Church but also because Christianity in its essence taught love and service of God and love and service of neighbor. Religion helped to reconcile order and freedom. Religion is the uniting principle and gives the participant the ability to place the past into the whole and the present into continuity. It makes for the integrated personality with no divorce between thought and practice and meditation and action. He noted that the education act of 1944 made religious instruction mandatory in all English schools. Yet he felt that the university was not a seminary for ordinands and was no place to train ministers.

I had a 12 noon appointment with C. S. Lewis, the author of many popular children's books as well as books on contemporary Christianity including a volume entitled Mere Christianity, which had previously been a radio series during the war. It was in Magdalen College, which was in the process of being renovated and was in a mess. Over the phone he directed me to a parking place and met me there to guide me through the scaffolding to his "digs." He was a most jovial and cordial gentleman, reminding me of a vacationing Santa Claus. His pipe was always with him and his smoking jacket was soiled from ash and soup. He made me feel right at home and proceeded to ask me about the religious climate in America. It was all I could do to turn the interview around so I could find out from him information about the role of the theological faculties in the British universities and particularly at Cambridge.

He felt that the main interchange was within the faculty of the particular college and not too much outside. Influence was more informal and personal outside the college. At Oxford the theological faculty and the philosophy faculty were having an aggressive exchange, mainly because of the logical

analysis and positivist positions dominating the philosophy faculty. In Cambridge it was between theology and English faculties and mainly in a discussion of religious literature and the question of revelation and inspired writings. There was good exchange in an interdisciplinary mode in the summer school sessions which appeal to a broader group than the traditional students. There, science and religion meet over ethical and social issues related to the new discoveries and technological implications in the future.

In terms of general religious participation or the practice of religion, Lewis maintained that such was much more so at Cambridge than at Oxford. There was not only participation in religion, but even more application of Christian ideals to contemporary problems. The students and many professors were highly concerned about peace and war and finding answers to injustice and inequality. He was aware of significant sympathy for the Marxist experiment in Russia.

(It is significant that as I am editing this I am also reading the history of the K. G. B. with its tales of the moles within the British Secret Service many of whom came from Cambridge. I can appreciate now the vibrant feeling I felt when I was there in the fifties).

Christianity at Cambridge is much more militant and anti-clerical than at Oxford according to Lewis. Oxford is more careless about belief and this stems from its tradition of latitudinarianism while Cambridge came from the Puritan tradition of the sixteenth century. He feels that the theological faculty does not have a unique role to speak out on Christian issues, rather it is the duty of every Christian to bear witness and the Christian faculty person, in whatever discipline, has such duty. In fact Christians in the "town" may be more effective than Christians of the "gown." He feels that there is a general if not universal moral code which would survive even without Christianity. He noted that fewer people are going to church and those who do, do so because they want to and not because of social pressure. He feels that increasingly the genuine Christian will stand out and be noticed as the price for being a Christian becomes greater.

Regrettably, I had a luncheon at 1 p.m. and I had to leave Lewis with neither one of us fulfilled. He was very perceptive and he wanted to visit more about what I was finding out. I had hoped to get back to him but my schedule was so full I had to leave and our paths have not crossed again. I hurried to Cheshunt College which had its beginnings in 1768 when Selina, Countess of Huntingdon established in South Wales a College for the education of candidates for the Christian ministry. She came from the ancient house of Shirley and married the ninth Earl of Huntingdon. She became caught up in the beginnings of Methodism but was more attracted to George Whitefield than to John Wesley. In fact, they seemed to despise each other. She was active in raising money for the founding of what was to become Princeton in the Colonies and also Dartmouth for the education of Indians. After a long pilgrimage Cheshunt came from Wales to Cambridge as a place to train dissenting clergy who were not allowed in the traditional colleges of "Oxbridge." The College has tended to cater to the congregational wing of the dissenters but in recent years includes most non-Anglican denominations in its enrollment. The largest group is the Methodists. The College has an enviable reputation for the training and sending of missionaries to all parts of the globe.

At lunch I visited mainly with Victor Murray, a Methodist layman, professor of education. Murray talked some about Cheshunt and more about the makeup of the Cambridge complex and the interrelationship of the Colleges. Cheshunt is self-governing with the fellows as the trustees but the Ministry of Education has last say on educational endowments. There have been many changes during recent years. Chapel attendance is voluntary. Chaplains are especially appointed to care for the spiritual and counseling needs of the students and there is a dean of Divinity to care for the education of ministers. The college

has its own statutes and the university has its own. The university in essence is a federation but is the only degree-giving entity. The colleges are responsible for the tuition or teaching of students and also housing and feeding them. Increasingly, the higher learning and research is being conducted by the University professors, whose main task in the past was simply to give public lectures for anyone who wanted to attend. They assist in posing questions but examiners conduct the examinations. The Theological Colleges do not belong to the University and are independent of each other. There are five Protestant Colleges, two Anglican, one each Methodist, Presbyterian and Independent and one Roman Catholic, St. Edwards. There are five theological professorships in the University whose concern is that students have a good grounding in Bible, history, and languages. There is no emphasis on dogmatics except for the lectures of H. H. Farmer. The big stress at Cambridge is and has been scientific, building on the tradition of Newton and Bacon at Trinity College.

In the living quarters students are housed on a staircase, that is, apartments on several floors opening up on a common staircase. Upper-class men get the choice lower rooms and at least a dozen students living on the staircase get to know each other well and they, being of different disciplines, find out indirectly about other studies even though the individual student specializes in a very narrow field. There are also interdisciplinary results from such as lectures in the history of science, since the beginnings of science had religious backgrounds. Murray noted that higher education followed the cultural patterns. It took seven years to go from apprentice to master in the guilds. It also took seven years to go to a "master's" in the schools. The bachelor came into the middle and now one waits for his master's degree until some time after formal studies and has proven ones self in his field generally by writing a book.

There are many activities in which students may participate such as Unions which are debating societies preparing one for a career in the Parliament, dramatic clubs, cruising clubs and even a damper club for those who have fallen in the river. He did not know of any departments that were particularly agnostic. All faculties cut across the spectrum of belief. When Billy Graham visited the campus there were swarms of medical and science men in attendance. Sunday night is a quiet night with many of the students in the chapels or churches. St. Mary's Church was generally full. Most of the fellows are now married so they tend not to live in and go to the neighborhood churches. One-third of the students live in digs which are registered with the university and these students tend to miss out on much of the college life. Holy Orders used to require nine steps to ordination. Now there are only three. Education for the church is still under canon law and controlled by the state or by the Queen who is also sworn to protect the church. The university and its students are also not under civil authority, but under special charter from the King and, in some cases, originally from the Ecclesiastical authorities. If a student runs afoul of civil law then he comes before the magistrate with a representative from the university, generally the proctor.

My next appointment was at the home of P. S. Watson, Tutor at Wesley House, a Methodist college affiliated with Cambridge. He stressed, as had others, the evangelical traditions at Cambridge with less Anglo-Catholic influence. There was more scientific tradition and emphasis than at other old universities. In the post-war period the university was not becoming larger or more centralized, although some felt that the trend was inevitable. He explained many of the procedures for obtaining a degree at Cambridge which I will not repeat here. Wesley House was one of six Methodist Colleges in Great Britain with the one at Cambridge getting the cream of the candidates. The Bachelor of Divinity degree was generally awarded several years after formal study upon the satisfactory publication of a book. Watson did complain about the lower standards in the incoming students. He was upset by the blotchy essays with silly abbreviations, no margins and poor content.

I was invited to Wesley House for prayers and dinner the evening of February 6th. The Principal of Wesley House described for me the very active program conducted at Wesley House of discussion groups, prayer groups, and special lectures available to the large contingent of Methodist and other students enrolled in Cambridge. After dinner he introduced me to three students for an interview. They were Henry Pack, chairman of the student body; John Dever, reading in theology; and David Edge, in science. When I asked about the influence of the theological faculty they replied that the theological faculty was so strongly implanted in the college that they doubted if any student could get away from meeting his don and his chaplain. They asserted that one-third of the student body was involved in the Chapel Fellowship and that the group cut across many views and denominations. Some theological faculty lecture in secular subjects such as math and philosophy. On the other hand, they felt that some theological students could become detached from broader concerns but that others were widely involved.

There was opportunity for interdisciplinary stimulus. Science students do take humanities courses and an individual student could start up his own discussion group and get a following. At Great Saint Mary's church there was a series on science and religion. There were the Baile Lectures and Cambridge University was very receptive to religious discussion. Billy Graham got a good hearing. There was much concern about atomic energy and the "bomb." Dr. Coulson, a physicist, was outspoken about the Christian perspective on the "bomb." The students all agreed on what he had said but could not agree on what he did not say. They pointed out that there was a group of scientists who reacted against Coulson and think that he is actually intellectually dishonest. It was their opinion that the research in the philosophy of religion and the psychology of religion seems to be outside the church and there was a strong discussion group which was against religion. They held that Neo-Thomism no longer had any appeal. Mascall still had great influence. There was an observation that in Oxford they read the "greats" but they come to Cambridge to study with them. There was a scientist's lunch club which studied the social responsibility of scientists particularly related to war and were beginning to study problems related to aging.

Conservative religious views are strongly held among some of the faculty, particularly in the physical sciences and in medicine which makes for a sharp contrast with others who are more agnostic. Some scientists, when you ask them an over-all question of relevance, will answer, "I can't answer you but in my experiment it works." The fundamentalists among the scientists do not discuss the relationship of religion and science but tend to keep the two subjects separate. It would seem to them that science has no use for individual needs. The individual has to have something more than science to live by. There seems to be a tendency to completely separate the natural and the supernatural. When religion becomes applied to political and social positions there is a discomfort. Bible study is used to bolster the super-natural implications of life and Biblical theology, if addressed to social issues, comes under suspicion by the fundamentalists. There were many other subjects discussed and I came away with the impression that this group of Methodist students was very interested in a faith that had relevance for today's human needs.

Professor H. H. Farmer of Westminster College was my next interview. According to him the theological faculty was still the top faculty in historical position and prestige. Some today might feel that it had an undue advantage. There were four Divinity professors and some were critical because in the university itself there were not that many Divinity students, but the situation was accepted for tradition's sake. He personally had not met any opposition and the university itself came into existence from the theological college. Presently, the government of the university is composed of representatives from all the colleges of which there are an increasing number. Through the various colleges students cannot avoid religious influence for there are chaplains and

dons in each. They are like a medieval monastery. Though secularism is on the increase he feels that the religious traditions are more than symbolic and really do have an effect on student life. Since World War II there has been a deepened interest in religion. Chapel attendance is better than forty years ago. In the early nineteen hundreds for a professor to profess that he was a Christian would label himself as non-intellectual.

There is much opportunity for interdisciplinary exchange. It happens in the colleges because the students residing there read in different areas. There are special lectures in college and broader university lectures. There are also special series in churches and also in the Student Christian Movement. A current subject of discussion is "a modern conception of miracles in relation to scientific knowledge." A special course is currently being given which presents Christian belief by experts, such as John Baille, to non-theological students. He felt that it was important to get students in science to study also philosophy and history and vice-versa, to get humanity students to take some sciences. There are also lay professors who are crossing over into Christian concerns such as Butterfield in history and C. S. Lewis. He feels this kind of witness is on the increase. However, matching that is the influence of Wittgenstein in philosophy as well as Bertrand Russell. They discredit traditional philosophy and feel that theological problems are meaningless. However, he feels that "logical positiveness is dead as a Dodo." Again, my next appointment, too abruptly, drew to an end a very interesting discussion.

My next appointment was with Professor N. F. Mott in Cavendish Laboratories. He was a leading solid physicist. When I came into his office he was busy filling in the blackboards on the walls of his large office. I sat while he completed his work with a formula. When he was done he studied the results on the blackboard for a few moments and then shook his head and said, "That won't work." He made some explanation about what he was doing. As I recall, he was interested in sub-particles. I suppose he was dealing with bits of matter which could only be inferred theoretically. I was awed and deeply impressed but it was beyond my comprehension. It was almost frightening to me to let my imagination go about the day when theory becomes reality and reality is applied by way of new forms of energy. The atomic bomb was sure to become the hydrogen bomb. What next?

We turned immediately to the purpose of my visit and he cordially and enthusiastically entered into the discussion. When we considered the theoretical question of separating the theological faculty from the university, he was quick to point out the practical implications. Many teachers of religion in the secondary schools receive instructions from the theological faculty. Students reading theology would miss important contacts with students reading in other areas. The vitality of the university would be affected and its reason for existence would be skewed. The contribution of the faculty to the purpose and ethical influence of the university would be lost. The congenial and important fellowship between various faculties, even over a glass of beer at the pub, would be missed. Even the excellent contribution of chaplains, pastors of churches and students of religious faith remaining in the campus area would not be sufficient to fill in the gap once filled by the theological faculty. Even on the administrative side the traditional role of the theological faculty in keeping the university focused and acting as a whole would be missed. As a scientist he well knew the increasing emphasis upon science and technology and its displacing of the focus on humanities.

At the same time he was aware that both from the "right" and the "left" the theological faculty was being caught in the crossfire. Both say that theologians don't say anything. The "right," particularly the religious, say that the scientific study of religious phenomena does not bring commitment, only destroys faith. They also say that the academicians do not speak the words of relevance to the laity. The "left" say that the work of the theological faculty

has little relevance for practical matters today. Theological professors are fine fellows immersed in erudite studies, most of which data can be handled objectively by anthropology, sociology, psychology, linguistics and history.

Professor Mott, as a person, was deeply religious, a man of faith and was struggling to bring his religion and his scientific practice together. He mentioned that he was stimulated but not satisfied by the Cambridge humanists who deny the supernatural, that he was impressed that certain churchmen are speaking to his need. He shared with me something of his reading which I found to be quite conservative and fundamentalistic. He admitted that the dogmatic and doctrinaire approach of the writings were not satisfying to him. I asked whether he wanted to read those who would give him the answers or whether he wanted to read those who would help him in finding the religious answers for himself. So I gave him a list of authors of differing points of view who would stimulate his thinking. They range from Henry Nelson Weiman through Rheinhold Niebuhr, Emil Bruner to Karl Barth. I also included Cullman and Bultmann.

Again, my time was running out and I was due for my next appointment. We parted as friends. He expressed a desire that I dwelt closer and could return for further exploration and discussion. Unfortunately, I have not followed up on his religious quest.

My next interview was with Professor Owen Chadwick of Selwyn College. Chadwick re-enforced the observations that others at Cambridge had made about the theological faculty in the university. He pointed out that the responsibility for religious "nourishment" at Cambridge really did not depend upon the theological faculty. Cambridge, as such, was far more religious than, say, Oxford because it was far more Protestant and Puritan in the beginning and had many associated colleges which were quite religious in origin and continue to be so, today. Of the sixteen lecturers in the university seven are chaplains or dons. The reaction to the presence of Billy Graham was mixed, particularly because philosophy is pretty well dominated by Wittgenstein. One of the reasons for the strength of Christianity at Cambridge is the weakness of linguistics in philosophy. There is still an insistence on classical preparation to enter any program, even science, in Cambridge. Entrance tests demand Latin unless one can get a later pass. The proposal to drop Latin was voted down recently; two-thirds to one-third. In terms of student interest in religion he gave some contrasting figures. Before the war chapel attendance would amount to twelve out of four hundred and fifty. Now it is seventy-five out of six hundred in Selwyn. Some colleges have an even higher proportion. In England one out of ten are active in church. In the Cambridge undergraduate, it is one out of three active in church. In general Chadwick said, "Other faculties regard the theological faculty as properly belonging in the university just as much as law."

My last evening in Cambridge was spent at Wesley House visiting with Principal Morris. He gave me a complete run-down on the growth of Methodist student groups in Cambridge and now throughout the higher educational scene in Great Britain. There were over thirty-five groups with up to twenty members, with each group having as its basic activity a weekly meeting with coffee and refreshments, prayer, Bible reading, a study subject and a closing prayer. There were also gatherings at Wesley House for such as Wednesday morning prayers and close relationships in work and worship with town parishes. There is an annual conference of the Methodist Societies and out of this relationship has developed a number of candidates for the ministry but, more important, strong laymen in civil service, politics, industry, education and international pursuits.

There was something about Cambridge in terms of the general morale, sense of fellowship, contemporary and reforming spirit which appealed to me. Much of that attitude found its way early on to the United States, perhaps as much through the Puritans as any other group.

University of Birmingham
England

I left the Boar Hotel in Cambridge across from Trinity Gate for the train station early Saturday morning to catch a 7:37 a.m. train to Bletchley arriving at 9:15 a.m. and departing at 9:27, arriving at Northampton at 10:06 and leaving at 10:22, arriving in Birmingham at 11:34 a.m. At this place I studied the relationship of various theological and religious training schools, principally cloistered around Selly Oak, to the relatively new "red brick" university or the University of Birmingham. With the help of the various faculties in the vicinity, a new department of religion or School of Theology had been created at the University. A full program in Old Testament, New Testament, Christian doctrine, church history, liturgiology, philosophy of religion, and languages was being offered.

My task was not to survey the religious course offerings or even become acquainted with the organization and administration of the various programs but to try to understand the role played by the theological faculty in the larger educational scene particularly in the University.

I interviewed Professors Kidd, Hubble, Creasey, Herbert, Curtis, Fenn and Robinson of Selly Oak Colleges, Professors Lampe, Davies, and others of the university including Mr. Newport of the Student Christian Movement. I met with the secretary of the university and the president of the Student Union. I attended an assembly on Sunday morning and visited with student groups. From them I learned that the original nucleus of the University was a technical school founded by the Unitarians and that the main center for years had been technology and science. Later the arts had come into their own and with them had come the academic study of religion. This served not only as a leaven among the many disciplines but also gave training to Bible and religion teachers who were employed on the secondary level as teachers. It was at this place that I became fully aware of the strength of the Evangelical movement on the university campuses. Bible study groups were popular and in the winter of 1958 the study was on Daniel with heavy emphasis on prophecy.

I met Professor Valatin in mathematical physics. He was a solid physicist and was an advisor to the evangelical group. He had originally come from Hungary and was a part of the Reformed movement there. He pointed out that as a mathematician he was used to stability in thinking and exact terms. He liked his religious beliefs that way. He noted that the strength of the evangelical movement was to be found increasingly in medical schools and in certain science departments. The liberal arts did not furnish so many students to the movement. Also in business departments there was a growing following. I came away from Birmingham realizing that, while theology was now being offered under the panoply of the University, religion was being studied and practiced by non-professionals in a truly confessional way in parts of the University which were originally non-religious.

Around this "red brick" university which not yet had built housing for its students, were satellite "colleges" some of which had housing but most of which were focused on particular training, from teachers to missionaries, offering courses in religion, foreign cultures and even agriculture. One such group of higher education institutions was called Selly Oak Colleges which included the following colleges with their dates of establishment: Woodbrooke, 1903; Kingsmead, 1905; Westhill, 1907; Fircroft, 1909; Carey Hall, 1912; Overdale, 1920; College of the Ascension, 1923; Avoncroft, 1924; Y.W.C.A. College, 1925; St. Andrew's, 1946. Tying this assortment together were playing fields,

commons, the Selly Oak Colleges Library and Central House, and the George Cadbury Hall.

In an effort to tie together the many higher education programs surrounding the University of Birmingham, St. Francis Hall was established to encourage the religious life of the university. It was to provide a center in the university for the activities of the Student Christian Movement. However, in addition, it was to belong to the entire student body and be the headquarters of the Guild of Undergraduates' Union. The funds were made possible by Mr. Edward Cadbury, a member of the Court of Governors of the university. St. Francis Hall was to be used by all religious faiths represented by the student body.

The first secretary of the St. Francis Hall Committee was Daniel Jenkins who wrote in 1944 at the conclusion of a pamphlet on St. Francis Hall, the following: "The modern universities today are at the parting of the ways. They were founded on the implicit assumption that it was possible to be neutral on the ultimate issues of human nature and destiny, and that all they needed to do was to promote a spirit of disinterested and detached enquiry. It is now clear that such neutrality is always illusory and that, while at all costs they must retain their free and critical spirit, they must strive towards some kind of common attitude towards life if they are going to do more than mirror the confusion of society around them. In this situation it is vital that Christians should see their task in the university in a new and longer perspective. They have to recover a responsibility not merely to the university as an important sphere of personal evangelism, but also to the university in itself, as a home of sound learning and truly cultured living. That means a renewed appreciation of the relevance of theology to the university's attempts to re-examine its own foundations, a recognition of the importance of every subject of study as a sphere of Christian decision, and a serious endeavor to create a Christian community pattern within the context of the university. These are the aims which inspire the activities of St. Francis Hall and its facilities are available for all who seek them."

From my experience in Birmingham and other higher education institutions, it would seem that organization and structure grew up helter-skelter. Real vitality depends on contemporary personnel. As both physical and curricular structures become developed, both centrifugal and centripetal forces come into play. Adding and expanding both physical structure and educational programs is met by the attempt to develop centralizing efficiencies to meet fiscal restraints. Sometimes the inherited process becomes an end in itself and the maintenance of forms now empty and time-consuming tend to negate the vitality of the community of scholars. Eventually the mind that seeks efficiency must yield to the poetry of human existence. Rules, regulations and standards, even accrediting societies well administered, may not give birth to genuine creative activity. The poetry of human existence leads one beyond that which produces saleable results to realms of speculation, theorizing, and wondering about the reasons for human existence or theology.

In Birmingham, really out in a suburb, I went to a little post office. Two women were behind the counter and in front stood a lady customer. I queued up to await my turn. The conversation between the two ladies behind the counter and for the benefit of the female customer was to the fact that the French were so dirty. I was wearing a beret and realized that they were talking about me. However, when I greeted them in American English they seemed not aware that I might have understood their conversation. Although I wondered as I left, having visited a bit with them and establishing fully my identity as an American Professor, whether they remembered their crack about the "dirty French" in my hearing.

University of Durham

England

I left Birmingham February 12th, 1958, by railroad for Durham where I spent the next three nights lodged at the Royal County Hotel, Old Elvet, Durham. The days of the thirteenth and fourteenth were packed full of interviews related to the University of Durham and associated colleges. My host was the Rev. Canon S. L. Greenslade, D. D., Van Mildert Professor of Divinity. The University of Durham today consists of two divisions; one in Durham and one at Newcastle called King's College which has about three thousand students. The Durham division is a group of residential colleges with slightly over a thousand students. It has more of the tradition of Oxford and Cambridge and the Newcastle division is more of the tradition of the more modern "red brick" university such as Birmingham. Newcastle is completely secular while Durham follows the old tradition of the precedents of the theological faculty.

Durham University is based on an educational tradition going back as far as the thirteenth century. In 1249 William of Durham left money to found University College, the oldest college in Oxford. The Durham monks maintained a hall or college of their own in Oxford. This was all swept away at the Reformation and the original Durham College came to an end. Its buildings were subsequently the basis for Trinity College. All efforts to replace the monastery by a university at Durham came to nothing, however, during the Commonwealth Oliver Cromwell supported such a plan but Oxford and Cambridge opposed the establishment. The fall of Richard Cromwell who had granted the charter ended everything. It was not until 1832 that William Van Mildert, Bishop of Durham, was able to secure the funds and give the ancient castle of Durham, dating from 1072, to make possible a final establishment of the University of Durham.

There are eight colleges and two societies in the Durham division. They are as follows: for men, University College founded in 1832; Hatfield College, 1846; St. Chad's College, 1904 (primarily for the training of clergy of the Church of England); St. John's College, 1909, for students in theology, arts, science and education; the College of the Venerable Bede, 1841, originally a training college for schoolmasters. In 1919 it became a hall of residence and in 1947 was a college of the Durham division recognized by both the Ministry of Education and the Church of England as a training college for teachers. In addition there is St. Cuthbert's Society which, since 1871, has been an educational program for non-collegiate members of the university, many of whom commute daily.

The educational opportunities for women are: St. Mary's College, founded in 1899 and by 1952 had been recognized as a college of the university and had moved into a spacious campus with new buildings; St. Hild's College, founded in 1858 as a Church of England training college and by 1823 was recognized as a Hall of Residence of the university; Neville's Cross College was founded in 1921 by the Durham County Council as a training college for women students and by 1924 had become a Hall of Residence for women in the university. St. Aidan's Society was founded for non-collegiate women students or home students in 1895. In addition to the various educational units of the university there are the main buildings for common use such as the library, student union, lecture rooms, laboratories and recreational facilities.

The University of Durham has faculties of theology, arts, science, economic studies, education, music, school of Oriental studies, and departments of paleography and diplomacy. All students in Durham are attached to the university through a college and generally faculty of the university play various administrative roles in the colleges, such as Principal. Students may mix their studies for an Arts degree so that they may have both religious and secular emphases. Thus there is an overlapping of the theological faculty with the "secular" faculty for many of the students. However, as in other places, many theological faculty insisted that there was a difference between the

academic study of religion and the work of training clergy or religious workers in matters of faith, liturgical procedure and administration of religious institutions. At the University of Durham it was evident that both roles could be carried by one individual, thus a specialist in Biblical studies might have as a part of his portfolio some aspect of the nurture of future clergy.

The university also had its traditional religious cycle since the Durham Cathedral was located on the campus. There were ample services through the week and through the day, generally endowed, for the saying of prayers, most of which few students attended unless they happened to be in choirs used upon occasion to augment or even sing the service. On Sundays the traditional morning service was attended by students, very few of whom had matured in their religious growth beyond confirmation and were already highly disillusioned. They followed more or less the inertia of tradition but were void of any sense of a personal faith which possessed them. An interesting contrast, not only at Durham but all through the student population in Europe and England was the growth of a secular "this-worldly" attitude toward life. At the same time there was a growth of "fundamentalism" as well as a more evangelical experience-type of religion aided and abetted by such organizations as the Intervarsity Movement, Campus Crusade, and others.

I had interviews with Canon Greenslade; the Rev. Walter Whitehouse; Canon William Turner; Robert Thompson, senior tutor of Castle College; and the Vice-Principal and Rector of St. Chad's. There was also a very fruitful discussion with the dons of University College. I also interviewed several students including P. B. Perry, Geoffery Griffith, Clifford Leach, and Dick Uhl who came from Indianapolis, Indiana. I had a lengthy interview with a student whose last name was Banznoff from Marshalltown, Iowa.

From those who counseled students such as chaplains and tutors came reflections on student attitudes toward "religious things." Many, having lost their faith or rather never maturing from their "Sunday School" faith, were going through acute bewilderment. Many had substituted for their faith vacuum a dependence on scientism and technology. They opined that there was little cross-breeding between the students of secular and theological colleges. There was some fellowship around games and competition. The presence of the cathedral on the campus for the students was a symbol of continuity with the past. Theological students tended to be older and did not mix much with the younger students. Interchange between faculties depended more on the personal qualification of an individual professor and his own interests as they might overlap the interests of another faculty person in another discipline. The faculty ranged from active churchmen who worshipped regularly to agnostics and an individual atheist. Married dons were more apt to be in church and for many of them it was a parish church. Most faculty were either nominally religious or completely neutral. The bulk of the students were completely ignorant of the fundamentals of any particular faith or the necessity for such knowledge in the world of their day.

General observations were made about the changes brought on by World War II which they felt were leading to and had already led to broader educational opportunities for the "common man" and no longer was there the necessity for educating the elite or the "nobility" to become the exclusive leaders of the nation. It was also the opinion that in the traditional universities there would be a breakdown of the wall of separation between men and women involving cross-enrollment, mutual classes as well as the end of the traditional robing of the students. Some even felt that the time would come when even the faculty would no longer wear robes except on ceremonial occasions. Some, however, felt that the teachers should be robed in order to maintain academic discipline, that too much familiarity would breed contempt. Others argued that the real worth of the teacher would be found out by the students so that person would be duly respected. No longer could mediocrity hide behind the robe.

There was a feeling that fewer and fewer students would opt for theology resulting in a shortage of teachers of religion in the lower school levels as well as professors to teach theology on the college and graduate levels. This shortage would result in less qualified persons becoming clergy and eventually an actual shortage of clergy. Some wondered what the nature of the future would be in the "churching" of Great Britain with the growth of evangelical and fundamentalist trends which were growing increasingly popular. There was some speculation about the role of radio and even television in spreading "media" religion. There seemed to be no great concern that the minimalization of religion caused by growing materialism would forecast a lowering of common morality in Great Britain. Some predicted a less provincial approach to life with much more diversity through immigration and the influence of ever-expanding world-wide communication. It was admitted that the average citizen of Great Britain had been quite provincial even though in the past the British had presided over a world-wide empire.

There was not much time to do the "tourist" thing around Durham. At mealtime I was entertained in various colleges. The Cathedral was awesome in its presence and such time as was available, I spent mostly there. The Venerable Bede whose dates are estimated to be around 673-735 is buried there. As a church historian I was quite aware that his Ecclesiastical History of the English Nation rightly earned him the title of the Father of English History.

As I prepared to leave Durham for Cambridge I could not help but draw a contrast between Durham and Birmingham which I had so recently visited. Birmingham seemed to represent reverberations of the present while Durham seemed to present echoes of the past. The Birmingham evangelical students had grabbed a chunk of God for themselves. The Durham students were living on the tradition of a God of the past so remote that its essence was seen in architecture and history, kept alive by clerical functionaries who conducted services endowed by beseeching contributors long since dead. One might wonder whether Birmingham was more pragmatic in facing the future only somewhat matched by King's College in Newcastle. Is the Durham division, then, an ecclesiastical shadow cast on the present like a slow-moving fog eddying around the cathedral mountain, protected by a temporary windless circumstance which was endured like the inertia of a slowly dying ceiling fan which was coasting ever so slowly to a stop? Perhaps in the future someone or some movement may feel the need to turn the fan back on, perhaps by a remote switch. This is not to devalue the value of the educational process still being carried on in Durham or to suggest that either in Birmingham or Newcastle the educational processes are not complete and totally fulfilling for the students.

Edinburgh University
Scotland

I checked out of the Royal County Hotel in Durham early the morning of February 15 in time to catch the train to Edinburgh which left at 9:01 a.m. Incidentally, my total hotel bill for three nights was 4pd.10. I was due to arrive in Edinburgh by 2 p.m. I shared a compartment with two English gentlemen. Upon inquiry I found that they were on their way to attend a rugby game between Australia and Scotland. They inquired about my mission and I told them that I was making a study of the universities and that this was my first trip to Scotland. As we discussed my coming experience they could detect a bit of emotion in the voice of one whose name was Scottish and whose ancestor, several generations removed, had come from Scotland. They indulged my vicarious

nostalgia and the Englishmen asserted that the grass was greener on the other, or north side, of the Tay River which, in crossing, took the train from England to the land of Bonnie Prince Charles.

Further discussion about rugby gave them an opportunity to encourage me to attend the game. We would arrive at 2 p.m. and the game would begin 45 minutes later. They assured me that I would have time to taxi to my hotel, check in and then taxi to Murrayfield in time for the game, which I did. I got in line to purchase my ticket surrounded by students. I was immediately adopted by two fine young men who helped me with the purchase of a ticket and invited me to come and stand with them and other students even though my ticket said that I was in row 13, seat 4. I am glad I did because it was soon pointed out to all the curious around that this stranger was an American who, although he had played American football, knew nothing about rugby. I was swept up by the partisan emotion as the Australians in the first period pushed the Scotsmen around quite easily and scored too often. The students patiently explained every happening and some of them spent considerable time observing my reactions to what was going on. The big, hairy, burly Australians bruised and bloodied the blond and red-headed, fair-skinned Scotsmen who looked like adolescent boys against these dark monsters from down under.

At the break the students insisted on sharing their refreshments with me and were very interested in why I was in Scotland and what I was going to do. They were the first to make me aware of the up-coming "Rectorate." When play resumed the Scots came out and took charge. They proved to be quicker, more adroit, and out-smarted their foe. Very soon they had tied the score and went on to win the day. It is hard to explain the sudden turn unless the Scots had been saving themselves and were in the meantime wearing the Australians down. Perhaps the altitude of the Scottish Highlands was getting to the "down under" Aussies. After the game there was much rejoicing and celebration from which I reluctantly parted after thanking my hosts. I went back to the hotel to rest from the strenuous efforts I put out to win the game and cheer on the players, to prepare a sermon for the Church of Christ, Dalkeith Road, Edinburgh. As I have gone from place to place I have found it too easy to lose my focus on the theme of the study which is, "The Role of the Theological Faculty in the University." Many of my interviewees gave me an abundance of information on administration, degree programs, curriculum, and even the financing of the university from which I must sort out what kinds of interchanges go on between various sectors of the university and the theological faculty. It is already apparent to me that in Great Britain the founders of higher education were mainly clergy and particularly monks. All institutions carry this tradition on into the present through architecture and the presence of cathedrals and chapels, many of which are still endowed so that clergy continue to say prayers in campus cathedrals and chapels. In England, the traditions of the original state church, namely the Anglicans, are very much present even with royalty having traditional but symbolic offices relating to the various universities. In England, theological education in the form of seminaries on university campuses is not apparent. Rather, religious instruction and academic studies are carried on through the auspices of the colleges which make up the total university. In the English universities degrees are more apt to be given on the basis of the successful passing of examinations and qualification for orders in the Anglican Church are not automatic with the degree.

In the Scottish universities where the Reformation came into full play and the Catholic past was not even carried by high-church Anglican tradition, the universities had established within them theological faculties as a professional school to train clergy, similar to medical schools. In the Scottish universities the successful completion of courses necessary for the theological degree would make a person eligible for ordination in the Church of Scotland. In the English universities the influence of the theological faculty depended more on the personality and dynamic character of the particular faculty member.

I think of the influence of C. S. Lewis, the author of Mere Christianity and Screw-Tape Letters. In the Scottish universities the theological college was an integral part of the whole university governance and many remains of the Church of Scotland are found symbolically and actually in the governance of the university and in the theological college. In both England and Scotland the separation of church and state is not as exacting as in the United States. Although the old schools in the eastern U.S., which were founded during Colonial periods, still reflect the old country influence.

At the University of Edinburgh I was well received and had interviews with the following persons among others: John Burleigh, John Baille, T. F. Torrance, William Tindal, James Barr, John MacMurray, James Blackie, William Manson, Law Professor Mitchell, Science Professor Feather, Vice-Chancellor and Principal Sir Edward Appleton, Secretary Charles H. Stewart and others including students.

Before summarizing the results of conversations at Edinburgh, let me note the notices that I found on a bulletin board. They were notices of meetings of various groups. I list them as follows: Liberal Club, Conservative Club, Nationalist Club, Socialist Society, European Council for Abolition of Nuclear Weapons Testing, Diagnostic Society, Dialectic Society, Psychology Society, University Services Committee, Evangelical Union, Evangelical Bible Rally, Free Church Student Association, Edinburgh University Christian Community, Christian Union, Catholic Student Union, Theological Student Fellowship, Women's World Day of Prayer, Ash Wednesday Holy Communion, Science and Religion Study Club.

With one or two exceptions it seems obvious that the presence of a theological faculty and/or school on the campus was not necessary for these various clubs to exist. Although some of the theological students, I was told, did take an active part in both religious and secular associations.

Sir Edward Appleton, vice chancellor and principal for the university, summarized the feelings of all when he answered a question posed to him: "What would be the reaction of the university if New College or the Divinity School were to be closed?" by saying, "We would start another one immediately." The university concept of education is not just scientific specialization. It includes the total broader humanistic scope. It is also important for New College to benefit from secular lay influence. He admitted that "busyness" within the divisions kept them from seeing each other. He spoke very highly of the role of the chaplaincy, the work of the Student Christian Movement and other religious organizations on the campus. He supported Professor Coulson in his concern about the testing and deployment of nuclear bombs.

Professor Mitchell of the law school felt that the theological faculty was important in contributing to the ways of knowledge in the university. He pointed out that since 1856 professors of the university no longer had to swear allegiance to the doctrines of the Church of Scotland. The church still plays a vital role in the governance of New College and clergy are very evident on formal university occasions. Even though New College was formed to separate out the theological faculty into a professional school, much as law and medicine, its members are disproportionately represented and active in all sorts of broader university activities. He asserted that it was the strength and personality of the faculty that was the important factor and not the organization of the university.

Professor Feather of the science division felt that the influence of the theological faculty in Edinburgh was far more significant than in Cambridge with which he was once associated. He feels that it is important that courses should be taught even in theological studies academically without the thought of proselytizing. He felt that the fact that the Church of Scotland was the main tradition of the university caused less opportunity for comparison of religions. He was very aware of the presence of the theological faculty in all committees

and activities of the broader university. He felt that it is important that the faculties of the various areas of the university be exposed to each other, feeling that even in science there can be much folly in statements of various scientists. There is not enough interchange between the faculties of the various disciplines and at the present there is an attempt to build a staff club to improve the situation.

Professor Madson gave a complete run-down on the history of the University of Edinburgh. Much of this information can be gained from other sources so I will not repeat it. The presence of the theological faculty has not only been good for the university but important for the academic discipline and realistic teaching for the theological faculty. Otherwise, university standing enhanced the respect for the teaching of the theological faculty. There is overlapping by the theological faculty into the arts courses and joint work in the teaching of post-graduates in various programs of the university. At the same time there has been some secularization of the university, such as the head of the university is not required to be a clergy person. He called attention to the fact that in contrast to medieval universities, Edinburgh never had a cloistered existence. Professors never lived together on the campus. Because it was in a large city it was never able to hold itself tightly together but still there were a few occasions when the differences of Christian versus non-Christian would come up. The university is symbolically religious. Students and faculty even nominate preachers for services at St. Giles Cathedral.

Professor Burleigh, principal of New College, echoed the sentiments of the previous interviewees. He spent much time explaining the history of theological education and the present degree programs of New College. He felt it was very important for the students to be situated in the midst of a university rather than being cloistered off by themselves. Some of the theological faculty hold teaching responsibilities in other departments of the university. The role of the theological faculty in the university, he feels, goes beyond history and symbolics but depends on the character and quality of the particular faculty person. He would not want to see the theological faculty separated from or isolated from the university.

Professor Tindal pointed out that, particularly in higher degrees, there was joint work between the theological faculty and such other faculties as psychology, social studies, history, and even science. Even such a subject as miracles involved staff of the medical school. It was also not unusual for a faculty person of secular departments to preach in chapel.

James Blackie, Chaplain of the university, shared with me a full account of the various student religious organizations on the campus, which was reflected in the previous noting of the announcements on the bulletin board. He also discussed rather candidly the attitudes toward religion which might be found in particular departments. In some areas such as genetics, zoology, psychology and even humanities, religion was held to be archaic or at least old-fashioned and there was a sizeable amount of agnosticism. There was a strong influence of logical positivism. Even so there was no objection to the ceremonial role of religion in the life of the university. He noted that throughout Scotland religion is important. There is a meeting of minds between the theological faculty and other faculties in certain social issues such as the nuclear bomb. He agreed that the role of the theological faculty in the university cannot remain vital if it is only institutionalized but is dependent on the quality of the theological faculty.

Professor John MacMurray, when considering the question of separating the theological faculty from the university, replied with a question, "What is a university?" Without the theological faculty the university would be diminished as well as the theological faculty. Particularly the department of philosophy would feel the absence of the theological faculty. He feels, though, that theological professors should teach their disciplines in scholarly and critical fashion. At the same time he admitted there was not enough interdisciplinary

exchange all through the university. Most exchange is through personal friendships. He feels the medical school is the most isolated. There is need for more philosophy and ethics studies in science, medicine, and even business so that the student will think in broader terms of the ramifications of their particular area of knowledge for society as a whole. He sees the positive influence of so-called secular studies including social sciences on theological education. He described the student situation as beginning to suffer from the failure of utopian promises of left-wing politics as seen in the weakness of the Soviet Union and communism, some of the failings of the welfare state which has produced a tendency toward a conservative outlook and just sitting tight. To hold an extreme left-wing position would be to cut one's own throat. At the same time he regrets but is not surprised with the growth of religious fundamentalism and extreme evangelicalism. Professor MacMurray is highly regarded internationally and travels considerably, even to North America, to give lectures.

Professor MacMurray was currently chairman of the committee to plan the program of the "Rectorate" which included the installation of the Rector of the university. The Scottish universities followed the tradition of the Italian universities where the bureaucracy was begun by the students. They selected a bursar to hold their funds to be passed out bit by bit to the professors as they gave their lectures. This prevented the occasional unscrupulous professor from collecting the student fees and then absconding. In other areas such as Europe and England, it was the professors who appointed a "bursar" to collect the fees of the students because the professors found it so hard to get the students to pay up. From these beginnings university administrations developed, aided and abetted by the patronage of church and royalty. In the Scottish universities the head of the administration was called the Rector who became, over time, supplanted by Chancellors and Principals and became a symbolic tradition. At Edinburgh the chancellor is the Duke of Edinburgh but the functioning administrator is the Vice-Chancellor and Principal.

Professor MacMurray invited me to attend the "Rectorate" and found for me a safe seat in the balcony of M'Ewan Hall with other dignitaries. While the assembled students were waiting for the faculty procession bringing the dignitaries of the university plus the Duke of Edinburgh who was to install Dr. James Robertson Justice, the actor, as Rector, the hall resounded to "the uproar of bugles, whistles, hand-bells, and a klaxon horn. Many fireworks were thrown from the galleries into the auditorium below. Paper darts, toilet rolls, rolls of bus tickets, bags of flour, peas and rice and an occasional tomato or egg, all hurdled down from the heights and found targets among the throng below." The only time that it was quiet was during the national anthem and the prayer by University Chaplain, James Blackie.

Some persons had the forethought to bring umbrellas to protect themselves. When the student representative council filed in, one member received a direct hit on his head from an egg which brought out a great cheer. This continued on up through various introductions until Dr. Justice rose to speak and when there were Bronx cheers, Justice said, "I knew things had come to a pretty pass but now I can see that there are sons of asses enrolled in the university." Justice proved to be in command at all times. He began by taking a tin of snuff out of his pocket and partaking of a pinch. At once a period of prolonged sneezing filled the hall. At one point in his discussion, his subject being education, he was greeted by a shout of "Change the subject." According to a newspaper account, his reply was: "Curiously enough, this is a serious discourse and you might well do better than to interrupt. If your mind is so warped that you are unable to listen to this sort of thing ...and his remarks were lost in a round of applause." When an alarm clock went off he announced that he was only half-way through. When in his speech he referred to "the principal of this university," someone called out "Who's he?" The rector replied, "Obviously

you wouldn't know." The Rector gave a 48-minute speech which, at its conclusion, received a great ovation.

Newspaper accounts contrasted the Rectorates of Glasgow and Edinburgh. At Glasgow the British Chancellor of the Exchequer was unable to speak above the din and so dutifully read his speech, which he knew would subsequently be published in full. It was precedent-breaking for Dr. Justice to quell the student rabble. The Rectorate was like a spring break with the students enjoying a massive bonfire, much partying and drinking. Also available were "women of the street." My stay in Edinburgh was properly framed by attending a rugby match and the installation of a new Rector.

In the European and English universities the theological faculties tended to emphasize that the courses in religion were taught as a science and the professor was not to preach or testify. "Religious influence" should not be coming from the professors as scholars but professors as ordinary persons or citizens outside the classroom. Otherwise the academic study of the Bible, religious history, even beliefs and dogma should be handled as any other data, objectively and not for purposes of indoctrinating the students in any particular faith. Such indoctrination should be left to priests, pastors and those responsible for "forming" the faith of the devotee.

University of Montpellier
France

I left Edinburgh on February 21st to fly to Geneva via Amsterdam. When I arrived my family was there to meet me and transport me back to our home, La Vigie, in Tannay, Switzerland. The next week was spent with the family making preparations for a trip to southern France, northern Spain, around the Mediterranean to Italy. Besides giving the opportunity for touring with the family I would be able to visit the University of Montpellier and the Protestant Theological Faculty located there. I would also be able to make many contacts with Roman Catholic educators located in Rome as well as the Waldensian Faculty. The detailed description of the family travels in Europe are to be found in my wife's diary written up in "Our Great Adventure."

We arrived in Montpellier late in the afternoon on Sunday, March 2, 1958 and checked in at the Hotel d'Angleterre. There were other interests which drew us to that area of France. First, we had an exchange student at the Drake University Divinity School, Alain Baccuet, who was from the Montpellier Theological Seminary, also part of my wife's heritage was Huguenot. She was descended from the duLaux family of southern France. We took the opportunity to study up on the history of the persecution and decimation of the Huguenots, Protestants of France, and visit Aigues-Mortes and the prison castle where some Huguenots were imprisoned for a lifetime high in the tower. One very old lady, of the more than seventy who were imprisoned, was eventually released. As we climbed the steps up to the top we could imagine what it must have been like for those who climbed up, never to descend alive. Still in evidence on one of the floor stones of this high-up "dungeon" scratched in by fingernails, was the word "Resiste." My wife also bought gold Huguenot crosses to re-identify herself and her children with the Huguenots and the valiant resistance they gave to the dominance of Catholicism by way of the rulers located in Paris. Our guide for the Huguenot memory trail was Michele Monod, a student at Montpellier and friend of Alain Baccuet. He also took us to a castle from which the 11th Crusade departed for the Holy Land. It should be noted that both Aigues-Mortes and the castle were at one time located on the edge of the shore of the Mediterranean but now, after centuries of river silt deposit, they were removed by several miles from the shoreline.

Before I get into discussions with individual faculty I would like to generalize about the general climate in France as it affects the opportunity for

theological faculties to have an influence in a university. France is both nominally Catholic and deeply Catholic. There are still strong elements of "ultra montaine" loyalties within French Catholicism. The peasants of rural areas are still conservatively pious in their practice. The city populations and intellectuals are quite secular, agnostic, socialistic, even communistic in their attitudes. French Protestants are such a minority, only about 5% of the population, and were so persecuted with the best of them being driven out, that politically they have little influence. Paradoxically, however, they are to be found disproportionately in the civil service from local to national responsibilities. Catholic seminaries tend to keep their students isolated from secular studies and the faculty and staff are to be found carrying ceremonial responsibilities such as prayers, celebrations and praying for the athletes in the life of the university. The Catholic seminarians, however, are involved in a process of confirmation that is being conformed in life-style, in thought, in pastoral relations as a "good" Catholic priest. Occasionally a bright student with exceptional ability in Biblical languages as well as Latin would go on to graduate studies, hopefully in Rome, and become a professor.

Students in the few Protestant seminaries in France were more exposed to other disciplines, particularly before they enrolled in the seminary. Increasingly their courses included psychology and sociology as related to religious phenomena and the human dynamic. Such courses were helpful in the areas of urban development, science and technology, as well as, the relationship of science and faith.

Mme. Preiss, the librarian of the Protestant Theological Faculty was my hostess and my translator. She accompanied me for many of my interviews where an English translation was needed. Sometimes it would happen that a professor would want to practice his English on me and between my translator and myself tutoring in English would result. Sometimes my translator would give me a reply in the language of the country which I was visiting, correcting my feeble attempt to speak the language. Among the persons I interviewed were: Doyen Jean Cadier; Dr. Herve Harant, Prof. of Medicine and Director of the Botanical Garden; Dr. Rimbault, Prof. of Practical Theology; Dr. Forest, Prof. of Philosophy; Dr. Creasey and two students, Michel Monod and Jacques Stewart among others.

Dean Cadier began our interview with a brief history of the Theological Faculty. It began in 1598 in Montauban, France. It was closed by the Jesuits before the Edict of Nantes. There really was no faculty until after the French Revolution and since 1811 It had been located in Montauban. It was under state support until 1905 when there was the separation of church and state. In 1920 the Faculty relocated at Montpellier, an important university center. "We thus wished to make contacts possible between theological students and philosophy and science faculties....we only have with official representatives of the university polite and cordial relations." Such relations as do appertain are through personalities. There are professors who are members of the faculties of the university including medicine, letters, arts, law and science who are Protestant and who are supportive of theological studies, many of whom sit on the Board of Trustees of the theological faculty. There are memberships in interdisciplinary areas. For instance, theological professors are members of the Philosophical Society and professors of psychology and philosophy lecture regularly in the Theological Faculty. There has been established a Protestant University Center where theological and other students have board and lodging. This results in a community life where students of many disciplines get to know each other and non-theologians follow lectures on theological questions. "There is in this way a mutual contact at the level of the students themselves and a great blessing and profit has resulted therefrom. Already relationships formed here have gone out into the world of the church and work. These relationships formed here have gone on and will go on, we hope, in the church and help

ministers and laymen in their future parishes. We have already had many encouragements in this work."

Theological students have access to the university library and occasionally take university classes. He pointed out that, of the five university deans, two are Protestant and only one of the remaining three is an active Catholic. To give a sense of perspective he noted that of the hundred thousand population of Montpelier, only five thousand of them are Protestants. This reflects, incidentally, the fact that only 5% of the population of France are Protestants. There is not much anti-religion in the university but the student body is quite liberal with approximately one-fourth being Communist.

Professor Harant of the University Faculty of Medicine gave a very interesting interview and revealed that his interest was far wider than just science. He stated that science was essentially statistical and theology was essentially metaphysical. He felt, however, that many scientists are led by their disciplines into metaphysical problems and would like to find a way to have science and religion meet in constructive discourse. Unfortunately, many of the rationalistic or scientific mind as well as theologians cast their conversations in polemic overtones. Harant, a botanist, was interested in evolution and he found that there were determinists among both religionists and scientists and he pointed out that views of all sorts are to be found among scientists and among theologians. At the university the emphasis has been on the "total man" and he feels there is a place for collaboration between the scientist and the theologian and particularly between the pastor or priest and the medical doctor. He said this would help to prevent errors such as the priest calling an action "sin" when it really is an endocrine problem. He felt that because of the interchange between theologians and particularly biologists, there was mutual influence to the good.

Professor Rimbault in the field of practical theology in the seminary felt that it was a wise decision that the theological faculty had been moved next to the university. This has made possible personal relationships between professors as well as between students. Students of the university share housing with theological students. This enables them to eat together, discuss, have special lectures, not only on religion, but from the broader university. He actually has lay students sitting in the preaching class to criticize the up-and-coming preacher. He has given special lectures in the philosophy of science which have been broadly attended. One item of interest was that before the "war" theological students were not to be married but after the "war" married students were accepted into the theological program.

Professor Forest of the philosophy department of the university was appreciative that the theological faculty was close by and that there were a lot of unofficial relations and discussions between various departments of the university and the theological faculty. He feels that philosophy is an excellent basis upon which to study theology. He feels that if religion is discussed within the limits of reason it can be well received within the secular and rational university. Problems result when there is an assertion that there is a true church, a true morality, and any other claims of absolutism. He noted the influence of Kierkegaard on philosophy and Anselm on the discussion of the existence of God. He felt that there needs to be a mixture and diversity of students to maintain the freedom of teaching. "Heteronomous culture makes for advance."

I asked him about the influence of Sartre. His reply was that he was already passe. His philosophy was based upon his own unhappy conscience and was set in a social situation of distress. He feels that philosophy is turning to more of positive thinking and exaltation and generosity. It is more optimistic about human effort going forward and being caught up in a cause. He liked Bergson. His question is, "What is eternal in man?" He felt one should keep the discussion in the area of principles and theories and not be too quick to

seek application. He would urge the professor to beware of being passionately involved. His task is to enable the student to think on his own and not just reflect the professor's point of view. He enjoys the informal discussions with the theological faculty, noting that there can be no legal collaboration between them.

Professor Creasey of the theological faculty teaches in the area one might call philosophy of religion. Even though there is separation of church and state and there is freedom for both political and religious diversity he feels freedom in education, whether it is state or church, is only free insofar as there are adequate finances. He himself feels that he must maintain connection with the secular faculty in the university. Many of his students take classes in the university. He also is a member of the Philosophical Society. Failure to do so will cause the church to lose contact with the secular. The church must be in the world not out of the world. His wife is a psychologist and is chairman of the psychology group. She has contacts with all of the psychologists of the city and this gives him good contacts. He feels the first-year students should use the university more. The relevance of their future relationship to lay people as pastors would be enhanced. His students are also getting clinical training in the hospital and the young pastors keep coming back to him for advice. He emphasized the role of the Student Christian Movement on the university campus where Protestants and Catholics, lay students and theological students meet for candid discussion.

Mme. Th. Preiss, librarian, was more candid in some of her judgments. She said the Protestants in France have a ghetto mentality yet have illusions of influence. While the theological students are making an effort to reach others in the university they could do more both in conservation and evangelism. The theological students must resist the temptation to ghettoize themselves in their own buildings and not practice their faith in and among the lay students of the university. Particularly does she feel that the married students must not be completely absorbed by the demands of home life and their own curriculum but should get out and mix with other married students in the university.

The theological students I met with similarly echoed the expressions from the faculty. The main avenue for meeting university students was, for them, the Student Christian Association. It was not easy to meet with Roman Catholic students because if they were practicing Roman Catholics they would be attending the parish church and its activities. They were intensely interested in what was going on in America and were somewhat envious of the opportunities which their friend, Alain Baccuet, was having at the Divinity School of Drake University at the very time we were meeting.

It was important for Protestant ministerial education that the theological faculty was moved to Montpellier, adjacent to the university not only for the exchanges, informal that they were, between the various faculties but also to equip the future pastors more practically in their future ministries.

Rome and Higher Education Institutions Italy

On this trip I was with my family and we were driving our 1953 Chevrolet sedan which we had brought with us to Europe. We continued back around southern France along the Mediterranean shore stopping at historic places such as Genoa and Pisa. At Pisa the family investigated the wonderful architecture of the cathedral and other buildings and particularly the Leaning Tower. We located the University of Pisa and, although I had no contacts there, we stopped so I could take a walk through the campus. The university was a mass of buildings around a small plaza. I entered a narrow alley-like entrance and as I continued I heard a loud noisy engagement. A gentleman preparing to enter a doorway from which the noise was coming, upon my inquiry, explained that there was an

examination of a student studying for the Doctor of Laws degree and that the public was invited. He invited me to go in with him. There was a large audience in the auditorium and on the platform sat a student flanked on either side by several professors. One of the professors on the student's right asked him a question which he proceeded to answer and before he could complete his answer he was being rebutted by faculty to the left of him which brought counter-rebuttal from the faculty to the right and very soon persons in the audience, according to their point of view, were standing up and proclaiming their own ideas.

It soon became an uncontrolled shouting match between faculty on the stage as well as persons in the audience who were now turning to each other and shouting back and forth. I was amazed but the gentleman who brought me in explained to me that the student had been very successful. He had gotten others into the discussion and they would use up all the time and he would not have any further questioning. When I asked, "Does this mean he will have passed his oral examination?" He replied that most assuredly he had been very successful in his defense. I left before the examination was completed for even if I could have understood Italian I could not have made reason from all the haranguing that was going on. I returned to my family who were in the car parked close-by, telling them of this unique experience which came just out of the blue and which, incidentally, was one of the ways that I celebrated my forty-first birthday.

We eventually arrived in Rome on March 11 where we were guests of the Casa Delle Deaconesse Germaniche. Originally established as a home for German girls studying nursing in Rome, it also had some older permanent residents and served as a home for German Lutheran church members when they were in the city. Dr. Hans Harms made arrangements for our stay there which was a delightful experience for all members of the family. Their program was that they would use the car to sightsee around Rome while I conducted my interviews. I realized that Rome would not be a good place to study the role of the theological faculty in the universities but it would give me an opportunity to visit with persons who came from a variety of educational experiences in other countries. My main contacts had been arranged by Dr. Hans Harms whom I met at the World Council of Churches, and who, even as a Lutheran, had broad contacts with the German Catholic hierarchy and, through them, he had many contacts in Rome.

I was introduced to many persons in Rome and had many opportunities for conversation, many of which were not pertinent to my study but very enlightening. For instance, when I was at the American College and we were discussing what it was like for the American seminarians to come into the Roman milieu, they were quite candid in their remarks. They pointed out that it was a cultural shock for many of the Americans for they had done their seminary work in "cloisters" located in rural areas. When they got into the cosmopolitan atmosphere of Rome, for many the temptations and diversions were too much. They spoke of the four "Bs," Italian words for the temptations of prostitution, homosexuality, alcoholism and gambling. Tobacco addiction was not mentioned. I found, incidentally, that the use of tobacco was almost universal by persons in higher education and by clergy.

American students who did not respond to counsel and advice were shipped back home. In the discussion it was pointed out that the faculty of the American College was highly selective because there were many candidates anxious to have further graduate study in Rome. I pointed out that this was a luxury that might disappear as fewer persons opted to go into the priesthood and that this might result in lowering the quality of the future leadership of the church as well as the clergy of the local parish. It was acknowledged that this was already the case and it was hoped that there would be a turn-around before a major crisis would develop. I must say that I was treated with great cordiality and I left reluctantly because my schedule did not allow me to stay or to return.

One of my early interviews was with Joseph Hoeffler who was the Prelate from the German church to the Pope. Our discussions roamed over many areas of Roman Catholic educational theory and practice which included the role of the theologian in the university. This involved contact with and contribution to academic disciplines other than theology. There were exchanges between theologians and scientists on cosmology as well as exchanges in the areas of the doctrine of man. Similar exchanges took place with social scientists on the doctrine of society and political organization. In Germany there was concern that priests be trained in the new contemporary areas of knowledge and that the priests be enabled to communicate with other professions. There was a discussion of the relationship between theology and philosophy.

When we were summarizing the results of the educational process he said, "Was wir nicht vergessen" meaning, I suppose, that education is what we do not forget. We concluded our conversation on a practical note as I sought counsel on how to make contacts in the State University, particularly with scientists, with whom else I might visit, access to the Vatican Library and how to see the excavations around Peter's tomb. He advised me in all areas but said, "It would take me over six months to get permission to see the tomb, but let me see what I can do." He called the Secretary to the Pope who had been a classmate of his in seminary. The Pope at that time was Pius XII. Hoeffert, after certain pleasantries said, "I have in my office an American scientist and archaeologist who is interested in visiting the excavations at Peter's tomb." I could tell by the tone of his voice and the expression on his face that he was pleasantly surprised. He said to me, "Can you be at the Vatican by 4:15 today?" I said, "Yes." When he hung up he turned to me and said, "We are in luck." The archaeologist in charge of the excavations has been assigned the duty of taking a Spanish Monsignor and a very wealthy couple from his diocese on a pilgrimage down under St. Peter's. The Vatican Secretary said in effect, that the archaeologist would be bored stiff and would be glad to have the American scientist accompany him.

At 4 p.m., St. Peter's Basilica was closed to tourists and I was there by 4:15, gave my name, and the guard took me to the archaeologist and his party. We proceeded down to the lower levels into the necropolis, the old cemetery over which the original church was built by Constantine. He wanted to place the church altar over the burial site of Peter. In order for him to do this, it was necessary to do an unprecedented thing, namely disturb the dead, in order to get a level place. Part of the cemetery was removed and the rest on down the hill was filled in. When the present Basilica was built part of its foundations were not too stable and over the centuries there was shifting. It was necessary in the 1950s to excavate and go down and establish a more secure footing. This resulted in much archaeological work which revealed that tombs and burial sites of many pagans and maybe some Christians. However, right under St. Peter's was the burial place for many Popes and other notables of the Catholic Church. That area was the main venue for pilgrimages.

One of the first questions the archaeologist asked me was, "Where is your camera?" I told him all the signs had said that cameras were not allowed and I left mine at the hotel. He said, "I would have allowed you to take any pictures you wanted to." So I missed a golden opportunity. The excavations revealed several "dove cotes" in which the incinerated remains of persons were placed. I said, "It would be interesting to see and to have some of that," pointing to the remains. The archaeologist said, "You are not allowed to touch anything. However, if you find some of this deposited in your pocket, don't be surprised." Whereupon he reached in and got a pinch of remains and placed it in my coat pocket. Presumably they are the remains of an ancient pagan and not an early Christian. When I got home I probably should have constructed an altar and placed the remains there!

We continued on with the both of us proceeding ahead and the Monsignor with his pious couple lagging behind, taking their time and stopping before practically every significant burial place. We came eventually to a grate which the archaeologist raised and then we climbed down a metal ladder into the excavated area where several caskets with human remains had been. One set of remains was reportedly headless. The bones had been removed to be taken for dating. The reason Constantine had built the original church at this site was because of the tradition that Peter was buried there and the altar was placed over the site of Peter's grave. With the replacement of the old church by St. Peter's Basilica the identification and verification of the tradition became more obscured.

After we climbed back out of the excavations and as we continued the discussion, I asked the archaeologist, "How do you know that these were the bones of Peter?" We were not using English but whatever we were speaking the Monsignor overheard the reply of the archaeologist which was, "We can never know." The Monsignor replied, "But by faith we know these are the bones of Peter." The archaeologist's retort was, "Our faith is not based on the bones of Peter," and the Monsignor yielded, saying, "Toche."

Shortly afterwards we heard voices in the distance and saw the beams of flashlights flickering all over. Soon we were surrounded by several guards who said that the person who let us in had gone home and we were forgotten until hours later he remembered and said, "There is a party still locked in St. Peter's and probably lost down in the necropolis." There was concern but they were happy that we were found. We came out, not the way we came in, but right up the great stairs that ascend from the necropolis into the nave of St. Peter's in front of the main altar, known as Bernini's Papal Altar. The whole experience was awe-inspiring. Darkness had descended outside and inside there was no light except for votive candles. We walked the length of the nave and close to the door was the body of the last pope enclosed in a glass case, probably in the tradition of Lenin's grave. We were let out through the great doors and as I stood on the steps looking out over the plaza I thought to myself, "If only Peter could have known what sort of influence this impetuous fisherman would have through the centuries and what would be said in his name, he would be filled with mixed emotions; awed, proud, also embarrassed and horrified."

My next interview was with Father Mayer, Rector of the Benedictine Seminary at San Anselmo, which was housed in an ancient villa, at one time occupied by the Knights of Malta, located on the Aventino hill. An interesting feature is to be noted before one enters the grounds. If one, before opening the wooden gate, stoops down to look through the keyhole, they will see in the distance, beautifully framed, St. Peter's Basilica. Rector Mayer began our discussion with a description of the Benedictine situation. He said it was truly international, active in thirty nations, with over two hundred centers. There was good cultural and linguistic exchange among the various national units. There is more strict training in ancient languages but the teaching language remains Latin. The emphasis is on academic degrees at San Anselmo. He likes the setting in Rome because it gives access to the whole church background. He said the students are not removed from the present-day concerns of war and other social problems and the instructional faculty tries to keep in contemporary contact. There are several foci including the Liturgical Institute which is hoping for the reform of the Latin liturgy. There is an emphasis on monastic studies which is a "scientific" study of monasticism to determine what is the place of monks in the twentieth century.

He then described life in the seminary. He said that they have their liturgical and community life together. He felt that theology and worship go together. They observe Lads, Primes, Terse, and Matins. Much of the day the order of silence is maintained. The Mass celebrated is conventional with much emphasis on meditation. The students are in the seminary five to six years

before they disperse back to their home chapter or take other assignments. Over forty of the professors are priests, each with his own altar and server. The student day begins at 7 a.m. with breakfast, study, and make rooms, 8:30 lessons, 12:30 church, 12:50 lunch, followed by recreation, 2:45 vespers, 3 p.m. academic interests including study, lectures, seminars, small research groups or institutes. Some may go to the university to take scientific courses which complement philosophy and other "rational" courses. There followed at 6:30 p.m. offices, 7:30 supper and recreation, 8:30 more offices including private prayer and retire at 10 p.m. No classes on Thursday and Sunday is strictly worship.

He feels that they must keep in contact with the scientific world and stay in conversation with scientists in order to give to them what revelation has to say. True scientists are reasonable and responsible. He wants the students to maintain real knowledge of the world and, from their contemplative existence and academic existence, to move out into the world and help accomplish the church's purpose and be able to be involved in schools, retreat work, missions, administration and all areas of practical need. He sees the need for continual discussion between the university and the seminary so that each can contribute to the other.

At the conclusion of each of my interviews I gave my host the opportunity to ask questions of me and open up any line of inquiry in which he might be interested. Rector Mayer who was on the Commission for Liturgical Reform and had been studying the liturgies of various Protestant groups, said, "You are a member of the Christian Church, Disciples of Christ. You observe the Lord's Supper at least weekly. What do you feel when you go to church?"

I replied, "When I go to a church that does not have communion, such as a Presbyterian church on that particular Sunday, I feel as though I have not been to church." Then I said, "Let me tell you a story. Shortly after I was ordained I went to visit an uncle who lived on a farm. On Sunday morning he said, "Let's go fishing." I replied, "Fine if you will go to church with me." We went to the farm pond to fish and after a while at 9 a.m. I said, "It is time to go to church." With some reluctance on his part we went back to the house and dressed for church. On the way to the church which was a small rural church where my father was baptized and where later both my father and my mother were ordained to the Christian ministry, my uncle observed that he did not believe there was a minister currently preaching at the church. As we approached the church we noticed that from its doors was a stream of children coming out. I admonished my uncle not to introduce me as a pastor. We went in and found that several ladies were conducting a Sunday School for tenant farmer children. A stately elderly lady with long white hair done up on top of her head said to my uncle, "We are not having a preacher today but we are having communion." About seven adults and a few older children as well as my uncle and myself remained for communion.

"The elderly lady presided. She removed the cloth covering a chalice in which there was grape juice and a paten with pieces of unleavened bread. She spoke the words of institution and gave a prayer for the bread and fruit of the vine. Two ladies passed the paten and the cup. After participating we sang a hymn and went out."

It was truly a New Testament procedure. I told the rector I felt as if I had gone to church. The Rector, with eyes brimming, rocked back and forth and said, "It was the Mass, it was the Mass!" meaning that somehow God had sanctified the procedure even though the person presiding was non-Catholic, unordained, a woman and the altar and church were unconsecrated. He had evidently in his study of liturgy become well acquainted with the Disciples of Christ practice.

I did not share with him my unorthodox interpretation of the communion. I do not see the observance of the Lord's Supper as an atoning act nor do I see

the death of Jesus on the cross as a God-planned event to atone for the sins of humanity throughout all time. Rather, when I participate, I participate in the ministry of human love and reconciliation which Jesus emphasized, going to his death rather than compromise. This observation binds all Christians together throughout all history in an act of recommitment to the ideals espoused by Jesus' life and teaching, reinforced over and over again by the sacrifices of countless others through time who followed in his way.

Father Kline, S. J., of the Gregorian University, discussed the difference between education in Rome and back in Germany from whence he came. In Rome the church universities have only priests and most of the secular studies are neglected. In Germany most of the Bishops have their seminaries near universities which are state-supported and run, and are not private. Generally persons interested in the priesthood take a university degree and then enroll in the seminary. In Rome students generally receive their education within the context of their own Order. He said that only in Milano (Italy) can one find a private university which includes all faculties, secular as well as theological. Coming from Germany he feels that theologians should study together with non-theologians. (I failed to ask him whether the non-theologians should include non-Catholics.)

He suggested ways in which clerics and laymen were coming together. There were many discussion and study groups in Germany and Italy including clerics and laymen. In Germany there was much discussion with many articles in magazines and newspapers. He felt that the modern priest should have more studies in psychology, physics and sociology. He pointed out that being in the world center (Rome), we must work as if we are in the world. Among the early Christians there was much cosmopolitan influence through such persons as Luke, a doctor, and Paul, a man of theology, philosophy and widely traveled. He then discussed the educational program for a person like himself as it was in Germany. Since this is a matter of record I will not enclose it except to say that the program included from seven to ten to twelve years for various degrees. In Germany, before a person could take his priestly vows he was urged to go out for a year or two into the world and make his way so that he would be sure that he was really ready to take the vows of celibacy and complete obedience.

There are many problems that must be faced. One is anti-clericalism which is mainly because the clergy have allowed themselves to be isolated from the lay person. They have lost contact with the world of the ordinary person. They must learn how to be in the midst of the people and the hearts of the people of the work-a-day world. Some of the "religious" are beginning to find their vocations in industry, agriculture and other secular callings. In discussing communism and the evangelical zeal of a communist, he maintained that Christians must know communism and its ideology. We can't try to out-philosophize communism. We must preach Christ and Christ-crucified and, as Christians, do a better job of confronting injustice in today's society.

Another person with whom I had a conversation, a member of the Gregorian University staff and originally from Germany, whose name unfortunately I have not recorded, described the course work in both Italy and Germany as did Father Kline. In addition he made several observations which were quite candid. He pointed out the danger for good discussion when the theologian tries too quickly to correct the layman's theological vocabulary instead of hearing him out. In academia he noted that specialization tended to drive students apart and dwarf their understanding of other areas of knowledge and a "gestalt" view of the world. There is a danger, said he, that theologians work out a system and then grab at current scientific facts selectively to support their system. Theologians should speak carefully and early but not act as official theological censors of the university. One of the limits of the academic is to think academically in principles rather than from experiences. He feels that proper training of a priest would include not only the academic but early experiences in parishes and even in secular work and then go back to finish the course in

the university. He prized his personal experience of becoming acquainted with the staff of Max Planck Institute where he profited from study and even giving lectures there. He felt that the educational program in Italy did not give such opportunities for exposure to the secular world as he had had in Germany.

While in Rome I visited the Waldensian Seminary. I was able to interview three persons: Professor Miegge, Professor Vinay and a Methodist, Bishop Barbieri. They explained that their students enter the seminary after four years and a Bachelor's degree. If they come from a technical background and are weak in the humanities, they have special make-up courses and Greek classes. The seminary curriculum is the same as the European curriculum. The Biblical studies are in Hebrew and Greek. It is always possible for their students to "hear lessons" in the state university but it is difficult because of the seminary load. Although there are no formal relationships with the university they occasionally have lectures from the university and they join in conferences on problems such as liberty. There are many private conversations. There is an International Society for the History of Religions.

Students meet each other through the Student Christian Association. They use the academic resources of the university and the Pontifical Biblical Institute. Catholic students also use the resources in the Waldensian library. It was pointed out that the Waldensians had fled Italy under persecution but over a hundred years ago had returned to Florence, then in 1922 they moved to Rome where they plan to remain. He indicated that there was indirect Protestant influence in the university because of Protestant professors who teach there. At the present time they were in math, atomic physics and chemistry and there was a history professor at the University of Florence.

I also met with Tullio Vinay of the Waldensian faculty. He was also director of Agape. This was a movement of young people who, following the suffering during World War II, were seeking an alternative way of life which would enable them to spread the love of Christ. They began by building a physical facility with the help of resources and persons from around the world. From this physical center the message of Agape, reconciling and healing spirit of Christ, would be spread throughout the world. It was appealing to all branches of the church, Catholic and Protestant, and was already running an extensive program of conferences and camps at the Center as well as extension efforts in other parts of the world. It reminded me of another movement which came out of the Italian war experience, founded by devout young ladies of the Roman Catholic Church. It was called the "Focalare" movement and was eventually recognized by the Papacy.

Cambridge Conference
England

We returned to Tannay, Switzerland by way of the Simplon Pass. I was with the family for a few days and then I flew to London to take part in a conference on "Theology and the University" at Cambridge. It was a conference of about 24 hours duration. I also stayed for the first session of the annual meeting of the Theological Conference of Great Britain. It was interesting participating in this meeting which was held in Sydney Sussex College, a 16th century establishment, participating in the Chapel services, meeting with Anglicans and Free Church men. I met many persons whom I had come to know in my visits in February. Had a long visit with John Daly whom I had missed when I was in Edinburgh. I was asked to make a brief talk on the results of my studies and on theological education in America. The people were very nice and I feel that I have made many new friends. At the same time I could not go for religion as it is expressed currently in England today, with one exception. I felt the Methodist Church was alive and working and holding its own. The Congregationalists and the Disciples are slipping in numbers. The smaller sects

do not seem to be making much headway and the Anglican Church is only sporadically expressing any vital religion.

I got some good ideas for my study and a better view of the ministerial education program. I was impressed even more at the nationalistic and rather parochial colorings of religion in Europe. As they discussed the separation of the church from culture they could not seem to know whether the church should be separate from the nation or culture. Because the United States represents a European melting pot, many of the lines of separation have been not only modified, but obliterated. Europe feels the need for more unity but it doesn't seem to be able to break through to a more universal, inclusive and united political and cultural entity. I am more and more convinced that in no way should religion be established in any country or should the clergy become so thoroughly separated from the people the way the Anglican clergy seem to have been. I am also convinced that a lot of very eccentric people get into the ministry and this is not good. On the other hand, let me say that I was interested in the sincere and deep thinking and the sense of religious consecration which was present.

The Netherlands

After the conference I flew to Amsterdam to begin my study of the theological faculties of the Netherlands. There I visited the universities of Amsterdam, Utrecht, and Leyden and the Praediger Seminar in Driebergen. I arrived in Amsterdam March 26th and registered at the Hotel Neutraal in the center of the city, just across from the railroad station. I made it the center for my visits to the universities. In the course of my stay in Amsterdam I enjoyed the Old City and visiting with many persons. I learned a lot of information. For instance, the police pull several dozen cars out of the canals every day. There are very few injuries or fatalities. Generally someone fails to set the brakes. I marveled at the ability of the houses which were three and four stories high to stay erect. They all were leaning and into each other. Like dominoes, I am sure that if one were pulled out, the whole street of houses would collapse.

The hotel was made up of two or three houses. I was on an upper floor and my window looked out to a window of a room paralleling mine about four feet away. One night very late I was aroused by what I thought was a squabble between a man and a woman. I could look across and I saw a large Dutch woman whom I found out later was a bar maid, who had in tow a large older man who was very drunk. She managed to cajole him into taking his shoes and his trousers off and then tried to get him to go to bed. She alternated between cajoling and threatening language and finally pushed him down onto the bed. As she turned to leave, he got up, she turned back and, with appropriately laced language, slapped him across the face and shoved him back into the bed where he remained. Then she left, turning out the light. Very soon he was snoring. The next morning I inquired of the hotel staff and they said "That is Marie (not her name), our bar maid who puts him to bed every night."

There was much of art to see and I wanted particularly to go to the Ryksmuseum to see the Rembrandt collection, along with other Dutch masters. I had heard that the "Night Watch" was again on display after having been sequestered during the war. I was also interested in the architecture and was directed to the site of the Auld Kirche. I went there after lunch and was attempting to take pictures of the tall spire. Around the base of the church were many shops and the housing pressed up so close that there would be no way for a car to navigate the environs easily. As I pressed back into a doorway of a house and was pointing my camera up, the door suddenly came open and I practically fell into the arms of a large Dutch woman. She said something in the form of a question which I did not understand. I said, "I beg your pardon." In plain English she said "Do you want to (engage in the oldest profession)? As

it was 2 p.m. in the afternoon, I thanked her and said, "It is too early." As I left and looked around I saw doors all around the church opening and it dawned on me that this was a "red light district," and as I started taking pictures all the ladies who were standing in their doors quickly closed them. I went into the church and engaged the receptionist in a conversation noting my surprise at the activities around the church. She replied, "These are wonderful ladies. They take up special offerings for the children in the neighborhood and are very discreet."

One evening as I was walking I came across an area where there were large picture windows. Seated in each window was a lady of the night dressed rather gaudily and reading by the light of a lamp, themselves being well lighted. I discovered that there were many men around, particularly sailors, who were eyeing the merchandise and when one would approach and knock on the door, the door would open partially, there would be a discussion and if the terms were right, the customer would enter and the shade would be pulled down. Some months later when I returned with my family to Amsterdam, my wife I returned to the same area. It was Pentecost evening, a Dutch holiday, and there were families in the area observing what was going on. When someone would go into a door they would look at their watches to see how long it would be before he came out. The Dutch are very lenient in this area.

I discussed my experiences with those who were leaders in Amsterdam, including university faculty. I was told that this was necessary because Amsterdam was a port city and these "ladies of the night" protected the "good women" from the sailors. They assured me that the prostitutes were examined regularly for disease and practiced good hygiene. They said that the rooms were all inter-connected and if a customer became abusive all they needed to do was to call out and there would be some bouncers in there at once. I asked whether crime syndicates such as the Mafia were not involved and they were adamant in the negative. But I pointed out that there were many dark-haired shorter women or Mediterranean types and it was my understanding that they were moved around from city to city at the pleasure of the syndicate, which they did not deny and only shook their heads. Members of the university were more judgmental and pointed out that the red light district was at one time up to the edge of the campus but now had been forced half-way back to the harbor. This whole experience made me wonder about the use of women of less opportunity to protect "good women."

The day I landed in Amsterdam, Wednesday, March 26th, I met Professor. W. C. Van Unnik, dean of the theological faculty of the Rijksuniversiteit Te Utrecht. He was attending a meeting at the Dutch Bible Society Center and had driven to Amsterdam. I met him at 3 p.m. and we drove to Utrecht to meet the secretary of the Board of Curators. Later we would meet with some members of the theological faculty. Then we went to Professor Van Unnik's home for supper and further conversation. Later that evening I took a train for a short ride back to Amsterdam and my hotel.

University of Utrecht

According to J. H. des Tombe, Secretary of the Board of Curators, the University of Utrecht is in the heart of a city of two hundred and fifty thousand people. It has six faculties: theology, law, science, medicine, arts, and veterinary medicine. He noted that there were no faculties of sociology or psychology. It is a state university with traditional ties to the Dutch Reformed church, with the theological faculty being the original faculty. Nevertheless the university maintains a neutral position in all non-theological subjects. There is also a Free University in Amsterdam which is maintained by the more conservative Calvin Dutch Church. This university is related to Calvin College in Grand Rapids, Michigan, U.S.A. The curator also pointed out that the dome of the university is the highest in Holland.

When asked what difference it would make to the university and the theological faculty if the theology faculty were removed, it was hard for him to conceive of such a possibility. Although only ten percent of the total faculty, the theological faculty has a great influence on the outlook of the university. It is because of the quality of the theological faculty and the fact that they mix well throughout the university. Even though they do not meet in courses and the curriculum is thoroughly departmentalized, they do meet in all-university committees as well as special committees. He noted that it would take changes in the national law and then all the faculties and the Senate would have to give their agreement. The law of the land says that each university must have at least five faculties: theology, law, arts, science and medicine. Major action by the universities requires consultation with the minister of education and then recommendations to the Queen.

The work of the Club of Twelve which meets four to five times a year to read papers and is made up of two members of each faculty, has much interdisciplinary effect. There are many kinds of other clubs that do the same thing. He noted that many faculty live near the university and go home for lunch and thus do not meet together over lunch-time. In the Studium General, students of all faculties are included and a faculty committee will set up general courses or lectures such as, recently, one on the Dead Sea Scrolls. The students also meet each other in the Student Christian Association.

He discussed the governance of the university and the budget process which I will not repeat here. In response to the faith of the faculty he said that it was possible to have atheists and even Roman Catholics. Their intention is to appoint the best person for the field. The curators are lay persons, and they depend upon the recommendation of the faculty. Basically the university is neutral on religion and there are many students with a variety of religious traditions particularly because of the immigration of Asian students from former Dutch colonies. The Roman Church has no theological faculty at the university but do have, as do the Calvinists, their own university. Thirty to thirty-five percent of the Dutch are not religiously affiliated or at least are non-practicing. About one-third of the student body is Roman Catholic but the Roman Catholic students generally do not mix with the Protestant students. The curator thinks that maybe the pre-ministerial training and general religion courses, including the training of teachers of religion in lower-level schools, should be in the hands of the theological faculty and perhaps, in a department of religion in the "arts." He pointed out, however, that even in the theological faculty the courses are "academic" or "scientific" or "objective." Matters of faith and pastoral arts are not taught in the university but rather in a post-graduate year in a church-maintained Praediger Seminare.

My next consultation was with a group of five professors from the theological faculty. In discussing the place of their faculty in the university, they confirmed the previous description given by the curator. They take their place in the university senate, there is good interchange between various faculties and the theological students do meet secular students, particularly in five great student clubs. One is exclusive for men and another exclusive for women. One of the clubs is co-ed founded in reaction against the exclusiveness of the first two clubs. There is a co-ed Roman Catholic club and a very inclusive liberal club. Theological students are to be found in all the groups. A separation of the theological faculty from the broader university would cut off the interchange between students and between professors, deny the use of greater facilities such as library and produce a cloistered effect. Intercultural exchange, collaboration between fields and debates between philosophical positions would be limited. The theological faculty members pointed out that students live together, have many friends outside their field of interest and take part in drama, music, and producing the student paper.

They pointed out that in the general education framework music and art are done at home and sports in the local communities. This is because family life is highly valued in Holland. Overall the theological faculty felt the university would not be complete without them. All other faculties remain in the human sphere while the theological faculty does not remain in the human sphere but also deals with "last truth." To give an illustration, they pointed out that general courses led by the theological faculty in such areas as peace and war, mysticism, marriage, home-life, and the relationship of man and society give a wholeness to the university. There was a long discussion of the education of the Dutch ministry which I will not repeat except to add that Dutch theological students also study Canonical law. There are also increasing courses on ancient religions and modern religions other than Christianity. They admitted that since 1945 there were growing pressures of secularization, changing the life style of the average citizen, and these were overflowing into the university. In addition the university has grown physically, the facilities are becoming increasingly scattered and the concept of "campus" is disappearing. This tends to make interfaculty and interstudent exchange more difficult. There was a definite expression held by most faculties in Europe except the Roman Catholic that the teaching of religion at the university was "scientific" and faith matters were left to the church.

University of Amsterdam

Interviews at the University of Amsterdam were not as many or varied as had been my experience in other places. I met briefly with a group which included representatives from the university and the municipal government. Our discussion centered on life in Amsterdam after the war, the influx of refugees from former colonies, the international atmosphere brought on by being one of the largest shipping ports in Europe and the growing secularization of the Dutch culture, particularly in Amsterdam.

It became apparent right away that the theological faculty in the University of Amsterdam was entirely different from other Dutch universities. The theological enrollment was much smaller and students in the other disciplines much larger than at the other universities. I had interviews with Professor Devos and Professor Monnich. Devos reported that there is not much contact between students of different disciplines. They may meet in the eating hall, in athletics or other student activities. The university tends to disperse the student body. There may be some contacts through clubs and fraternities. He said that he felt that many of the theological students were afraid of the "world." He felt the setting for theological studies in Amsterdam compensated because there are wonderful collections in libraries, which are available to the students, as well as cultural opportunities in the town.

Professor Monnich pointed out that, although there has been some talk of separation of church and state, public funds still pay for the Dutch Reformed church as well as other denominations such as Mennonites and Lutherans. He stated that church staff could sit in on Senate meetings but not vote. The theological faculty is included in the university because in the beginning the theological faculty was the first faculty established for the training of the clergy. Research and scholarship in religious areas continues to the present day in Biblical and historical areas, as well as philosophy, ethics, history of religions and history of dogmatics. Candidly speaking, he said there were few lay students hearing lessons from the theological faculty except in the area of medieval church history.

When Monnich was asked the hypothetical question of what would happen if the theological faculty were removed from the university, he pointed out that there was some talk of such a few years ago. He felt the loss would not be missed by the university but the academic study of theology would be weakened outside of the university setting, obliterating the old tradition of theology as

the center of the university, and would push the university more toward research and vocational training with no over-all doctrine or philosophy of man. He felt that there was still significant intercourse between individual faculty even to cross-discipline lectures such as medical ethics. It was important that the theological faculty be in on the discussion of the relationship between arts and sciences and the growing reaction against specialization. Theological faculty members sit on committees discussing these matters.

He described the student body by saying that the "Free University (Calvinistic)" has drained off the conservative students. Thus there is, proportionately, a large group of agnostic students. Even at that, many friends will say to the theological students, "You have something really important to study." Less than fifty percent of the students are Christian. The other students are of secular orientation indifferent or preoccupied when it comes to religion. There still remains among them an open-minded curiosity which is a change from twenty or thirty years ago when the attitude was more negative. He knows of no department that is actively or wholly agnostic. Some areas, such as pharmacy, have very active church members. I gained the impression that the trends in the Netherlands as a whole were moving toward a secular orientation and the day might come when there would be much more separation of church and state.

Praediger Seminare, Driebergen

After completing their university degree the future clergy of the Dutch church take another year in pastoral training in such places as "Theologisch Seminarium der Nederlandse Hervormde Kerk." I spent the weekend including Saturday and Sunday night in Driebergen. There I lived in the student hall sharing meals with future pastors of Holland. They had an intense interest in what I was finding out in my visits to the universities, not only in Holland but throughout Europe and America. Some did not feel that the year of instruction under the care of the church should be so cloistered away from the world. They felt that the challenge was to keep the message of the church relevant to the contemporary situation. They appreciated the fact that the theological faculty under whom they studied were enmeshed in the university. Their presence helped to keep the human equation alive in the areas of science and statistical studies of social movements. At the same time they felt that being in the university kept the theological faculty from becoming ingrown and captured by one theological school of thought. On the other hand they did admit that being together with others from all over the Netherlands with whom they would be associated in church leadership gave them an opportunity for establishing lasting friendships.

The students described to me the content of their studies during the post-university year. They included dogmatics, Christian ethics, church polity and order, Biblical theology and practices, which included preaching, liturgics, pastoral counseling, evangelism and the Apolostulate. At the conclusion of the year's study they sat for exams over the material, some of which were oral. The oral exams gave the clergy in place an opportunity to assess the appropriateness of recommending each candidate for ordination.

Professor Dr. Heinrich Berkhof, rector of the Praediger Seminar, was very gracious and gave me much time. We began by discussing the religious situation throughout Europe and particularly in East Germany where theology in the university was being shut out. He felt that if such would happen in the Netherlands the universities would be diminished and the important role of theology as the Queen of Sciences would leave both theology and science diminished. He admitted that many of the social sciences were questioning the validity of theology as a university area of study. However, if the training for the future ministers of the church were removed from the university, future clergy would lose touch with the national culture. From the late 1800s, even

though the concept of a theological faculty was kept, the studies in matters of faith were left increasingly to the church and the academic focus was on the phenomenology of religion. No longer were there studies of God and revelation but rather such studies as philosophy of religion, sociology of religion, psychology of religion. Religion included not just Christianity but all of the major religions of the world. Dutch colonialism had thrown them into contact with Islam and Buddhism as well as many native cults.

Originally the theological faculty was supposed to be staffed so that matters of faith and church practice could be learned but the church saw that the program was overburdened. They, then, founded the seminary to bring students together to consider their university experience, to be instructed in the more churchly subjects and bring some unity to their whole period of preparation before they were ordained and became pastors.

He noted that after World War II there was a change of attitude in the broader university. Science was not so dogmatic, there was more openness to the humane aspect of life, more interest in what "revelation" could contribute even beyond ethics and morality. The problem of specialization and separateness in the various fields needed to be confronted. Education was dwelling in a Tower of Babel. The theologians in the university were speaking to that problem and were well received. Concerns about world order, the nuclear age and the diversity brought about by the influx from the colonies broke down the academic walls of isolation. He characterized the University of Amsterdam as the most radical, even more so than schools in the United States. He said at least forty-five percent of the faculty were not confirmed and were not active in the church. The city itself is very secular and followed left-wing socialism. During the war the church and secular forces stood together. This has continued but how long will it last as younger generations come on? He described the University of Utrecht theological faculty as quite conservative and the Leiden theological faculty as more Hermaneutic.

Even with the theological students having four years in the university, they are not able to take full advantage of the university opportunities. He finds a full two-thirds of those who come to Driebergen did not have a real encounter with the broader aspects of the university. He is trying in the Seminar to have the student experience broadened. They have speakers on anthropology, communism, nuclear science and other secular fields.

He sees the need to bring about reforms in theological education in Holland but points out that the very strength of the Dutch religious tradition, namely the involvement of both the church and state in the control of religion, makes the process of reform slow. He would like to see more intensive study in history and doctrine but at the same time, more psychology and sociology. He pointed out that Hans Hoekendych has some good ideas on the reform of ministerial training but he wonders whether he will succeed. The most resistance to reform comes from the theological faculties themselves. This is based on a sort of inertia of being satisfied to let things go on as they are. There was a brief discussion on the church's need to confront the problem of bringing lay people into the clergy who do not have a the traditional gymnasium and university academic background. There are many well-educated and able persons who are willing to give the remainder of their lives to religious leadership. He foresees a shortage of young people going through the traditional training program and hopes that the church does not miss the opportunity to develop a program to bring laymen into the ministry.

Scheveningen

I went from Driebergen to spend a day and two nights on the shore of the North Sea at Scheveningen. It was a time of rest and catching up on lost sleep. It was not during the tourist season so rooms were available and reasonable.

The food was good and, although the north wind was cold and damp, it made for an invigorating hike along the beach. After rather high waves and a low tide there were many men out on the beach raking up the abundance of small shells and loading them into small carts pulled by ponies which were then taken to be processed into lime for the gardens. I mused as I walked about the constant war with the sea which the Dutch had waged over centuries as they attempted to harvest land deposited by great rivers which over centuries had built great deltas from the eroding surfaces of much of Europe. As some parts of the world have aroused anxieties from hurricanes, typhoons, tornadoes, earthquakes and floods, so the Dutch periodically worry about huge seas blown by north winds along with high tides meeting record-breaking floods coming down the rivers. It would take more than a finger in a dyke today to prevent great tragedy if a dyke should be breached.

University of Leiden

I came to the University of Leiden on April 1st from Driebergen. I met first with a group of five students. The discussion started out with the observation that theological students go through a sort of cultural shock when they find that their opinions, particularly in the area of religion, have not been tested and accepted according to campus norms. The atmosphere is different in the university. There are many commuting students who do not have time to enter into the life of the university. Theological students attend other lectures but they are limited to related fields such as language, philosophy, sociology. There is a Studium Generale. The theological professors urge the students to hear these lectures during the first year. These may include geography, philosophy, sociology, technology, science, and politics. Recently there was one on Aramaic.

The theological students may participate in the Student Christian Movement and many other clubs and join fraternities. Occasionally some theological students will take part in the all-university student organization. The students had little criticism to make except that they felt the jump between university studies and pastoral work was too great. They would like to see more practical application brought into the whole study as the one year of pastoral training after the university was not enough and too late.

My next interview was with Old Testament Professor P. A. H. DeBoer. When I asked him what would be the practical result if the theological faculty were separated from the university, he replied that the university would not miss us but we would miss the university. However, he could not imagine such a case. The theological program depends very much on other departments such as languages, philosophy, sociology, psychology, and there is a lot of joint work going on between the sociology department and ecclestical sociology. There is joint work in Oriental studies. Many faculty lecture in more than one department. Vast library resources would not be available to theological students and faculty. There is a long tradition of relationship between the Dutch church and the university. The theological faculty is the oldest faculty and they help to define the very nature of the university. They help to give unity with differences. They encourage interdisciplinary fellowship.

He admitted that in the war there was unity reinforced by a common enemy with the deepening of religious commitment, but now that unity is beginning to disappear and many are indifferent to religion. Once a month there is a faculty gathering to talk about "studies" and students can hear any lectures with any faculty. The heavy interest in science and its benefits for a technological age can displace the humanities. He believes the faculty of religion must be the first to claim the importance of the study of humanities. The ultimate question is a religious question. He feels that the theological faculty does have a role in the university and they are playing it in a responsible way. So far there

has not been much questioning of the place of the theological faculty in a modern university.

The one area he feels was eroding was the growing number of students who dislike languages. He felt theological and Biblical studies without Latin, Greek and Hebrew would limit the ability of future generations to understand the source and message of Christianity. He noted what was happening in America as languages were dropped from ministerial education.

At the conclusion of this interview he discussed the academic requirements and program as well as a general discussion of the history and practice of theological education. I will not describe the actual mechanics of the degrees for they can be secured from other sources. However, he said there are many official and informal contacts between the faculties. There is a Society of the Senate which meets eight evenings a year, composed of two from each of the faculties, a total of ten. They give special lectures followed by very long discussions. Originally the university was very Calvinistic but now is very free. Most of the professors do not have contact with the church. There are professors holding other than the Christian faith. Some professors are sufficiently antagonistic as to try to move against the continuing role of the Dutch church in university life. Many in psychology think one can explore and explain everything by psychological answers. As the student population has increased and the campus has grown larger and more dispersed, the distance between students and professors has become too great. The students themselves are divided in many ways and do not have the kind of association and unity that they had when the university was smaller and certainly during the war. He felt that it was a mistake for the church to house the last year of ministerial training away from a university campus. He would have the ongoing preparation of the ministerial students in the midst of a university. The faculty was not united on any one theological school of thought. There was a wide range from Barth to Bultmann to Process Theology. He noted that up to 1863 all lectures were given in Latin.

Professor DeBoer had invited me early on to take part in the doctoral examination of a student who was from the United States. We left his home and hastened over to the university where the large examination committee was gathering. The examination was very traditional and formal. I was given a black robe and a large round floppy beret and, as we lined up to process in, I was placed next to the rector of the university as a special guest. He was to preside over the examination. I was informed that the procedure would involve my asking a question of the candidate. The thesis was on an ancient Hebrew root, "Su." When I protested that I knew little about Hebrew, let alone an ancient root, the rector said, "I am in biological science and I don't know a damn thing." DeBoer said, "At the end of the little booklet which each of us had, A Precis of the Thesis, are questions the candidate has suggested we might ask about the practical implications of the thesis."

At the appointed hour the Beadle, dressed in medieval garb, carrying a staff, called us to attention and led us out into the auditorium where we were seated behind a long table. In front of us on a lower level, appropriately garbed, was the candidate with two fellow students as assistants to carry his books and to prop him up if he felt like fainting. The rector began with opening remarks which included recognizing a distinguished theologian from America who has consented to sit in on the examination. It was a surprise to the student. After the rector's remarks the student was asked to make introductory remarks about his thesis. He started out with a short written statement in Dutch and then beseeched the committee to indulge him and allow him to defend his thesis in English. The rector looked up and down the table and everybody nodded their heads in assent and the privilege was granted, whereupon DeBoer asked the first question which the candidate answered in detail with great deliberateness.

Then the rector introduced me and asked me to ask a question. I asked him in essence, "What were the social implications of your study?" It was a question he had suggested so he was prepared and he was greatly relieved that I had not asked a technical question in Hebrew. More questions were asked and all too soon the Beadle came to the back of the auditorium, pounded his staff on the floor and said "Das Eor Ist," (or something to that effect). The examination was abruptly ended. We rose and processed out of the auditorium into a back room. The rector said to us, "He passed didn't he?" He turned to DeBoer, "What is your recommendation?" DeBoer said that he should be passed. We all nodded in assent, the Beadle led us back into an auditorium filled with people who were visiting informally. Silence fell immediately upon our entrance. The student was waiting with bated breath. The rector asked the student to stand and then announced that he had passed and greeted him as "Doctor" whereupon all formality was lost and there was much jubilation and faculty, students, and guests mingled and gave congratulations. The student greeted me and was curious about my origin and thanked me for asking the question I did. He invited me to stay for a celebration dinner later that evening. I had to decline because my schedule called for me to be on my way.

Catholic Holland

While in Rome I had a very fruitful conversation with a Dutchman, Father Witte, S. J., about Catholicism in Holland. He pointed out that only Protestant faculty are in the universities, yet there are discussion groups and societies which include Catholics, Protestants, Humanists and Agnostics. He said that the old humanist point of view is being supplanted by a more modern liberalism. Catholicism is growing but it is more liberal than the rest of the church. Over seventeen million in Holland have no religion at all and many more are not practicing. He noted that the Dutch have always been quite advanced in science particularly in cosmology. Early on they did write a cosmologia in Latin. It is now antiquated. He said there is much discussion between psychologists and moral theologians. Witte, himself, is an innovationist and specializes in moral theology. He feels the Catholic point of view has been captive to the counter reformation and sacerdotalism with an emphasis upon dogmatics and ethics. The role of scripture has been passed by. In the last twenty years we have been really moving away from counter reformational theology. "If we are the one church then we must have a wholeness of the Catholic faith and not be just counter reformationalists giving accent only to the objective side of the discussion. There is also the subjective element now coming back into its place." This synthesis of objective and subjective, which includes the natural order allows a return to the wholeness of theological consideration. The whole discussion has been distorted because of our over-emphasis on original sin. Along with law must come the Gospel.

Witte himself, in discussing ministerial training, finds a real difficulty. He personally had a science background and then had classical training. He knows and understands the difference between the Catholic theological point of view and the real layman's world. He feels the Church has been too neutral in public life because it speaks in rather erudite counter-reformational prescriptions. Catholic action is an attempt to overcome the past failure to meet the secular life. By concentrating on each profession, Catholic action is attempting to work out how Catholic teaching should influence each field. Otherwise, a Christian ethic is being developed so that the church will become relevant to the concerns of each profession. He notes the reluctance of many local priests and bishops to come along. He feels that France and Holland are better organized to carry on the new discussions than Germany.

I could not help but feel that Catholicism was blessed by being a minority in Holland which is itself a most liberal state. Holland Protestantism has had

for some time an on-going tension not only between the agnostics and the Christians but also between liberal and conservative Christians.

I left Holland wishing I could spend more time with these gracious and hospitable people. Before I boarded the plane for Geneva I purchased a large bouquet of tulips to carry the spirit of Holland with me back to my family. It was heart-warming to see them at the airport to greet me and drive me back to our European home in a house by the name of Villa La Vigie in the little village of Tannay, a short distance from Geneva. It truly had a wonderful view across Lac Lemman all the way to Mount Blanc.

Seminaries in Prague
Czechoslovakia

When it was learned in the World Council of Churches that I had received a visa to enter Czechoslovakia there was immediate interest in my upcoming trip. I had met Professor Dr. J. L. Hromadka when he was at the University of Chicago, an exile from Hitler. He was able to intercede with the Czech authorities to get me a visa. It was evidently the first such visa for a western churchman since the Hungarian revolt. Visser t'Hooft, who was then head of the WCC and who had worked with Allan Dulles during the war, brought me in to visit with him. I was asked to keep my ears open and discreetly ask questions about the ecumenical situation east of the Curtain and as soon as I got out of the country, to report what I had found out. Rather than phoning from Berlin, which was my next stop, I waited until I returned to Geneva to report in person.

I found out that there was a growing drive to form an eastern block ecumenical organization in a sense paralleling the World Council of Churches. There had been several meetings already and much progress had already been made in that area. There was to be a large peace conference the next year to which I was urgently invited and asked to address the conference. When I returned back to Geneva I reported exhaustively and candidly what I thought would happen, namely the formation of an Eastern ecumenical movement which would be for peace versus the World Council of Churches which represented the imperialistic, war-mongering, western, increasingly obsolete, decadent culture and economics. My information confirmed in Visser t'Hooft's mind what he already knew. I like to feel that I played a small part in the action of the World Council of Churches when in the next few months they were able to bring the Russian Orthodox Church into membership. This resulted in criticism from certain western circles of the World Council but it also forestalled the development of an eastern competing "WCC."

Now, to get back to the trip to Prague. On Sunday, April 13, 1958, my wife drove me early in the morning to Geneva where I caught a train for Zurich. In the compartment with me were two pugilists who were making their living appearing in boxing matches. At Zurich I went to the air terminal to board a Czech plane that ultimately would arrive in Prague. I was one of four passengers. We were served an excellent lunch, were well-attended and the pilots handled the ship well. Two of us were going through to Prague. The other person was an American from New York City who was a buyer of glassware. He had just been to Venice and the island of Murano to purchase glassware. Now he was on his way to Prague to do the same there. He was very candid as he discussed the virtues of the Italians and compared them with the Czechs. With the Italians he could never be sure that what was ultimately shipped to him would be of the same quality as the samples he had been shown. With the Czechs he could be sure that what he received would be as good if not better than the samples he was shown. He graciously gave me his card with a notation indicating that should I come to New York, his store would give me half-price on any of my purchases. Unfortunately I have not been able to take advantage of that generous offer.

As we approached Prague the glass merchant suggested that we take a taxi together to the hotel where he was staying. He assumed that we would be going to the same hotel where westerners always stay. However, when we landed about 2:45 p.m. we were separated. He was taken to the taxi. I remember his looking back quizzically at me, perhaps wondering what was going to happen to me. I was taken to the airport office, told to sit down and wait. In the meantime, I should count my money and they would exchange as much as I wanted into Czech money. I sat for quite a while as the airport was closed up and then, with all the employees, I was put on a bus for downtown Prague where the employees were let off and I was told to remain on the bus. I was taken to the Palace Hotel which I discovered was for all the eastern block including Russia. The staff at the airport was aware of who I was, and that I belonged in the hotel where all the Communists stayed. There were two incidents which shook me up a bit. When we got to the hotel I asked the driver of the bus how much I owed him and he said, "One dollar." I said, in my limited German, "Nein. How much Czech money?" He was very persistent but I finally prevailed and paid him in Czech money. I had no way of knowing whether or not he was setting a trap to engage me in an illegal enterprise of black market monetary exchange. I was not able to convey to him why I would not pay in American money so, disgruntled, he took the Czech money and drove off.

I went into the Palace Hotel where two gentlemen greeted me. I explained to them that I had a reservation, my name was McCaw. They kept shaking their heads, "No." I got out Dean Hromadka's letter telling me that I had a reservation in the Palace Hotel but they still shook their heads in the negative. I felt that they did not understand my English so they went to the back and brought out a young lady who spoke English. She looked at the letter and said, "But we do not have a reservation for you." You can imagine my consternation. I wondered where I was going to sleep that night. Furthermore I expected to be met somewhere and given some guidance. Finally I said to the young lady, "Do you have any rooms available?" She laughed and said, "Yes, we are practically empty." So I was given a room and taken to it. On the bed was a large round ball of something and I was puzzled. There seemed to be no blankets, only a white sheet over the mattress. Suddenly it came to me that this was a feather tick. I gave it a hard whack with my fist and the ball spread out over the bed. The room was chilly. I was tired so I took my shoes off, left the rest of my clothes on, and crawled under the feathers. I rested for perhaps an hour, then I proceeded to make some phone calls. I was unable to ring Hromadka, but was finally able to get through to a daughter who explained to me that he was at a sanitorium in the mountains recovering from an illness and I would miss him. I then tried to call Milan Opocensky, assistant to Professor Hromadka, only to find that he was ringing for me from downstairs in the hotel.

He proposed that we go for a walk and take a general tour. We went past the old Carolingium, the university where Huss taught, to the center of the old city, then past the Church in the Wall to the river and then circled back to a restaurant for dinner. I had a sort of hash-boullion with an egg. It was very good. It being Sunday evening we went to attend what he called an Academic Service in the Church in the Wall. This is the place where Huss' students first gave communion in both kinds to the people. I heard a sermon by the professor of practical theology on the subject, "Our Father Who Art in Heaven." It was excellent and inspiring preaching. He gave a strong ecumenical emphasis by saying "Our Father" is not my father, or Lutheran or Presbyterian but "Our." He spoke of the need to come together from various backgrounds as well as the need for prayer. We must share both material bread and spiritual bread. The more "Collective" we are, the more the individual benefits. There were many young people and students and older people. There were very few middle-aged. Everybody made me feel very much at home and shared with me their hymnal and prayer book. These were owned individually and carried back and forth to the church. They were very worn and the object of much use. There was a wonderful

organ, well-played. We stood to pray and to listen to the scriptures being read but we sat to sing songs which were the Psalms. There were several other professors in attendance. After the service we walked to the National Museum and looked in the windows. There was much merchandise, tools and books, in the shop windows. We walked back to the hotel.

We continued our conversation, with Opocensky doing most of the talking, pointing out the central role that the Czechoslovakian church was playing in the Eastern ecumenical scene. He announced that there would be an ecumenical meeting May 31 to June 3 on the "Christian in the Atom Age." This conference had been postponed once but now would be held with representatives from many theological colleges. Next year there would be a major meeting on peace, then he hoped to develop an ecumenical council to include all of the "East," Russia, China, etc. Then Czechoslovakia would become the bridge between the two councils (the Eastern council and the World Council of Churches). He stated that Hromadka had the trust of the Eastern churches.

According to Opocensky, the World Council made a mistake when they rushed into Hungary to support the revolt. He was concerned about the dominant role of the United States within western ecumenism. The official line is that the new order is in the East and the old decadent order in the West is soon to fall. At this point I would like to include a rather lengthy quote from the November, 1956 issue of a publication entitled, "Protestant Churches in Czechoslovakia, an Information Service Bulletin."

"What Shall We Do? Egyptian towns, dwellings and hospitals were enveloped in smoke and fire when Great Britain and France sent their units into Egyptian territory, allegedly to assure law and order. The flame of battles in Hungary seized hold of the land and, besides causing material damage, burned many bridges which had been joining human hearts in trust and love. The long-distance communications of the chief cities of the world were set working with feverish activity. The leading great powers which have not only strong armies, but also atomic weapons, are still hesitating over this chaos which has held the world in a state of high tension for a fortnight.

"In this article of the editorial board let us attempt to say briefly where the reasons for these events actually lie. The first and the most important is the necessity of taking seriously the fact that we are living in a typically transitory period, when in different countries and for various reasons two social orders meet: the outgoing order which realizing the causes for its end is convulsively defending its positions of power in order to attack the most threatened spots; then there is the succeeding order, borne especially in the nations of Asia by an extraordinary and admirable enthusiasm of millions of people who build the riches of mankind. One of the important points is the Suez Canal, the 'Artery of the British Empire,' through which not only gold, but also important oil flaved (flowed) to Europe. Here the outgoing social order meets with nations that are following the example of China and India in reaching out a purposeful hand for complete economic and political independence. In Hungary the clash of the two social orders is taking place in a completely different social sphere. After the war the Hungarian people proclaimed their allegiance to socialist principles and had begun to put them in practice. In this process some leading figures, as is now recognized, committed mistakes and errors which had an unfavorable effect on the living standard of the people. So a place was found where the adherents of the outgoing social order, not endeavoring for the good of man and his rights but seeking again to gain their old privileges, took up arms with the sole wish of halting the development and seizing old positions. Representatives of the dying social order are fighting their fight in this stage harshly and pitilessly because from the historical point of view it is the last chance that will be given them. This is the only way we can explain the accompanying phenomena of this process, with its reckless violation of international pledges, pretence of motives which are not the true ones, and a

disguising of the genuine motives, obstinacy in proceeding against the principles of international law, selfishness and a craving for profits.

"A Christian, however, seeks the deeper reasons behind the motives usually given. That is because a Christian believes in Him Who is True. From this it follows that he believes that the final motives for untruth lie in the resistance to truth. Therefore he is primarily interested in overcoming and in continuing to overcome the roots of evil and suffering both in himself and in his neighbor, as well as all those around him. Here, however, must appear not only the word of repentance but also repentance in deed. This is because it was the so-called Christian who took up arms and who (in the case of Egypt) aroused the Mohammedan population to an opposition which resulted in a holy war. The church, as a whole, ecumenically speaking, and as individual churches, was not prepared enough or perhaps not courageous enough to try to hold back the armed hand by arousing public opinion which would have unanimously condemned both the blood thirsty gamble and the diplomatic maneuvers. To ask that the churches should apply disciplinary measures on statesmen who are their members would be perhaps going too far. The fact remains, however, that the ministry of preaching the Gospel confronts its servants in the present situation with the obligation of evaluating these great events, let the chips fall where they may."

The points of view expressed in the two paragraphs above show the differences in the thinking east and west of the curtain. This will not be easy to overcome by ideological or theological conversation between the two points of view. As unidealistic as it may sound, I believe that this issue is going to have to be settled on the world economic stage. Will free peoples be able to outproduce regimented peoples?

My impression from my first conversations here are that there is a hope that Marxism can be taught to live with Christianity and that American Christianity as well as western European, does not realize the potential for the betterment of the world if Christians in those areas would only unite with their brethren east of the curtain. Yet underneath I felt a fundamental resistance to Russian domination and the possibility some time in the future of a Hungarian type of revolt. It seemed to me that there were three groups of people in Czechoslovakia: 1) people who had lived abroad, 2) people whose relatives lived abroad and, 3) the largest group, who I think are mostly church people, and people of non-regimented personalities who are more creative and artistic. Somewhere amongst the third group may beat the heart that will lead the future in this area and that future, hopefully, will be free and non-regimented.

As I observed the general condition of the people I found their clothes worn and plain but warm. There was much merchandise in windows but until the economic situation improves ordinary people do not have enough income to do anything but window-shop. I got the feeling that Czechoslovakia was one of the main production centers for the Soviets and if the Czecks could keep more of what they produced their standard of living would be as high as any other European nation. I was constantly aware of armed soldiers all over although for some reason I never felt that I was being followed. I walked all over Prague and one night got in as late as 2 a.m.

Through the good offices of Opoce⁹⁸⁹⁸ansky I had the services of a chauffeur and a big black sedan for a whole day. We went from place to place including a special trip to Ledice, the village which Hitler had completely erased from the map as an example to partisans who were rebelling against his control. We went to a museum which was filled with boots and clothes and other remains of the over 140 men and boys that were lined up against a stone wall and shot and then buried in a mass pit. The women were sent away as slaves. The blond children were adopted out and the darker children had various fates. Most of them did not survive. After the war when the surviving women returned, the mass grave was located by the fact that the wheat stood taller having been

fertilized by their husband's and children's bodies. In that grave also was buried the local priest who, when given an opportunity to stand aside, chose rather to stand with the men of his parish.

A new village has been built, not on the site, but to the side of it and a memorial garden has been planted. The centerpiece is a cross with a large circle of barbed wire like a crown of thorns hanging on it. At the foot of the cross is a large semi-circular cement bench, attached to which are the names through the centuries of cities that have been erased from the face of the earth by brutal war. It was called to my attention that two of those names included Heroshima and Nagasaki. The garden was placed there by the Soviet people. Some of the blond children were located and eventually returned to their mothers. A visit to Ledice is a sobering experience but it should never be forgotten in the years since or for centuries to come.

The museums I visited had much of the Hussite and Comenius influence. In the street the looks on the people's faces were tired and blank. There was not much laughter or gay chatter. I had the feeling that religion had been ghettoized and its influence isolated in the public arena. It was countered in every way possible. As a result the people turned to the Bible and quietly assembled for worship. A high percentage of the women were working to support the Soviet industrial demands. Consequently, the children were placed in child care parks. It seemed to me the Czechs were pawns in a fate not of their own making.

Music and sports were a neutral diversion where excellence could bring recognition. The same could be said for the field of science. I was taken one evening to the apartment of a young lady, Anna Macleoba-Herzanova, who was an excellent pianist and who had been chosen to perform at a music festival a new composition by Viktor Kalabis, a prominent composer. It was a piano sonata as yet unpublished. Her husband, as I recall, was responsible for one of the dormitories of the seminary and lived there. It was hoped that her connection to religion would not handicap her career in music. When it was found out that my wife was an excellent pianist they arranged for me to go to her apartment where she was surrounded by fellow students and she played the new composition for me.

There I saw more optimism, more laughter, and more hope for the future than I had seen so far. I got the feeling that this generation would not long put up with the rigid control under which they were now living. The Czechs were afraid of "the bomb." They knew war and they knew bombing and are worried that Americans, not having war fought on their soil, do not appreciate the awesome reality which resides in their minds. The Czechs hope that peace will allow them to move from war production to consumer goods which makes me wonder when material and economic needs are met, what then? Will Christianity be ready to fill the ideological gap as Marxism wanes? It seemed to me that all around the world east and west of the curtain, a new economic organization was in full swing which required large corporations, carefully controlled production flow and constantly updated charts showing distribution, production rates, sales, etc. The question was, who would control this new economy, the state or open competition, leading to the day when no nation could isolate itself by tariff barriers and the ebb and flow of products and people would increasingly be world-wide.

East of the curtain, it seemed to me, the simple people were still ruled by a ruling class. Indeed, it was not hereditary but it was of the hero type with the central committee of the Communist party using a dogmatic approach similar to Roman Catholic theology at certain periods in history which tried to maintain the orthodoxy of its priests while the people lived in fear of condemnation. Yet at the same time I noticed that when people came to the movie

theater, they came only to the feature and tried to avoid the very politicized newsreel.

I discovered that there were students from all lands east of the curtain studying in Czech schools and universities. I talked to a Czech engineer, Zdenek Trnka, a professor in the Technical University, who spent much time in China. He was tremendously impressed by what was going on in China. There was much building going on and they had excellent theoretical scientists. He said that there were Czechoslovakian trucks in Tibet. He wondered aloud about the tremendous influence the Chinese will be able to wield in the world as several hundred million become modernized and their students who are studying in all parts of the world, return to make their contribution. He was very candid about a coming trip to England where he would attend an industrial fair in order to get ideas. He admitted that he was essentially a spy. He would take notes, take pictures and get whatever diagrams and lay-outs he could. He was very perceptive. He said that Marxism has forgotten that the human being does not live by bread alone. We concluded that Summits will not bring true peace but rather mass exchanges so that reality pervades the mass mind and the average person is equipped to think and make choices candidly and can be critical of propaganda.

I brought up the subject of the skill of the Czechs in heavy industry, particularly in munitions and that I felt sure that the Soviet Union was benefiting from the skilled production from the Skoda Works even as Hitler had earlier. I ventured a speculation that Czech arms could be found all around the world where revolution was being fostered. He chose not to say anything or discuss the question, only nodded his head in agreement with my speculation. He seemed amazed that a person of theological training would have such a wide curiosity and secular interest. As I thought about our conversation I realized that it was easier for visitors from the west to go east than for visitors from the east to go west.

Another interesting experience in Prague was attempting to make purchases of souvenirs to take home. I was guided to a special place for tourists to shop and, after I had made my selections, I found it necessary to conduct special transactions through the State Bank of Czechoslovakia in order to complete my purchases. Among my purchases were a small cut-glass dish, some blown glass figures dancing, two dolls, a mother-of-pearl inlaid black lacquer box, Chinese hanging, several recordings including a Slavic Mass, two children's books, an Atlas of Revolutions and some flags. The items cost less than thirty dollars.

Early on in my visit to Prague my schedule called for me to address the student body of the Comenius Seminary. Students and faculty of other seminaries were invited to attend. I was told that enough of the students knew English that I would not need an interpreter. I was also told that the seminaries had to offer a course in current events taught by a "Commissar of the Party." In that way the students got a proper political orientation and presumably would not be led astray by their religious studies. I was warned that there would be a discussion session after my presentation and there would be students planted in the audience to ask questions for the purpose of embarrassing me as an American. I approached the assignment with some anxiety. Having had this invitation before I left home, I asked an acquaintance who had a Czech background and who had come originally from Cedar Rapids, Iowa where there is a large Czech settlement, to translate my introduction for me into Czech. After I was introduced and there was a nice round of applause, I proceeded to give my introduction which included my acknowledgement that I did not know Czech but had had a friend translate this for me, that my pronunciation would be very faulty, that I wished I could speak to them in their own tongue and would they pardon me if I chose to speak in English. There was great applause at the conclusion of my opening words. I proceeded to speak very slowly in English. I noticed that students were turning to each other, particularly to

those who knew English, to understand what I was saying. I explained to them what my mission was, some of the information I had already gathered. I conveyed to them greetings from theological students across America and Europe. I said, "We are all united in Christ, the Lord of Peace." There was much interest and applause.

When it came time for discussion, sure enough, the first questions were planted and it was necessary for them to be translated for me. The first one in effect talked about the progressive society of the Soviet Union which produced the first "Sputnik," which had recently been launched and was even then circling the earth. "Are American resources so tied up in militarism that its obsolete capitalist society does not have the resources or the scientific ability to enter into the space age?"

I answered by congratulating the Soviet Union on this wonderful achievement, that it was a challenge to the rest of the world including the United States, and that I hoped that in the near future all nations may work together for the peaceful exploration of space. Who knows but perhaps in our very lifetime the East and the West will be living together in space. There was much applause to the answer.

The next question involved the confrontation in Little Rock, Arkansas where President Eisenhower had ordered out federal troops to enforce the integration of schools. The question focused on the bigotry and discrimination to be found in American capitalistic society. I answered by pointing out that America was in the beginnings of bringing into full life an integrated society. We had fought a devastating war to save our nation and to free it from slavery. America has a lot to teach the rest of the world, if they will listen, about the sin of bigotry and how to bring equality of opportunity. I said America is even a bigger melting pot than the Soviet Union for I am quite aware that Russia, the heart of the Soviet Union, is surrounded by persons of middle eastern Muslim background and Chinese of various Oriental religions. I also know that black students from Africa are having a difficult time living in Moscow where they are subject to discrimination, harrassment, bullying, and even, upon occasion, attacks. This is not western propropaganda. This is real. We have a long way to go before whites, wherever they are, will really accept negroes as equals. Then I said, "Before you try to pull the moat out of your neighbor's eye, first remove the beam out of your own." The applause was tremendous and no more questions of that nature were asked. The rest of the time was spent discussing my travels and what I was finding out. After the occasion the faculty persons surrounding me felt I had handled myself not only adequately but superbly. I was still quaking in my boots and hoping that I had not created difficulty for my Czech friends and even for myself. In the days that followed I was never aware that my comments had had repercussions.

While I was in the seminary I asked to see the library for there had been a large shipment of books from the World Council to the library. I was taken back into the shelves and, back behind everything, were the books. Students were not allowed to browse the books. They had to request them. It became apparent to me that evidently the books were not catalogued and they were not circulating much, if at all, among the student body. There seemed to be a desire to have the books but not push them too much for fear they might be censored. Most of them were theological and Biblical but some did have a western slant and social commentary.

In our discussion it was thought appropriate that senior students researching specific subjects could be allowed individually to look over the shelves and to use the resources in the library, not to check them out. The experience left me somewhat depressed.

I had numerous interviews but all meetings with an individual were in public in a hotel lobby, a restaurant, never behind a closed door. There was one exception. A professor, who had taught in the United States and retired back to teach in the seminary in Prague, invited me into his office and said, "They know what I think and I don't care. Sit down and make yourself at home and ask your questions." We had many friends in common and we had a good conversation.

I had a good visit with the moderator of the churches in the Huss tradition. When I posed the question of moving the seminary away from the city and the university he answered that it would be both good and bad. If they moved away from the diversions that were present it would be good for the concentration on studies. On the other hand, he felt it was important for students to have contact with public life. Prague was the heart of the nation. It was important that theologians be in a positive relationship to everything done in public life. The relevance of seminary was enhanced by students and professors working together in local congregations of which there were sixteen in Prague. He pointed out that there is a chaplain who supervises the students and their field experiences. Upon occasion professors and older students fill the pulpit and also speak on special days. There was an ample supply of ministerial students for the present.

He said that increasingly preaching was based on the Holy Spirit and Scripture. With the exception of place, sermon subject matter stays close to the Bible with very little comment on current affairs. However, in the local villages the ministers are involved in the total life and sometimes the minister gets elected to the city council. There is no longer prayer by the minister on public occasions. In discussing seminary training he feels education has become too theoretical and scientific and there needs to be an increase in the training for the practical work of the ministry.

I met with members of the Comenius faculty and students. I started out by asking the question of the practical training of the students and I found that by the third or fourth year they were studying courses with psychology and sociology as part of the content, also philosophy of religion which included anthropology. The official or state point of view was secular but all points of view may be studied within theology. The students told me that every Wednesday theological students in the seminaries in the Prague area gathered at the Huss Seminary for fellowship and discussion. Various persons including ministers would bring a lecture. The focus was not so much on an academic level but on a practical level.

I asked the theological faculty about opportunities for discussion with other faculties of the university. They pointed out that the opportunity exists and there is some discussion but Marxists are strictly scientific and faith matters are not objected to but are not considered the same as facts. It is possible to be a good scientist in public life and still be a good Christian in private life. The official ideology is Marxist but the quiet moral example of Christians has its effect. Communists understand religion only against the backdrop of the medieval Roman Catholic and Orthodox Churches. The Communists identify religion with superstition. They do not study the new religious literature but only study literature of the past centuries. Huss and other early revolters against the church are considered forerunners to the perfection found in communism. The World Council of Churches is identified with the politics of the west which makes difficulty for eastern Christians. Nevertheless there is some interchange between individual faculty members of different disciplines in the university on a personal basis. Students may also opt to listen to lectures in other areas of the university such as literature, history and philosophy. There is no exemption for either faculty or students from two years of military service. Some faculty are able to fulfill this obligation during vacations. The state still has a hand in the appointment process of ministers, of faculty and particularly of deans and above.

The Ministry of Education watches over all institutions of education including seminaries and pays the salaries. Even ministers receive their salaries from the state. Comenius faculty felt that their educational program should apply to the whole of life with the Bible as the norm. They describe the Huss faculty as more under the influence of Bruner and Niebuhr with more linguistic analysis.

I had an interview with Bishop Miroslav Novak of the Czech Catholic Church. This church had its origins in the modernist "heresy" in the Roman Catholic Church. In the 1920s a new church was founded with about 500 members, seceding from the Roman Catholic Church. Of course, all were excommunicated. In many communities they took their church buildings with them but the Roman Catholic authorities through the law, repossessed the buildings. This meant that new churches had to be built and the clergy had to be supported. There was an initial effort to work with Orthodox churches but the Orthodox were too orthodox. The Czech church was very liberal and did not believe in a divine Jesus. It seems to me that they were essentially a high-church liturgical Unitarian church. They are now recognized by the state and get some support from the state. They used the Huss faculty for training for awhile but now have their own faculty. Incidentally, Bishop Novak was interested in the Bahai movement.

In both the Huss and Comenius faculties I was given excellent descriptions of the curriculum and course program for students. This is information which is in print and can be secured from the publications of the respective seminaries.

I had a delightful visit with Professor Soucek whose specialization was New Testament. He had recently returned from the United States, basically to retire back home. He was not afraid to speak his mind and he maintained personal connections with old friends outside of Czechoslovakia and particularly in the United States. He did not support the Marxist official position. He felt that the secular trend was isolating theology back to discussions of the Bible but not allowing it to become integrated with contemporary concerns. He has unofficial contacts with both former and present professors of the university including a non-believing philosopher. He admitted that Bultmann had a great influence on Biblical scholarship but he was not entirely happy with his views. He lamented the disappearance of both classical and modern languages in the preparation of the future church leadership. He described the Marxist approach to bring unity in the increasing specialization in the university as not practical. There was an attempt to enforce a Marxist explanation as the unifying basis for all education. This had failed previously when an official church theology was pressed down on the university. He described the youth of today as "apolitical." They have no desire for any belief, religious or Marxist, and have no deep-seated ethical convictions. He felt that Moscow was becoming increasingly reactionary and fearful and would soon lose its grip on its satellite states and would implode.

To transcribe all of my notes and describe all of my experiences in Prague would take many more pages. I was wonderfully received and I had a feeling that Czechoslovakia, having resisted "Germanization," was even now resisting "Russification." I left Prague on Wednesday evening, April 16, 1958 to fly to Berlin by way of Frankfurt.

Berlin Universities
Germany

I arrived in Berlin April 16 late, 11:50 p.m., and checked in at the Steinplatz Hotel. I had many appointments already to keep, beginning with breakfast the next morning with a contact in Berlin given to me by Milan Opocensky. He was a clergy person who worked with refugees fleeing East Germany coming by way of East Berlin into West Berlin. The elevated was still working between the various sectors of Berlin and there was quite free movement by the citizens of Berlin between all sectors. I met the gentleman for breakfast, after which we went for a walk. We walked to the elevated with him closely watching the time. He left me and walked a few yards to the station exit, saying that I should remain where I was and he would come back to me. The person he was meeting was a young lady doing religious education in East Germany and I do not know what else. At any rate, she was notified that she should leave East Germany because she was soon to be arrested. I saw him greet a young lady in the midst of the exiting group. He greeted her, then visited with her for a moment, then brought her back to me and made introductions. I regret that I did not make a note of the names of the persons involved. She was lightly and not warmly dressed with no luggage so as not to give the appearance she was fleeing. My guide then hailed a taxi and took her to the refugee center at Marianfels. I was left to walk back to the hotel. During the time we had together he had discussed the need for peace and his fear that East and West Germany were being driven apart and that Berlin would be smothered by the Soviets. He did not see how the Allies could maintain their position in Berlin if the Soviets did not allow them to. He was worried about the confrontational tactics of the U. S. with its desire to move atomic bombs into Europe.

Before coming to Berlin I had written Propst Gruber about the wisdom of working through him to visit universities in East Germany. He was very candid and said, in essence, that even though my study was scientific, he did not think that the East German authorities would give a U. S. citizen a permit to visit the universities in East Germany. If I insisted he would use his good offices to try to see if I could get such a permit. However, he was very blunt in saying that if I should come to East Germany I would probably endanger and put under suspicion the people I visited, and he strongly advised against my pursuing that line of endeavor. I heeded his advice and later, through conversations with him and others, I was made to feel the tension and the gravity of the situation.

When I visited Gruber and others at the headquarters of the Lutheran Church, I was taken aside by a staff member and he said to me, "I want to show you something." Previously in my conversations I had told them of the mission that Visser t'Hooft had entrusted to me. I did not share my findings but evidently it caused them to trust me, so I was taken through several doors in the building into a large room with lots of electronic equipment and counter after counter of tape recorders. I was told that for every radio station in East Germany there was a tape recorder assigned to record whenever and whatever the stations broadcast. There were individuals assigned to each tape recorder to listen carefully for anything that might give an indication of a possible threat to one of the clergy or church workers who were trying their best to maintain services in the church and pastoral guidance to the people. Perhaps this was the way they found out that the young lady I met that morning should leave her work in East Germany. I was already apprehensive about going into Berlin behind the curtain and the experience of the tape recorders made me realize how hard the German church was working to maintain the unity of East and West religiously and to what lengths they would go to do so. I realized also that the bulk of German Protestantism was in what was now East Germany.

In my free time I walked through much of downtown West Berlin, past piles of rubble, down Kurfurstendam to the Brandenburg Gate and the check points. I visited briefly with the Americans manning the western side and noticed that traffic was passing back and forth without too much difficulty. However, the drivers were showing permits. It seemed to me the traffic going east was

held up much longer when they arrived to the eastern checkpoint than the traffic going west was held up at the western checkpoint. I wondered what sort of "cat and mouse" game was going on. One evening I did take in a concert by the Berlin Philharmonic Orchestra at the recently refurbished Berlin Concert Hall.

Before I discuss the interviews with individuals, I should like to describe a gathering of the theological faculties of the Free University located in West Berlin and Humboldt University now located in East Germany. Several from each of the faculties came together at the Free University at 4 o'clock Friday afternoon. We had refreshments and coffee. I made a brief statement of my mission, then began to ask questions. They explained how the Free University was established in the West in order not to be cut off from a higher education, that some of them lectured in both universities. Some still lived in East Berlin but it was admitted that things were beginning to get more difficult. They insisted that the traditional role of the theological faculties should be maintained. However, they pointed out the role of the post-university seminaries in giving practical training to future clergy.

I found it somewhat difficult with a rather large group to take specific notes because at times more than one would be talking and there seemed to be some differences of opinion as to how much freedom to teach was still available. I finally, as was my custom, asked them to share with me what was on their minds about the United States. As soon as they saw that they could speak uninhibitedly, an energetic discussion broke loose over the bringing of atomic weapons to Europe by the United States. They did not want such weapons in Germany for they feared that Germany would be expendable in an exchange with Russian nuclear bombs. Many hoped that there could be patient negotiation over time to bring about a peaceful co-existence. Some felt that the Soviets were evangelically minded--that is, the future was in their hands and communism should be spread throughout the world because the economy and society of the west was decadent and the vital dynamics for the future was in spreading communism. Others in the group, in what was now passionate argument, insisted that America and its allies should maintain strong pressure and push the Soviets back because it was not idealistic, it was a ruthless Stalinist dictatorship, which, like Hitler, did not hesitate to liquidate actual and even perceived opposition.

I was continually pressed, particularly by Prof. Fuchs, to support his point of view which was pro-west and when he asked me bluntly where I stood, I replied that I was a guest and I was listening. I did not come to spread my own point of view. This angered him and he left the room. The persons sitting close to me said, "Don't worry. He's that way. He'll be back." Sure enough, in about five minutes he was back apologizing profusely to me. This outburst brought an end to the exuberance of conversation and we proceeded more quietly, also indulging in the refreshments. What was to have been a two-hour event went on through the dinner time--that is my dinner time--until 8 p.m. which is about the European dinner time. As we began to break up, Professor Frederick Smend, the rector of the Berlin Kirchliche Hochschule who was sitting by me and who had been very quiet, asked me if I would go home with him. I said, "Oh, I hate to bother you and come in on you like that," and the professor on the other side of me said "Go. Go. I would love to be invited by him." So, I turned and said, "I would be delighted." He was so pleased.

We went to his building where he had a small upstairs flat. He shared with me one hard-boiled egg, each of us taking half, a slice of bread with jelly, no butter, and tea. This was our supper. Rationing was still in effect and the pay of the theological faculty was minimal. After we had our repast I discovered that he was an imminent authority on Johann Sebastian Bach. He had copies of Bach's manuscripts including some originals which he carefully conserved and which I was allowed to touch. He went over every manuscript with care and as though he was discussing a child of his own. I felt that I was

attending a worship service and enjoying very sacred moments. My disappointment was that my wife, a person of musical training and intellect could not be with me for she would have known how to properly respond to Frederick Smend's loving presentation. At one in the morning he agreed to let me go. He presented me with a portfolio of his writings on Bach, suitably autographed. He called a cab and, as we parted, he embraced me and thanked me for coming into his humble abode and allowing him to share with me the passion of his life. Neither my German, nor my English enabled me to express to him what came to be one of the most memorable experiences in my life.

I had conversations with many persons in the Berlin area. From Propst Gruber I had perhaps the most candid appraisal of the situation. The old tradition in all of Germany was that the theological faculties were in the heart and center of the universities, many of which went back to medieval times. However, Germany or Deutschland came into a unity of many independent states, particularly under Bismarck and certainly under Hitler whose Reich reached out to include Austria and parts of Czechoslovakia and Poland and who would have claimed all of Scandinavia had he been able, presenting to the world an Aryan totality. Now that this artificial unity has been destroyed and the heart of the Bismarck entity has been split in two, the role of the theological faculty was up for grabs. Even though there were individuals outstanding who opposed the "ethnosing" of the Gospel, many other persons went along with ethnocentric statism and even today, in East Germany, are finding it hard to resist statism. Others "ghettoized" themselves by becoming specialists in Biblical studies and theologians of the past. How to rise from the embers of both physical and ideological conflict was the question for churchmen and theological faculties in Germany today.

The heavy weight of confronting Marxist ideology with its idealistic, futuristic, materialistic and inevitable evolution into a future idealistic world, a gospel without the Christ, with perhaps a minor nod to Jesus, was one of the questions. However, paradoxically, this gospel itself was being overlaid by totalitarian statism, particularly in East Germany. Lutheranism in East Germany, still supported by the state, felt the inevitable scrutiny to be sure that there was no disloyalty being fostered in the religion preached and increasingly, the role of the theological faculty in the university was being isolated. The question might be asked of a person whose profession was religious, "So religion is your eccentricity but what contribution do you make to society? Do you earn your living as a parasite looking for 'pie in the sky by and by,' or do you do something tangible, such as working in steel or concrete or farming or an engineer or a doctor?"

In addition the church itself, because of the war, has lost many pastors and there is an almost a two-generation gap of young people going into the ministry. The same can be said of theological professors. There is a shortage of books and libraries to house them. This shortage has resulted in non-traditional methods for training more mature lay persons to become pastors and for other programs, particularly in the life of free Germany, through programs in seminary-like curriculum, evangelical academies for lay people in order to restore religious values throughout German life. It is hoped that the new ecumenical drives can bring in an understanding of Christianity that is not just state religion nor an ethnic culture ceremonially surrounding the life process from birth through death and to eternity, but rather, a confessing church worldwide striving to bring "thy kingdom on earth as it is in heaven."

The persons with whom I conversed did not want to see the theological faculties erode out of the university and be supplanted by church-run preacher seminaries, even though there was much compromise. On the other hand, much suffering by members of the theological faculties during the Hitler era had taken its toll. Still, both for the sake of the universities and for the

relevance of theological study, the theological faculties should remain centered in the universities. There was an admission that the education of pastors in the past had not been "people focused." It was too easy for a university-trained pastor to get up in his pulpit on Sunday morning and read a paper that reflected the erudition of his own interest and did not speak passionately to the needs and feelings of the parishioners. While the Pentecostal movement and its rapid spread in post-war Europe was decried, it was admitted that the people appeal of Pentecostalism was because they spoke directly to the needs of the common man in a post-war upset era. When I pointed out that Methodism grew in England because the state church or Anglicanism had in a sense become snobbish, there was a reluctance to admit that university-trained pastors might have become snobbish.

The immediate problem in Berlin, because it is surrounded by Communism, is how to keep the church functioning as the church in the midst of a counter-ideology which is relentlessly doing its best to take the young people into a purely materialistic frame of reference and is using not just education but coercive methods on those who did not cooperate. They face a point of view which sees religion as irrelevant and passe and a generation of proper education of the young and the increasing irrelevance of the old could result in a new state of affairs with the young now following the "cult of Marxism."

There was concern that organized religion in the East was being used, for they knew about attempts to bring about an ecumenical organization or Eastern Block Council of Churches. They did not know who was organizing it. (I knew who was doing it and would soon report to Visser t'Hooft my findings in Czechoslovakia.) It was a program to be focused on peace versus the western - United States - controlled World Council of Churches. There soon was to be a synodical meeting dealing with two subjects: 1) problems of the atomic age - essentially brought on by the policies of the United States in bringing atomic bombs to western Europe and 2) the educational pressures in East Germany where already teachers must be cleared to teach religion in churches. The influence of the "confessional church," begun much earlier than Hitler, was expanding and, hopefully, revitalizing the broader church which has always been supported by the state. Maybe this can bring the day when the church can be supported by the faithful and not be dependent on the state.

It will be interesting to see whether post-war Europe whose present youth are by and large indifferent to religion and are being caught up in materialistic fads can ever be recaptured by Christianity. Already the vast immigrations of peoples are changing the "ethnic, cultural and parochial norms" throughout Europe. Islam in the form of "guest workers" and immigration from former colonies is making for diversity. In addition the war efforts brought in new technology which is laying the basis for a religion of consumerism. It is obvious that the Soviet Union is exploiting and draining its newly acquired realms. This exploitation has a limit and there is, deeply buried but rapidly coming to the surface, a resistance by the masses that will cause the empire to implode much the way the Roman empire did. Within Communism itself there are many Marxists who think in terms of Trotsky and Lenin, who feel that Stalin with his ruthless purgings has betrayed true Marxism.

At the same time Europe fears the brashness of an "adolescent" United States increasingly becoming the most powerful empire in recent history. They want the United States to stay strong but they do not want the United States to directly or indirectly by themselves control the future agenda. They do not see the United States as an evolving nation made up of peoples from around the world, itself in birth pangs, trying to give birth to one out of many with the question remaining, under whose God?

I am also finding many in Europe who question the present foreign policy of the U. S., and the wisdom of Dulles and Eisenhower. They must know more

than I have been hearing and have some good arguments. If so, they need to be brought out because we are losing the good people over here. There is universal reaction to the "free the satellites" emphasis and a feeling that Christians must stay and engage the Marxists not on the grounds of capitalism versus socialism but true Christian faith versus the vacuum for ideals and motivation to be found in the Marxist form of economic order. It is the feeling that a peaceful condition in the world will bring about more opportunity for communication and influence and more chance for Marxists to be corrected in their doctrinaire and dogmatically narrow views. In other words, if Marxists could be led to understand true Protestantism they could be led from their reactionary position to a truly liberal position. On the other hand there are others who insist that the Soviet Union is economically hollow and that continual pressure will cause the "empire" to collapse. This pressure should be maintained in such a fashion that war should be avoided and certainly no use of the "bomb" except as deterrence.

I was fortunate in being able to meet with the theological faculties of both Humboldt and Free Universities in a joint meeting at the Free University in West Berlin. It began at 4 p.m. with coffee and refreshments and lasted until 8 p.m. During that discussion many observations were made about the role of the theological faculties in the university. All of this was against the backdrop of post-war and the decimation which the loser nation suffered as well as the East-West contest. The theological faculties are still within the traditional universities. There are interdisciplinary lectures in which the theological faculty participates. There is a professor of canon law in law faculties. The pressure of the contemporary student to take those courses which equip them to be successful financially means that the humanities are suffering and is obscuring the old ideal of making a true gentleman first and on that foundation build a vocation. It was admitted that the real effective work depended upon the personality of the professor and his broader life commitment. This need not be only a theological professor. It could be a Christian professor in a secular field.

The closing of the frontier after recognition of West Germany as a state, was splitting the east and west church and making total church communication difficult. It was also affecting not only the role of the theological faculties in the eastern universities but also communication with theological faculties in the west. The conversation turned increasingly to the tension under which all were living including disagreement over the role of the United States in insisting on deploying atomic rockets in Europe. Some even went so far as to say that existence under Soviet power was worse than war and the west must be strong militarily. Some advocated the thesis that law and power go together and that power must be strong to make the Soviets conform to law. Some held that freedom was not possible if the West, meaning mainly the U. S., was not prepared to intervene to stop Soviet aggressive expansion. Some understood the Soviet aggressiveness as a sense of mission to emancipate oppressed masses. Most who took part in the discussion agreed that the west must be powerful but patient and flexible in dealing with the Soviets. The discussion by now had moved down to just a handful. Most of those present had turned silent and on their faces were moods of stressful anxiety. I must admit that I identified with the silent and felt not just anxiety but fear for the future.

I had many interviews including faculty, church officials, pastors and students. Among them were Prof. D. Heinz-Horst Schrey; Professor Steglitz; Prof. D. Heinrich Vogel; Prof. Martin Fischer, Kirchliche Hochschule; Propst DH Gruber; Dr. C. M. Berg, Inner Mission und Helfswerk; Prof. Dr. H. C. Frederick Smend, Director Kirchliche Hochschule; Prof. H. D. Gollwitzer; Consistorialrat Schrater; Rev. Weckerling, Technical University; Rev. Wolf-Dieter Zimmermann; Prof. Becker; Prof. Smoltzyk, Technical University; Prof. Weber; Prof. Brandi; Prof. Stark. From these many conversations and the resulting abundance of notes I have selected a few bits of information.

The division of Germany into two "nations" made for a huge religious problem. West Germany was composed of fifty-one percent Protestant and 45 percent Catholic. East Germany was 79 percent Protestant and 12 percent Roman Catholic. This could result in a Protestant-Socialist nation and a Catholic-Capitalist nation. There was universal desire for unification but without war. There was a resistance against fleeing from east to west. The pressure was to stay and give a Protestant witness. It was felt that the longer they were separated the more likely each unit would become nationalistic within itself. It was interesting that there was a strong emphasis on the importance of the unification of Germany, not for itself, but the united Germany of the future could be lost within a greater entity, namely, a united Europe.

The present situation in Berlin was described as a circle of fear. This fear was a worse danger than the imperialism of East or West. It was felt that Russia lived in fear of invasion because so many times it had been invaded from the west. They did not think Russia would invade an unarmed Germany. Many advocated the development of conversations between East and West Christians and intellectuals. Many insisted that even though the Soviets were officially atheistic, deep down in the heart of the people was a faith tradition which has not been obliterated. They worried about two ecumenical movements which would see each other as propaganda tools of the political philosophy of their areas. It was felt that the Christians in the west do not understand eastern Christians. The east has an ancient and strong Orthodox culture with which the Roman Catholic west has been in conflict for centuries and of which western Protestants have little knowledge. The East has always been seen as unsubmitive to the Pope and now absolutely godless.

It was observed that the age to come would be one of "scientism and technology" which would be the main source of salvation or damnation for humankind. This was a challenge to theological faculties as well as the whole church to meld faith and reason and not try arbitrarily to mute scientific discussion through "revelation proclamations" from on high, through scripture quotations backed up by, "Thus saith the Lord." Discussions about later times, apocalyptic future, creationism versus evolution, and other dogmatic barriers are seen as not useful. Rather, religion's role should be that of enabling contemporary societies to accept the present and move into a world-wide service mode using the best of science and technology to serve mankind. Even in the midst of the rubble of the recent disaster there seemed to be no emphasis on escapism which was to be found in some circles, particularly in France.

It was admitted that the theological faculties had become so involved in scientific research and theological discussions way beyond the average Christian, that they were no longer serving the church. This was partly balanced by the sacrificial stand of some theologians versus Hitler. Now theological faculties understand that they and the church belong together and the ivory tower is no longer a fortress. As though to emphasize the new relevance of the theological faculties, it was pointed out that some of the newer universities are adding theological faculties such as Hamburg University. The new role of the theological faculty could not be accomplished just by interdisciplinary lectures or by association between faculty members, but is now better served by smaller seminars of mixed students and faculties so that there can be a cross-fertilization from various disciplines. This is making for more personal investment and resulting in deeper motivation.

One of the concerns was the reconstitution of the corporate form of business which had supported the old nationalism and which had served Hitler until it was completely compromised. The old corporate families and their tight control should yield to a more representative control which would reform the corporate thrust and make it more socially responsible. Somehow the prophetic voice of the church, even led by the theological faculty, needs to be

sounded. This could begin within the university by sensitizing the future leaders of Germany. It was observed that the German engineers were the best trained in the world and applied "truth" to the construction of a bridge, for instance. But they had no conscience about who would cross that bridge or in what sort of vehicle they would be riding.

A proper approach to Germany's future and to save Germany from themselves and their past madness must begin in the universities and with the theological faculties. Germany must become lost in a greater entity, not only lost in Europe but lost increasingly in one world. They marvelled at the ability of American Germans to become Americans. It was noted that Irish tended to remain Irish and there was discussion as to the role of religion and nationality. Not only was the future of the Soviets and Marxism front and center in most discussions but the importance of China and its Marxist Revolution. As those hundreds of millions of people relate to the rest of the world the Chinese will be even more important than the Soviets. Some insisted that the most important thing that could happen would be that, while America's influence was strong, China should be recognized and brought into the broader economic orbit.

Except for Czechoslovakia, no other place that I visited confronted me with such existential moments where the confrontational tactics of powers once aligned in the war against Hitler, now were confronting each other within the matrix of fear which, as a trigger, could be more devastating than a plutonium trigger for uranium. An Eastern dictator was hiding his own internal horrors behind the mask of Marxism. Could the West give the East the time and the possibility for the Soviets, particularly the Russian heart, to move from Czarist tyranny through Stalinist totalitarianism to democracy? Could the West make real its own democracies so that the benefits would include all the peoples in each nation and the economic resources increasingly transferred from war to an inclusive "One World?"

University of Copenhagen

Denmark

On Sunday, April 20, 1958, I flew from Berlin to Copenhagen by way of Hamburg. I arrived about 1 p.m. and went directly to register at the Missionshotellet Hebron. I had no appointments for that Sunday afternoon so I took advantage of the opportunity to walk around downtown Copenhagen. I saw many of the sights including Tivoli Park and The Mermaid on a block of stone in the sea. I was impressed by the cosmopolitan openness of the city. It reminded me of Amsterdam. The kiosks and newstands were full of pornographic pictures with an emphasis upon the idealistic nude body. Denmark seemed to be in the vanguard of tolerance for adult freedom in sexual life-style and companionship. This was in contrast to the much more conservative and pietistic attitude to be found in the rural villages. As I walked I thought about Kierkegaard who died just over a hundred years ago. From his writings and his life's journey I saw him as a person struggling with a conscience formed in a more pietistic yet doctrinaire background, struggling to live within an increasingly dynamic age which was sending huge sunami-like waves crashing across the dikes of formal religion forcing him to think about God, human relations and himself. I had the feeling that he was trying desperately to bring some understanding and order in the midst of flux. In any event, as in many places where I had been, the past sat like a ghost in the form of individuals who had dwelt in the land I was traversing.

I did not have as many interviews as in other places but they were very complete. They included Prof. Dr. K. E. Skydsgaard; Prof. Dr. Soe; Prof. Dr. Soren Holm; Prof. Dr. Andersen; Prof. Dr. Hal Koch. My first interview was with Prof. Anderson of the law faculty. We spent some time discussing the nature of Danish law and he pointed out that the German legal tradition

dominated. However, English and French law were coming to have more influence. He turned out to be an unusual law professor in that he was personally interested in the study of theology. He admitted that in the present circumstances the theological faculty would not be missed if it were removed. The post-war University of Copenhagen was well over 12,000 in enrollment and the small intimate university of the past was gone. The faculties were scattered all over the city. There is an attempt to build housing which would include students but there is little opportunity for students and faculty of different areas of specialization to influence each other directly. Students can meet in such organizations as the Student Christian Association but the number of theological students is relatively small compared to the mass of students in other disciplines. Except for annual meetings of the Consistory or Senate, there is no reason for the faculties to come together. He did mention the Rector, who is chosen by the combined faculties from among their own, for six years during the war was a member of the theological faculty. He was a person whom all felt was equipped to lead them during the occupation.

Professor Anderson admitted that this was a secular day, that students were not as much interested in theory and history and philosophy of a subject as they were interested in being equipped to practice their profession. He felt that this produced a very narrow citizen who may have been skilled in his area but not equipped to face the larger questions. He felt that theological students should study in areas beyond theology but not have too much science. The university students are organized into a student union which is completely secular and tied up in the contemporary needs of the students. Interdisciplinary relations among faculty is personal between friends who may have lunch together. They are trying to get better faculty lunch rooms so there could be a place for faculty exchange. There is a beginning of colloquia among the faculties. He seemed to be worried about the growth of positivism in the legal profession which seemed to hold that there were no norms higher than human life itself which led to a relativism in law. Ethical problems are only to be seen in relationship to present-day experience. Otherwise, there are no rules or laws higher than the experience of the present moment. I wondered how they would react to the dogmatic positions to be found in Fascism and Communism.

I next met with Professor Skydsgaard who took me for a guided tour which included the old university, the old church, the university church which was quite baroque. Inside there was a clock before the pulpit which the parishioners could see but not the preacher. One wonders whether it would have been better for the preacher to see the clock and not the parishioners. Which reminds me of the story about the Dutch preacher who timed his sermons by placing a mint in his mouth just before he started to preach and when it was finally dissolved he brought his sermon to a close. One time when he reached into his pocket instead of a mint he evidently placed a button in his mouth. One can imagine the consequences. The church also had an interesting double pew which enabled the parishioners at one time to face the altar and another time to face the pulpit.

Skydsgaard discussed the problem of the post-war university and pointed out that there was a discussion going on to leave for a new campus outside the city, but this was meeting resistance. The old faculty was against it. If this happened would the theological faculty find itself in a facility similar to contemporary Yale University where the seminary is on the edge of the university? He pointed out that the theological faculty have few objectors. They are the oldest faculty, first in academic processions, first in the catalog and, interestingly, four of the ten principals of the colleges presently are theologians. There are some inter-disciplinary studies by theological students and twenty to forty percent of the students are married. It is essential that theology, for its own sake, remain in the midst of the total university experience, particularly with the rapid growth of the sciences. It is good for theologians to be questioned by others about their methods and for

theologians to raise questions about other disciplines. "Even though theology is a function of the church it must be in the midst of the world in its formulation," he said. Theology has the opportunity to bring together the results of specialization into a notion of the whole. Even though many feel that theology is other-worldly, Skydsgaard feels that theology is the ultimate subject for the humanities.

Copenhagen University is totally secularized. The professors' children will be baptized but that is generally the end of their churchmanship. I came to the conclusion that religion in Denmark consists, for most, of the two B's Ñ baptism and burialÑwith an exception for some who would have a marriage ceremony in between. There was evidently very little effort on the part of the theological faculty to penetrate the university, mainly because of the logistics of caring for one's own responsibilities as a professor, citizen and home-maker. The department of philosophy was evidently directly anti-religion and particularly the Christian religion. A professor of French said to the theological faculty, "Stay in the university in our troubles and in our doubts. Your leaving the university would be hard on the professors but worse for our students." Most of the young people came from the pietistic parts of Denmark. It became very evident that the Denmark of Copenhagen was very secular and that the university was suffering the growing pains typical of the large American universities.

Professor Holm had a definite "raison d'etre" about the role of the theological faculty in the university. First of all, the theological faculty performed a service to the larger university by offering certain courses such as ethics, semitics and other courses. Traditionally, the theological faculty was the Queen of Sciences and a full university must have all disciplines. He also cited, as others had, the relatively new University of Hamburg adding a theological faculty. The people there are now saying, "Now we are a full university."

He feels that the faculty of theology must belong to the university and not to the church. Such a faculty, controlled by the church, would be unable to stay free because it would be too confessional. It is not possible to teach the truth in such a situation, but only to teach the parochial doctrines of that particular community of the church. The state has no confession. Therefore it is possible to be free in the university under the state but not possible to be free and maintain the confession of the church. It is all right for a faculty person as an individual to hold a confession privately but as a university faculty person he cannot teach his personal confessional truth. He can teach the truth of values but the theological professor must always search for a greater understanding of truth. I did not ask him, although I was tempted to ask, why all members of the present theological faculty were Christian and Protestant and why there were no representatives of other strands of Christianity and other religions. Even courses in the history of Christianity and in the development of dogma might be seen differently in the eyes of a non-Christian.

In a discussion of the inter-relatedness of the theological faculty with other faculties of the university, he said that there was no real corpus of the university and that we were associated entities with one not being able to say it belongs more than the other. Personal contact between individuals is the main point of influence. There are situations in which one department needs to supplement another. He pointed out that at present, because the department of philosophy has abandoned all classical approaches to philosophy, the theology department must teach the history of philosophy. Because we cannot scientifically demonstrate God we must accept a heteronomy rather than a theonomy. He holds that the faculties of the university must help each other to find the truth. This is a task that is never-ending. He would assert that it

is impossible for a militant church to have a theological triumph by freezing the understanding of truth.

I had lunch on April 22nd with Professor Hal Koch. He explained that forty years ago there was considerable opposition to the theological faculty. In the meantime the experience of the war and the softening of the dogmatic attitude of earlier faculty has diminished the opposition. He said, "We are regarded as legitimate as any other teachers." He personally has never met any antagonism. He feels that the reason why there is a special theological faculty is for the same reason there is a special law faculty, which gives a foundation for the profession. Otherwise, he feels that much of the subject matter could well be placed in the faculty of letters. He feels that if they were not related to the university it would be hard to keep up academic standards. He seems to be comfortable with the words, "materialist" and "secularist."

He sees a natural connection between theology and humanism but little with contemporary science. He was not acquainted, as far as I could see, with contemporary studies in the sociology and, particularly, in the psychology of the phenomena of religion. He regretted that there was not more interdisciplinary involvement and wishes for more. He urges his students to attend lectures in other parts of the university. He still feels that a pastor should be able to read the Bible in the original language and understand the message of the Bible which is the main task of preaching. He acknowledged the role of the nineteenth-century revivals which brought some life into the Danish Lutheran church. But now the average Dane would acknowledge his Lutheran tradition but does not attend services or support the church. The question is how to meet the present needs without a pious approach. He feels that Denmark, with very little class differences, that is, very few really poor and very few really rich, is self-satisfied. When I asked him about the possibility of the younger generation born after the war coming up within a self-satisfied and basically secular tradition, what drummer they would follow, he felt it was a perplexing question.

My next interview was with Professor Soe. Almost all interviews began discussing the hypothetical question of what would be the mutual effect on the theological faculty and the university if the theological faculty were removed from the university. Professor Soe repeated pretty much what other interviewees had said. At the present moment the faculty would be missed. Thirty years ago many in the university would have been glad to "get rid of us." That old state of mind has changed and there are none that feel that way any more. The role of the theological faculty in the university is fully accepted and the academic professionalism of the theological faculty is respected. The role of the rector, who during the war happened to be a theologian, was very helpful.

However, the university itself is changing dynamically. It is no longer a unity as it once was. Very little is seen of the science professors who are secluded in their laboratories scattered throughout the city. The theological faculty sees mostly humanities and law professors. Most of the students are probably indifferent to the theological faculty. A few who are still inclined toward communism would view us as obsolete. Humanities students view their studies in a more wholistic way and see science students as so narrowly specialized and focused that their personal lifestyle and philosophy is not brought into question by their studies. He feels the antagonism to religion comes from two sources: 1) from the "red tar brush" of communism and 2) the reaction by students who came from very pious homes in the rural areas of Denmark who react against and reject the closed circle of discussion which the past had given them.

His university does not have formal interdisciplinary opportunities. He pointed to Harvard where Tillich, located in the philosophy department, lectures

to overflowing classrooms of students. There is no "studium generalis." However, his own book on the history of philosophy, *The History of Philosophy from the Renaissance to the Present*, is read among other students. Faculty do meet as individuals for lunch and social affairs but there are no interdisciplinary study groups. He hopes that a faculty house can be secured where they can gather together across the university. He sees hope but also concern about the newer sciences as they are being applied to religious phenomena. He is concerned the study of revivals is being explained purely on economic and class lines. So far, psychology seems to limit itself to the experimental and is not yet getting into the psychology of religion as has been done in the United States. Professor Soe's wife studied in Zurich, Switzerland and is a Jungian. He feels the Jungian approach is more pertinent to religion. They do not have endowed lectures for the whole university and there is not much outreach from the university by the theological faculty into the broader social and economic life of Denmark. He would like to see the founding and expansion of the Evangelical Academies as is happening in Germany. These academies bring together lay people, particularly business and union leaders and individuals with high standing in their professions as well as ordinary citizens.

When the discussion moved to consideration of what the church thought about the theological faculty, it was admitted that for the "low church," which was more revivalistic and supporting programs such as the Inner Mission, the theological faculty has always been a problem. The church does not influence appointments. Appointments begin with the faculty, go to the university consistory, to the ministry of education, and then to the King for formal announcement. There is always the need for the theological faculty to, in a sense, keep one foot in the church in order not to become irrelevant to the development of Christianity in Denmark.

I concluded my visit in Copenhagen with an evening in the home of Professor Skysgaard. The topics discussed were many. He felt that as long as there was a people's church or a semi-state church in Denmark, the theological faculty would continue naturally in the university. However, he was aware that Denmark, since the war, was becoming more and more secularized and there was danger that the theological faculty would be cysted off and that it could erode away as competent theologians and teachers were no longer trained. The theological faculty must be competent academicians and not just teach quasi-humanitarianism. There must be an academically respectable presentation of a Christian philosophy which is relevant for the present age. We must be more able to think so that we can penetrate the university. We seem more comfortable to remain in the realm of reinforcement and find it difficult to go out into the realm of the "pagan." We should be challenging the thinking and points of view in other departments, not negatively but wholistically, so they will go beyond critical analysis into propositional advocacy. The theological faculty must know the origins of Christianity in history and text in order to build relevant systems for the present. It is not enough to maintain ecclesiastical overgrowth.

This actually should be the focus of the training of the future ministry. This means for ministerial students a good solid understanding of the past and a relevant preparation to engage the present. For the theological faculty as well as for the pastors we must be so trained and committed that, if we are good theologians, we are being witnesses.

Lund University

Sweden

Because I had met several persons from Lund, Sweden at a meeting of the Lutheran World Federation the summer of 1957 my visit to the University of Lund was very fruitful and hospitable. Although many of my interviews were in faculty offices, many were group discussions with faculty, with students and

with pastors. Some interviews were in private homes after warm fellowship at the family table.

The crowning event of the visit was glorious but left me miserable. Most of the personalities with whom I visited gathered at a restaurant which featured an excellent Smorgasbord. I was invited to proceed first but I declined, saying that I was a novice and I needed to be shown how it was done. So others led the way and proceeded to load their plates with significant portions of practically every delicacy. I followed suit. We proceeded to a large table where, with much banter and congenial conversation and copious amounts of beer, the plates were cleaned. I drank coffee. Some went back for seconds. I assumed that we had eaten our meal. After a period of conversation then the waiter was recalled and he passed out the dinner menu. I protested that I was full to the brim and could eat no more. My host insisted that I should order the roast beef meal which, reluctantly, I did. I could see that I was at a disadvantage. My hosts were used to such engorgings but I in no way could match their capacity. With their encouragement I ate until I hurt, then I ate some more and the discomfort intensified. Finally I was allowed to give up and then came the dessert on which I nibbled. After the party broke up I thanked everybody profusely and was taken to my hotel, refusing the invitation to go to a private home for further discussion. I went up to my room, did all I could to relieve some of the pressure. Fortunately, I went to sleep and by the next morning I wakened feeling not too badly but having no desire for nourishment. It became apparent to me that the countries I had been visiting, even though in post-war, were short on rations but Sweden, although very outgoing and a haven for refugees, had not lost "the art of joyful eating."

Among those I interviewed were: Bishop Dr. Anders Nygren; Prof. Dr. Carl-Gustaf Andren; Prof. Dr. Berndt Gustafsson; Prof. Dean Gillis Gerleman; Prof. Dr. Ragnar Bring; Prof. Dr. Gustaf Wingren; Prof. Dr. Gotthard Osbeck; Prof. Dr. Gosta Rignell; Prof. Dr. Svein Kjollerstrom; Pastor Inge Lofstrom; Prof. Dr. Gosta Carlsson; Lector Sten Rodhe; Pastor Per Blomquist. In addition, I was invited to attend a meeting of the Theological Society where the question discussed was, "A minister's right to refuse to officiate at the marriage of divorced people." I also met with several students. I was housed at the Grand Hotel for five nights from April 23rd to the 27th.

My first interview was with Professor Osbeck. This was important information for me to understand the dynamics of higher education in Sweden which, like Denmark, still had a Monarchy, which meant that ultimately by way of the prime minister the King still had a symbolic role in faculty appointments. However this information is public knowledge and I will not repeat it here. He gave me a good orientation to understand how higher education and the church were still tied up in the total culture of Sweden, at least, from a traditional point of view. However, there were strong pressures to disengage the Church of Sweden from the political process, even to the point of removing state support from the church. Definitely, Swedish culture was becoming more secularized and liberal. The rural regions were still "pietistic."

I met with two students, Anita Diehl and Johannes Nygren. When the question was posed about removing the theological faculty from the university, Miss Diehl replied that in effect the university would be diminished by removing any faculty. The students do feel the influence of other faculties than their own specialization. There is faculty exchange as well as student intermingling. There are lectures and discussions cross-discipline, which students attend. She has close friends who are medical students. In the Bible study group she meets students in law, languages, and other areas. She also meets students in folk dancing groups. She did admit that the law students are getting more isolated.

Nygren echoed Diehl's words and pointed out that theological students take part in the "nations" as well as in public meetings. I did not figure out the meaning of "nations." I ran into the same term in Denmark. I

assumed that they were not speaking about international students but provinces or areas from which the students came. In the United States in the universities we might have an organization of students from the state of Illinois or New York or California, etc. Nygren said that friendships established before college were maintained in the university. Those students who specialized in a particular science which dominated their free time did not circulate as much on the campus. However, he maintained that academic scholars do establish contact on a scientific plane with others. I would interpret the use of the term, scientific plane, as academic level which would infer an objective and non-confessional approach to data. He listed areas in which such took place, such as Old Testament and New Testament students with linguists, theology with philosophy, church history with sociology and ethics with psychology.

Miss Diehl held that there was still something important in the medieval pattern of education and that the presence of a theological faculty sustains even the secular faculty. Nygren insisted that theology is still woven throughout the culture of Sweden and is an essential part. Miss Diehl maintained that the theological faculty has more to do than just train ministers and, with the present trends toward secularization, that religion should not be forced into a cloister. She noted that Sweden, because of the many refugees, is becoming a melting pot not only of cultures but of religions. She would want theological students not to become isolated from participating in this transition. They both acknowledged the role of the Student Christian Movement on the campus but admitted that its support came mainly from already committed students.

Our conversation drifted into discussion about American students and particularly American life. It became apparent to me that the students had formed the impression of the United States from the movies and the music industry. I had a difficult time convincing them that the movie presentation of life in America did not really reflect the average experience of the ordinary person and that rock and roll was not the only music available. I did admit that what was portrayed in the popular culture does reflect back in a way that may be foretelling of the future. However, I insisted that all aspects in the consumer life fostered by "Madison Avenue" or advertising were fads that come and go, replacing each other and not necessarily making for fundamental change. Future historians would probably be able to discern where certain trends caused at least an erosion of standards and in some instances a reversal. I illustrated this by the repeal of prohibition, by the swing from passivism to militarism and by the movement from segregation to integration.

In my conversations with theological faculty there was a general agreement that while the theological faculty should not be separated from the university, the bulk of the university would not notice its separation. The trend in Sweden toward secularization needed to be checked and the theological faculty should remain in the university to help do that. There was a reluctance to give up on the state church system. There was a hope that Christianity would not be so watered down that it just dissolved into an ethical humanism or that it would be forced into a cloister having to build up strong walls of defence. There was a concern that theological language was so sophisticated that it was difficult to present important ideas in simple language that the laymen would understand and consider relevant. It was generally agreed that a good pastor should have a broad educational background supplemented by practical training in administering a parish as well as being able to communicate in the language of the parishioners and within the every-day experience of the parishioners. It was admitted that theological students do not mix as much as they should within the broader life of the university but there seemed to be no solution because all students in the post-war era have economic problems and do not have the leisure to do anything but live and study. At the same time the educational programs are demanding more and more concentration and specialization.

There was acknowledgement that the Socialist government was not so much interested in promoting just Christian theology but desired to have "chairs of religion" and would be happy to have greater separation between church and state. They pointed out a paradoxical tension also between a growing high church tendency and a renaissance of the folk tradition of religion. The universities in Sweden are building more student housing but a high percentage of students yet remain housed in "digs." A growing proportion of students are married but it was felt that this trend would end. At the present time there seemed to be a sufficient number of theological students to serve the church but some felt that a shortage would develop very soon and the question of ordaining women was coming more and more to the front. Parliament seemed ready to pass legislation allowing women to be ordained but the church was not ready to approve.

A professor from the university's sociology department who was a churchman, gave a fairly positive view of the theological faculty. He pointed out that at the University of Stockholm the theological faculty was now separated and had its own seminary. There were some disciplines such as comparative religion that were still in the university. At the University of Lund the interaction between academic disciplines depended upon persons in the various departments. There was a good sociologist in the theological faculty with whom he enjoyed working. There is interchange between church history and secular history, between linguistic interests in the theological faculty and the university. As he recalled, theological students of the past participated more in the life of the university than now. The present theological students seem to be different from those in the past. They tend to keep to themselves more and concentrate on their studies. We digressed in our discussion to what was happening in the dynamics of the university itself. He felt that they were getting more departments in the American sense with office space, assistants, establishing institutes, and moving out to individual houses. The old university buildings could not hold this new growth and, as a result, new "schools" were springing up all around. There was a need to stop this dispersion and to bring the various fields back together in common buildings. This dispersion not only affected faculty but also students.

The attitude of university students toward theological students was not negative, nor were there any serious attacks on the School of Theology as were being experienced at Stockholm and Upsala. He recognized that student organizations were growing very powerful and that there was very little the faculty could do about it. The students have effective pressure groups which have influence on the government and are able to get appropriations for fellowships, keep pressure on the faculty, isolate the poor teacher, have something to say about scheduling, insist on shortening the reading lists and complain about stiff exams. On the other hand, the faculty complain about the abundance of student life and the fact that students do not study.

Dr. Philip Sandblom, Rector of the university and professor of religion, gave a good interview. He started out by discussing articles that were appearing in the Swedish newspapers reporting a professor in the University of Upsala who was advocating that the theological faculty be removed and that only the scientific study of all religious phenomena could properly remain in the university. The training of pastors and the advocacy of a particular faith does not properly belong in the university. Sandblom felt very comfortable with the situation at Lund. There is good conversation between the humanists and the theologians, student theses are mutually criticized, there is some communication between law and theology particularly in the area of Canon law. Theological professors are active in many of the university societies and, in the extension program called "University of the People," the theological faculty share with the rest in adult education.

He had a positive attitude toward the theological students. They were to be found in various other student activities, particularly the Student Christian Movement and other religious groups. University students were becoming active in political and social reform groups. However, he felt that specialization too early was keeping students in science, medicine and law from having the kind of broad education they should have. He felt most students are basically agnostic but on the other hand, at least five percent of the medical students have very strong religious convictions.

Currently, there is much discussion in Sweden, in Parliament and in the Church, about the right of women to be ordained. The Prime Minister has already presented a bill to Parliament to permit women to be ordained, but the church has not approved. There are others who feel that such a consideration should no longer be in Parliament but rather church and state should be completely separated, the civic needs of the country be secularized and the "religionists" handle their own affairs.

In the student union building I had a long interview with the chairman and vice-chairman of the university student body. They were charitable but candid in their views. They agreed with the professor from Upsala that ministerial training should be removed from the university. The history of religions, including Christianity, could well belong in the humanities. Dogmatics and all other curriculum should go to a seminary. Common people may believe in the myth of God but it should not be taught as scientific truth in the university. They drew a distinction between scientific and moral language and felt only that which could be scientifically investigated belonged in the university. The professor of the philosophy of religion teaches scientifically and is popular with non-theological students.

They were not as hard on the theological students. Some of them are active in broader student life and, upon occasion, a theological student has been student chairman. Most of the theological students keep pretty much to themselves and come from a more rural pietistic background. With the exception of a pious few, most of the other students in the university have slight interest in religion and feel that there should be a separation of church and state. In summary, there was general criticism of theological students for not taking a larger part in university life. They felt that most of the curriculum of the theological faculty belong away from the university in a seminary, that religion should be separated from the state and left to private opinion, that even though ninety percent of the student body were confirmed, that religion meant nothing in their personal life. "Religious students, particularly theological students, come from a particular background and are a peculiar lot."

Professor Gustaffsen, who teaches sociology of religion, hoped that the theological faculty would remain within the university because many of the theological disciplines need contact with related disciplines in the university. He also felt that programs such as the Student Christian Movement received important support from both the theological faculty and students. If the theological faculty were separated into a seminary, he feels they would lose their academic discipline, be more subject to doctrinal pressures and not be able to prepare the theological students for rigorous academic discipline or for an understanding of the larger world. It was necessary for students coming from more rural and pietistic backgrounds to be sensitized to the changes in contemporary society and be prepared to minister to parishioners who are feeling these changes. He lamented the fact that there is not enough interdisciplinary interchange between faculty and between students. He regrets that, not since Soderblom, has contemporary theologizing been able to confront the real world of the present day.

In summary, it is very apparent that the traditional place of the theological faculty in the universities in Sweden is becoming less relevant and

that, with the exception of certain courses in history of religion, religious phenomenology, psychiatry, sociology of religion, etc., the theological faculty will be pushed into a seminary increasingly maintained by the faithful. A shortage of male students for the ministry will open up the doors to women and their subsequent ordination. The humanities and so-called "liberal arts" including fine arts, will have less and less a place within the university curriculum and scientific laboratories and professional schools will take over.

While in Lund I was invited to attend a special conference on divorce and marriage. Evidently the basic question was the remarriage of divorced persons. Much discussion was on the definition of a "real marriage," the process of annulment, and "fault." Matters of law, actions of parliament and of church bodies were discussed. It was noted that, with modern birth control, increasing numbers of young people were living together without benefit of clergy.

University of Hamburg
Germany

Leaving Lund, Sweden Sunday April 27, 1958 at 7:13 a.m. and arriving in Hamburg at 10:45 p.m., I was met by Peter Stoldt, a youth pastor in Hamburg. Peter had been an exchange student to the Divinity School of Drake University in Des Moines, Iowa USA. On the way in from the airport we passed by mounds of war debris. I noticed a lady leave her sack of belongings on the road and climb up on a pile of rubble and relieve herself. It upset Peter for me to see such a thing. However, he explained that there are many refugees and there no longer are adequate toilet facilities or even lodging. He took me to a restaurant overlooking the Hamburg harbor. This restaurant was famous for its eel soup. The soup was made up of seven fruits, seven vegetables and eel. It was delicious. I stayed with him and my first meeting was with students who gathered in his apartment.

They were very active in the studentengemeinde or student church. They discussed the religious situation among the students. There were at least 500 students in the student church and perhaps another 400 living at home active in their home churches. There was a large group of students who are attached to fraternities and who live in the past. They are not in touch with reality and glorify past traditions. They give themselves to drinking and dueling even though it is forbidden. They compete for student loyalty with the student church. From an academic point of view, even though the average student wants to complete his preparation and get out to earn a living, many students are still taking time to hear lectures in areas other than that in which they are specializing.

They pointed out that there are large groups of students who are becoming politically active and are demonstrating for student rights in the universities against the military tradition and particularly against the atomic bomb. They pointed to the University of Goettingen as a center for student and professorial action. In Hamburg they had high praise for several theologians, particularly Dr. H. Tillicher. He was a popular speaker and preacher and able to relate theology to the world. He illustrated the value of bringing a theological faculty to the University of Hamburg. He had influence not only among students and faculty but high society in Hamburg came to hear him. He went with his students into the refugee camps around Hamburg to work for weeks on end. Foreign students gathered around him. There were many others in the newly established theological department who actively engaged in interdisciplinary exchange and sought to make theology relevant to present day problems. The theological faculty succeeded in putting theology into action. Supporting and sustaining this was the work of Dr. Muller Swefe.

Persons with whom I was able to make contact, either in the U. S. A. or Hamburg were: Dr. W. Freytag; Dr. Leonard Goppelt; Dr. Muller Swefe; Dr. H. Tillicher; Dr. C. C. Weizacher; Dr. Smidt; Dr. Karl Dietrich. For my first interview I tried to get in touch with a professor of psychology. He was reluctant because he did not really know the theological faculty since they were so new. His general opinion was that there was a good relationship between the theological faculty and the rest of the university. Peter Stolt later conversed with him by phone and that conversation revealed that he was reluctant to make any judgments about fellow colleagues when he did not know them personally. However, he reaffirmed the fact that the general attitude toward the new theological faculty was positive. A former youth pastor, in discussing the movement to establish a theological faculty in the university said that no one would express themselves as against the idea. There were a few intellectuals who did speak out but they were pretty well isolated. Two persons were lifted up as very active in support of the cause. One was Pastor Rhinehart who fought in the senate for the theological faculty and Muller Swefe who was responsible for inter-faculty conversations.

I next spoke with an officer of the student parliament, Lars Clausen, and a law student, Bernhard Wiebel. I asked whether theological students were active in the broader university. The answer was that proportionately there were more theological students than others active in the student parliament. They are more active because they are interested in social outreach. They collect money for helping needy families, are concerned about Algerian independence and nuclear weapons. The students are following the example of the theological faculty who are themselves socially conscious.

The student leaders were trying to get the entire student body involved in activities related to the whole of society and supported interdisciplinary seminars and conversations between professional student bodies. They were concerned that because of the war damage and the influx of refugees and students there were still over a thousand students without rooms. In 1919 there were only three thousand students but now there are over ten thousand. There is a shortage of dormitories and places to eat are not sufficient. Students now have the problem of having to work to support themselves and also to study. There is an effort on the part of the west German parliament to subsidize students up to two hundred marks. They noted the difference between the war generation of students and those of the present day who don't remember so vividly the tragedy. Increasingly students are centered on vocational and social security. Increasingly the youth are not active in church after confirmation and listen only when there is an exceptional personality occupying a particular pulpit. The younger pastors are more pertinent than the older ones. When sermons are not pertinent to the present day the young people fall away. They are hoping that the present generation of theological students will be better than the past generation in maintaining a critique of social and political trends. If the church speaks only to believers and does not go to the people or waits for people to come, then the church will become increasingly irrelevant. Particularly does the church need to go to the workers. Communists were able to go to the people. The church's attempt to be sure that all youngsters are confirmed is "nonsense." They should, instead, enable people to ponder on the problems in the present life and not deal with preparing for the life to come.

My next conversation was with Dr. H. D. Smidt. He explained to me how the University of Hamburg came to have a theological faculty in its relatively new university. It was new in that it did not have medieval beginnings and got its real start just after World War I. Smidt answered by saying that the university requested a theological faculty. The law faculty, for instance, was asking, "What is justice?" after its experience during the Nazi era. They hoped that a theological faculty might help solve this. The medical faculty had many questions hanging over from the Nazi era, such as euthanasia. This

brought up the whole problem of "What is man?" Medical science alone seemed not to be able to answer this wholistic question. The education faculty had to re-examine its measurement standards and determine what was a properly educated citizen. They had been blasted by propaganda. They hoped for help from the theologians. The push for the theological faculty came out of the whole condition of the university and not from a single person agitating. From 1946 to 1951 all efforts were frustrated and there was no response from the government. There was evidently a meeting for a whole day with the whole faculty at which Tillich was present and contributing. He was very much impressed.

The church, in the meantime, had established a Keho for the training of its ministry. This program had little contact with the university and, because they were not of the university, they were not accepted but when the theological faculty was established composed of many of the faculty of the Keho, they were enthusiastically welcomed. When the Rector made a motion that the new theological faculty should have first status as at ancient medieval universities, there was no opposition. Smidt pointed out that Frankfurt wanted to do the same as Hamburg but did not have the money. However, they were able to establish two privately endowed chairs, one for theology and one for philosophy. The political process for the establishment of the department involved the establishment of a committee by the state, of people of public life. It was essentially a public relations group that could front for the university in lobbying for the establishment of a theological faculty. The Socialists were at first against this change but with an election coming up, they approved it and there was no formal opposition.

The theological faculty is now housed in the two top floors of a fourteen-floor university building. At the present time there is a good deal of interdisciplinary discussion, joint lectures, and considerable stimulation by the presence of the faculty. There had to be some sorting out of how ministerial candidates were examined and what their standing would be in the church. Although the church has some influence in the choice of a professor, the university makes the final choice. The faculty is mixed and now includes one from the Reformed tradition and another from the Baptist tradition. The rector, who is in economics, openly declared that the theological faculty was the only faculty giving a sense of unity to the university.

According to Smidt, the present situation is a great change from the days of positivism and the struggle with Nazism. All faculties once again are searching for the foundations of life. A professor of political science said that the main focus of political science is to get a real understanding of the powers and forces which form history. He said, "I am a Christian and believe that has some significance for my research. I can't deny God when I sit behind my desk." The professor of economics says we must do more than study the product of work. We must look at the worker and see the worker as a whole man in order to know economics. He pointed out that at the request of others the first lecture in the Studium Generalis should be a theologian.

My next interview was with Dr. Leonherd Goppelt. He also gave an even more detailed account of the establishment of a theological faculty in the Hamburg University. The university was developed in 1919 from a "colony of institutes." He reminded me that Hamburg was an ancient free town and a full state in its own right, having its own parliament. There was a growing separation of the state and the churches. When the Nazis came the university was closed down and in 1945, when it was re-opened, the buildings were damaged but the rector and several senators of Hamburg pressed for a theological faculty, the question having been raised originally before the war. The conditions after the war were so bad that the feeling was that it would be better to wait for a later and "right" time to consider a theological faculty. A former Communist said, "I learned about the church in the concentration camp.

I want pastors to be instructed as well as possible so let's have a theological faculty."

Goppelt called attention to the fact that there was strong theological development between the two World Wars. There were many theological students. There were Neo-Lutheranism and the presence of Karl Barth. The church was able on this theological foundation to stand fast during the Nazi time so after World War II the people turned to the church and also to the socialists and to labor who had opposed Hitler. The Mayor of Hamburg got to know the church in America and the role of theological faculties in many American universities, so the question which had come up originally after World War I now came up again, "Should not we have a theological faculty in our university?" Goppelt added more detail to the story Smidt had told. On October, 1952, Parliament voted to establish the theological faculty. The Socialist party did not want to transfer the church's Keho professors and with the coming of a new government they brought in Tillich, Smidt, Krause, Goppelt and three others and finally in 1954 the theological faculty of the university was constituted. The desire was for a really liberal faculty. Goppelt viewed very favorably the present situation. There was much interchange and the theological faculty, besides their own responsibilities, are used throughout the university. They are the smallest faculty but very influential. The theological faculty has influence throughout the whole town and when a person such as Professor Tillicher speaks there will be a thousand students and thousands of people turn out. During the Hungarian affair there was a student demonstration and they asked a theological professor to speak. The attitude of Hamburg was, "We don't want a theological faculty only for the students' sake. It is necessary to have a theological faculty for the university and especially for this large town for the soul of this town."

Goppelt spent some time discussing the trouble of the German congregation. It is not a living organization. The sermons are not relevant to contemporary needs, the pastors do not know how to contact the people where they live and do not have time to. They have large parishes, spend their time in teaching religion courses in schools, conducting confirmation, weddings, funerals, and appearing ceremoniously in civic life.

Dr. C. C. Weizacher was more candid in his appraisal of any changes in the university brought about by the addition of the theological faculty. The university has grown so large that it is hard to make a real dent in it. The dominant point of view is positivist, pragmatic and empirical. Weizacher was the Chaplain and talked of his work which was important for a small proportion of the student body, altogether about ten percent. In his own area of responsibility he seems not to praise the participation of the theological students. The theological faculty does make significant contributions. Freytag is good with foreign students. Tillicher is good with the refugees. The theological students have difficulty communicating with non-theological students and they do not take a vital part in the student church, some preferring local congregations with a cross section of people and the sacraments. He spoke about a special fellowship of Christian students who, before they go out into their life's occupation as a Christian, spend some time in a village, then some time in industry and return to school feeling that such experience equips them to serve better when they go out into life.

My next conversation was with a sociologist who again went over the history of the founding of the theological faculty in the university. Overall he feels the addition is good and there have been already some positive results. He personally has closer friendships with members of the theological faculty than with members in the areas of science. The theological faculty has a good sense of over-all generalities but this leaves them the target of positivist philosophers who need to be precise. He holds that it is not the main responsibility of the theological faculty to hold together the German university

as the very center of general studies. Rather, all faculties have the responsibility of being and thinking "universatatis."

He feels that the central role which philosophy held is disappearing because philosophy is no longer interested in past philosophers and is so specialized in the real123123Åm of definition that they are spending most of their time dissecting rather than bringing about wholeness. He feels that Christian student groups should be equipped to answer the charges of Marxism and to be even more sensitive to mankind's plight. He does, however, contrast theology and science. Theology must start by faith but sociology must not start by faith. Most scientists have the responsibility to place their studies within a world view and be responsible for not making claims that are not borne out in the real world. Otherwise, theory and reality must walk hand in hand. He agreed it is not possible for one individual or even one discipline to see everything and there must be pluralism in points of view. He emphasized, nevertheless, the importance of disciplines leading to specialization. General study for all may turn out to be popular study on a lower level which could result in popularizing half-truths.

My last conference wa123123»s with Prof. Dr. H. J. Kraus. He was quite candid about the effect of the theological faculty on the university. The university is split up by professions and specialities and all students, wherever they are enrolled, are indoctrinated by their particular schools and don't look to the left or the right. The theological faculty is trying to breach the barriers but has not been too successful. The theological faculty is unique in its attempts to do something. No other faculty is inviting faculty of other disciplines for interdisciplinary discussion. For many the presence of the theological faculty is not necessary. Even more do not consider the idea of "university" as important. University is essentially an economic organization facilitating the success of each discipline's agenda. Still, he feels that there may be eventually some break-throughs and it is better to be in the university community for this allows for personal contacts t123123^o develop. The Keho allowed for close friendships but they were in a narrow field. He feels it important that the students of theology learn the scriptures in the original languages. This will keep them from putting into scripture their own ideas rather than let the scripture speak to them. As an Old Testament professor he feels that the Old Testament is dynamite to a lot of shallow contemporary thinking.

The experience in Sweden and now in Germany furnished a great contrast. Sweden had not suffered in the war and had not been ruled by a dictator so that the dominant attitude was pretty well contained in this life and the sensate virtues and consumer pleasures. Religion was on the defensive. The double shock of the ideology of Hitler's Facism and Russia's Marxism plus the deaths and destruction through which they had gone caused Germans initially after the war to turn back to the church and theologians who had resis123123^ated Hitler. One wonders how long it will take before another generation thinks and lives as the Swedes do. There is already evidence in the United States that affluence and plenty is the main pursuit. Although there are redeeming chastisements being afflicted on the American scene by the unfinished business of racism, poverty, mistreatment of Native Americans and a growing overindulgence in areas of sports, entertainment, eating, drinking and smoking. The center of binge is Nevada, along with Hollywood. The development of television will all too soon merchandise the sense of binge throughout the nation. The other problem America faces is that it is the only power that was not badly broken by war and the question is whether it can live modestly or whether it will, in great conceit, flaunt its power and seek by force rather than by persuasion to correct the ills of the world. My own conclusion, which I hope is wrong, is 123123^-that civilizations rise up and mature and degrade much quicker now than they did in ancient times. America may be approaching the era of degradation even as it is accomplishing many wonderful things.

University of Goettingen
Germany

I left Hamburg at 7:44 a.m. and took the train to Goettingen arriving at 11:47. I was met by members of the Ruprecht family and taken to the home of Arndt Ruprecht, who had been an exchange student at the the Divinity School of Drake University. I was to be a guest in the Ruprecht home. Arndt was in London and I would be hosted by Arndt's sisters. Arndt's parents would return to their home late in my stay. Arndt and his father had responsibilities for the Vanderhoek and Ruprecht Publishing House. This was a several- centuries-old firm. Arndt was already preparing to succeed his father in the area of religious publication. It was a real privilege to participate in the home life of a distinguished German family. The oldest sister took me under her wing and saw to it that I was transported to my appointments as well as touring the city and near-by countryside. Goettingen was very close to the East German border. The arbitrary fixing of the boundry made me realize that the city's area of influence and community connectivity had been severed and barriers to intercourse were rising higher and higher.

The housing of students in Germany is not like America where large dormitories are built although such dormitories are now being built in Germany. Traditionally many students had to work out their own "digs," some of which are passed from one student generation to the next. In many places war-damaged buildings have restricted even more student housing. One traditional dig to which I was taken was in the belfrey of the Johannis Church. There was a room about ten feet square in which two students had their abode. There was a coke-burning stove. All fuel, ashes, garbage and human waste was hauled by bucket, pulley and rope up and down a hundred feet. The last steps were by ladder. I was invited to visit the place and had a good conversation with the students. The tradition may have gone back to the time when the belfrey may have served as a look-out. In any event, the students tried not to make too many round trips per day and felt lucky that they were able to live in this prestigious place.

My first conference was with Prof. Dr. Otto Weber. Before I record our conversation I would like to place a copy of a letter received from Prof. Weber answering formally the questions I had submitted in advance. Both the information from the letter and from the interview seemed to be consistent and re-enforced each other.

"Your questions I would like to answer in the following, necessarily short, way:

1. Like at all other German universities, so also in Goettingen, the theological faculty is the first one in rank. In numbers she rates in the middle of the faculties, she receives due attention from the public interests, less though than especially the faculty of mathematics and science.

2. Faculty members meet especially in the senate and in social life. A special contact does exist between theology and science as a result of the 'Goettinger Physikergespraech,' which for years take place regularly.

3. Students meet especially in the Studentengemeinde and in the fraternities.

4. Critique at the present theological training mainly is concerned about the lack of those aspects which train for the practical tasks on the field.

5. Plans and suggestions for a reform of the training have been made since several years.

6. The omittance of the theological faculty would be of bad results for the unity of the university, and would leave unrealized the desire^a for an integration of all scholarship.

7. In the same case the work of the theological faculty would be in danger of esoteric and moreover would come under undue influence of the state-offices.

8. The university is confronted by the gospel in the university-church, the Studentengemeinde and in the student-mission for Germany.

9. Results from the realm of other faculties exercise a remarkable influence upon theology. This is especially the case in sociology, psychology and general anthropology.

10. There are no special privileges for the theological faculty.
For your research I wholeheartedly wish you success.

Sincerely yours,
Otto Weber, Dean."

When discussing the question of the separation of the theological faculty from the university, Weber answered that the question has been discussed but never seriously. The church, if such would be the case, would be forced to have their own faculty but during the last twenty-five years it has never come up, not even in World War II. In Nazi times a separation would have resulted in a secular institution as well as anti-ecclesiastical. There are many Christians in other faculties and secularization would be difficult. The university itself would do all things possible to keep the theological faculty and only in the church would there be those who think that such might be necessary. There has always been a quiet tension between the church and the theological faculty. The church only approves the professors in terms of their confessional standing. There are other Protestant traditions than Lutheran on the faculty. He feels the theological faculty is the basic unit that defines the university, that gives it a sense of purpose and togetherness. "A university without a theological faculty is like a man without a hat." The university finds no problem caused by the existence of the theological faculty in its midst but would find problems in its non-existence. He referred to the history of the founding of higher education as essentially the product of the church and for a long time it was staffed by clergy of the church. He pointed out that Harvard, Yale and Princeton, were initially begun for the education of the clergy. Even science, as objective and specialized as it is, must consult with others about ethical and ultimate questions.

It is also important that theology be within the university so that it is free from the restrictive dogmas of the church and able to investigate all religious phenomenon. The disciplines of other departments of the university are good for the academic qualities of theologians. Being in the university also makes opportunity both for faculty and students of interdisciplinary studies. Theological students are urged to major in another field as well as theology. He discussed the numerous student houses, student clubs and faculty societies which give opportunity for interdisciplinary exposure. He did not see any problem with the fact that the state paid the salaries of both Protestant and Roman Catholic faculties in the universities of Germany. Even the Kehos, Praediger Seminars and Evangelical Academies are free to accomplish their purposes because of the existence of the theological faculties in the universities.

My next interview was with students who came to the Ruprecht home. It was interesting that in practically all my contacts in European universities the student attitude opinions contrasted sharply with those of the theological faculties unless the students were themselves in theology. When I asked the Goettingen students what would be the effect on the university if there were no theological faculty, they answered that there would be no effect and they would not miss the theological students. "They are different." The main focus of students is to equip themselves for a job. The only way you really meet other students is in playing ping pong, cards and drinking beer. There are all sorts of colloquia going on and all sorts of "organized talking." Many student discussions carry on all night. They felt that the Studentengemeinde carries more influence with the student body than the theology faculty. For most faculty there is little contact with the students en masse. The students are too busy and there are too many of them for the professors, if they had time, to

spend any meaningful time with them. Most professors try to avoid informal time with students. There is still a rigid academic "class consciousness." The professor is up there and the student is down here. To most of the students in the university, professors other than their own area do not exist.

If there were no theological faculty and you would ask a hundred students the following question, "Do you think that we have a full university?" Half of them would not know what you were talking about and the other half would say, either way, "No." The students did agree that because of Canon law, law and theology have a relationship. The medical students pointed out that there was a growing concern about treating not just specific diseases but the whole person. The patients' social, psychological, religious situation, all can influence their health. To the degree that the theological faculty was pertinent in such areas would they be relevant.

My next interview was with Prorektor Prof. D. Dr. Wolfgang Trillhaas. Without question Trillhaas was of the opinion the whole university would be damaged if the theological faculty were removed, because the influence of the theological faculty reaches into all parts of the university but especially with those who have no contact with the church. Even the fact that there are both Protestant and Roman Catholic faculties in the university makes for good exchange between these faculties which would not be available in the ordinary world of religious exchange. The theological faculty represents the Christian tradition in the founding and ongoing of the university. He cited the situation in Hamburg which had only recently become a "full" university.

Other faculties also have a big interest in the presence of a theological faculty, especially since World War II where the spiritual and ideological situation calls for a theological answer to false ideologies and to help in assuaging guilt. Law has traditionally been based upon Canon Law and, after Hitler, it needed theological help to get back on track. In science, particularly physics, and the discoveries related to the atom, all sorts of causal problems and ethical questions are raised about future implications. Medicine increasingly has ethical questions, particularly post-Nazi, in the question of who is fit to live. It also needs to learn to treat the whole man and not just the disease. Philosophy and theology are having vital confrontation within both disciplines. He cited Eidegger, Jaspers, and Bultmann as seminal thinkers. He feels that theology can help keep human motivations within the study of physics and philosophy. He digressed into a comment on philosophy by saying that there is no dominant point of view at this time in Europe. There are neo-Thomism, Freudism, Jungism, followers of Heidegger, Sartre, positivists, and analysts of language. There are those interested in phenomenology and the collecting of data from which they draw their doctrines of man and society. Theology continues to hold out that mankind is unique and more than just another animal.

Theology must be in the university to be free from church control so that it can respond to all points of view. He feels that the theology, in essence, the theological faculty sponsored by the church, is not free. Perhaps only in Berlin is it so. He cites as an illustration Harnack and his work in history. All faculties have to work together and even if students do not avail themselves to study under other faculties, still the "university atmosphere" is pervasive.

My next conference was with Professor Dr. Hermann Dorries. His discipline was church history and since this was my area also, we had a special affinity. In fact, he was to give the Bainton lectures at Yale University the end of the next August. It happened that his son was teaching at a college in North Dakota and, after we returned home, he and his wife came to visit us on their way to visit their son. He asked me to read his lecture which was in English and edit it so that he could deliver it to an American audience. We spent several

hours going over different ways to express the ideas he was putting forth. He thanked me profusely and said, after the fact, that the lectures were well received.

Dorries indicated that there had been discussions of dropping the theological faculty during the war and that there was a briefly successful effort to change the theological faculty from first to last in 1944-45, but this was quickly reversed. When he was asked whether he thinks the faculty should be first, his answer was yes, but not personally on behalf of the individual professors but because of the essence of our subject. It is very difficult to change the historical structure of the university. If one faculty were removed, where would one stop? If a university goes in the direction of offering those courses of social and economic relevance in the present day, it would be the eventual demise of the university. It would be the end of all the humanities and even much of the theoretical science.

There are lots of church-going persons on the various faculties and they respect the strength of the church and the theologians during the years of the Nazis. He hopes that the students would miss the theological faculty but even if they didn't, doing their studies in the midst of the greater university will give them a context which he feels, even subconsciously, is beneficial. Most of the theological faculty, he said, are devoted churchmen and he feels that it is important for the faculty to be independent of the church in order to represent objectively the role of the church in society and not just be advocates of religious status quo. He admits that it is hard for the theological faculty to maintain its turf. Not only do political leaders blanch when a theologian speaks out criticizing the ethics of a situation but he also said, "There is no bishop who does not like to have the faculty of theology beneath his shoe."

I had the privilege of having a general conversation with the elder Ruprecht. We discussed many things about the publishing business and the contemporary situation in Germany. However, I will record one item that could be pertinent for this study. He observed that there is a dreadful shortage of pastors and it doesn't seem as though the recruitment of young people will end this shortage. Much of this was caused by war depletions and whole generations of young people being lost. Now the situation is that there are about twelve pastors for 80,000 people. Before there were at least eight pastors for twenty thousand.

Professor Dr. Karl Michaelis of the law faculty was my next interviewee. He traced the history of federal and state law regarding universities including various concordats which guaranteed the place of the Roman Catholic faculties in certain state universities. There was some legal juggling, at the end of the Third Reich but eventually the new constitution gave back to the states the competence on education. He discussed in quite some detail the place of both Protestant and Catholic theological education from the Reformation down through the Kulturkampf and on through Weimar and Hitler to the modern day. There has been a gradual separation of church and state but not the theological faculties from the state universities, so that in Germany, state law on education varies significantly from state to state. Many go back to the settlements after the religious wars when the religion of the Prince became the religion of the citizens. Many states still operate under long-standing concordats with Rome which affects the early education system.

He discussed the differences between Prussian states and southern German and even Austrian states. In the first case Lutherans and Calvinists predominated while in the latter cases the Roman Catholics predominated. He felt that it is important for both Roman Catholic and Protestant faculties to have a measure of independence by being situated in the universities. I pointed out the problem that Professor Hans Kung faced in Tübingen University. Because

of his liberal thinking he was forced out of the Roman Catholic faculty by the local Bishop, sustained by Rome, and was given a chair in the humanities division of the larger university. However, he has not as yet been excommunicated. Michelis felt that there was a special responsibility for the sake of its wholeness to keep the theological faculty in its midst.

My last interview was with Prof. Dr. Werner Weber, the Rektor of the university. He was also a member of the law faculty. His response to the losing of the theological faculty was that they would lose the oldest faculty and to that degree it would no longer be a total university. He asserted that there was much interdisciplinary exchange as well as close personal relations even the scientific departments are not isolated from such exchange. As a member of the law faculty he reminded me that the basic principles of law came out of Ecclesiastical law. He mentioned the names of Wolf, Trillhaas, Weber, Kasemann, Gogarten and Jeremias as among those theologians with which the law faculty has much interchange. He also asserted that there is a good deal of student interchange, both academically and socially. He feels that the Protestant faculty plays a very important role but the Roman Catholic faculty is under the thumb of the Church and is more apt to speak officially on some issue rather than enter in open discussion with no pre-position.

We then had an informal discussion on politics. He feels that America is young and inexperienced and tried to give their way of life to the Germans. He hopes America now is learning better how to deal with and understand other peoples. We must not be naive and must understand the Russians. The Russians are firm, ruthless, and suspicious. They only understand power and firmness. He believes that America and Germany can be good friends. He understands the necessity of our developing and maintaining atomic weapons but he is worried about their being stationed in Europe. It might be necessary but the reaction might be very bad and any military advantages would be negated because of the division and fear that would be created among the German people as well as other Europeans.
University of Bonn
Germany

The University of Bonn is really Friedrich Wilhelms-Universität. I arrived in Bonn from Goettingen by train and went to Carl Schurz Haus, guest room 5. This was a student house. It was Sunday, May 4, 1958. By the time I was settled in my room it was 3 p.m. At 4 p.m. I was taken by two students for a walk through the university grounds and to the Beethoven House, the place where later I would come with my musician wife and our family. We covered much ground in our walk and they took me out to the middle of the recently completed bridge across the Rhine from Bonn to the village on the opposite bank. They had me lean over the bridge rail and there I saw a sculptured face with its thumb to its nose pointing in the direction of the village across the Rhine that would not share with Bonn the cost of the bridge. The students and I enjoyed the wry humor cast in stone. It was a pleasant introduction to the university and I was pleased that two students, strangers to me, should take me in tow and give me so much of their time.

During the course of my stay I had many visits with students and discussed student life. Some of them lamented the fact that there was a sizeable group of students, particularly in the fraternities, who were just having fun and attempting to restore some of the old customs. Much of this was because of the urging of alumni. One of the customs involved dueling. Dueling had been outlawed but with the help of alums, two students would go to an out-of-the-way place to meet for a duel. They would be accompanied by their seconds. Present at the place would be alums and a doctor. The students would put on padding and a head piece as well as gauntlets. Their cheeks would be exposed. They need not have taken training in saber fencing. So, rather awkwardly they would go after each other and very quickly one would have his cheek grazed with a slight cut.

The duel would be stopped immediately and the one who lost really won for he had the cut to which the doctor would administer by pulling the wound slightly apart so as to leave a scar. This "macho" sign would stay with that student for life. Most of the students felt that this was a hang-over of the militarism of the past and wanted nothing to do with it, although it was quite easy to observe such occasions if one had the right connections.

I soon became aware that Bonn was different from being a small university town on the Rhine, it had become elevated into a place of prominence as the seat of government for West Germany. I also became aware that I was not in a predominantly Protestant part of Germany. In fact, at least half of West Germany was Catholic and devoutly so. However, as in Holland, the modernist "heresy" in Catholicism resulted in a split in the church and consequently a Roman Catholic faculty and an Old Catholic faculty in the university. A Protestant theological faculty was also present. In many ways the Old Catholic faculty felt more at home with the Protestant faculty. The Roman Catholic theological faculty was controlled by the local Bishop while the Protestant faculty was fairly independent of the church. The theological faculties did not seem to have the place of first rank in both the ceremonial and real regard of the university. However, in the listing in print of faculties, the Protestant theological faculty came first followed by Roman and Old Catholic faculties.

Before I present the material from the interviews I would like to start with the answers to a questionnaire sent by me to Dean Vielhauer the summer before I arrived in Europe.

"Dear Dean McCaw: Thank you very much for your letter from July 15. To your questions I would like to say this:

1. The theological faculties of a university play the same role legally as the other faculties. If they play a special role, this is due to their personnel.

2. Discussions between the theological and other faculties do not take place regularly, even rather scarcely. They do take place between individual theologians and members of other faculties. This differs from university to university.

3. Such discussions between the students of different faculties take place in the Arbeitskreise (special committees) of the Studentengemeinde and in fraternities.

4. There is much critique and dissatisfaction with the present theological training, which is expressed in plans for reform of the study of theology, suggested by professors and students.

5. See 4 above.

6. The absence of a theological faculty at universities would mean an impoverishment for theology and for the other disciplines as well. Universities, which so far did not have a theological faculty, have established one (Hamburg) or have offered theological lectures within the philosophical faculty (Koeln, Frankfurt, Free University of Berlin, Technical University Aachen).

7. Theology would become isolated and thereby become sterile.

8. Through University Services and through public lectures within the "studium universale."

9. Investigations and research results in other disciplines of course are taken into notice and consideration in the work of theology.

10. No.

11. Best would be interviews with experienced Bonn professors.

Sincerely yours, Vielhauer, Dean."

Professor Dr. Wilhelm Schneemelcher gave me my first interview. He started out by pointing out that the rector of the university currently was a member of the theological faculty. He discussed the history of the faculty relationship to the university. A hundred years ago the theological faculties

were really first but about 1900 theology took a back seat. Before that, in 1872, because of the modernist controversy and the reactionary positions of the First Vatican Council, half of the Roman Catholic faculty went over to the Old Catholic church. Today the attitude toward the theological faculties is very good. There is no antagonism or opposition. Interdisciplinary discussion is quite frequent and easy. There is very good contact with the sciences. He belongs to a club of fifteen to twenty professors from various faculties. They meet twice a month, hear a lecture and have discussion. He feels that they really belong and are needed by the university, particularly after the war when the other disciplines have a sense of lack of direction and turn to the theologians. A professor of psychology in the university also gives lectures in the theological faculty.

The students from different disciplines meet each other in the Studentengemeinde and in student housing where they are mixed together. There are also academic and political clubs. There are plenty of opportunities to hear lectures in other areas and he hopes that they do. He feels that it is very important that theological students learn to think theologically before they get distracted by preoccupation with the practical duties of a pastor. A good pastor must first be a good theologian. He must give each Sunday a sermon that is Biblically sound and prophetically applied to contemporary life. At the same time his arts of communication should be such that he is heard and understood by the parishioners. He discussed the training of a pastor and admitted that, because of the shortage, students are too quickly moving from a condition of apprenticeship into full pastoral responsibilities.

He feels that the clergy must not only preach to the faithful but also to the world. Most pastors are uncomfortable speaking outside the church. A good trend which may help to make responsible church members is to hold confirmation up until the eighteenth or nineteenth year. Perhaps this will produce a laity that can really be the church and not just the pastor who becomes too much involved in ceremonial formalities. He would like to see more of the characteristics of the American church where whole families including the men are involved in the life of the church. If the theological students in their university experience can be more involved with students of other disciplines, this may help them as pastors to reach out to the secular leaders in their parish.

My next interview was with Professor Dr. Vielhauer, dean of the theological faculty. If the theological faculty were removed from the university, the university would lose its center although he admitted that perhaps the modern university does not see the theological faculty as its center. There has never been any discussion of removing the theological faculty. There is a necessity to train teachers of religion in the "public schools" which in most European nations is still required. He would worry about the effect on the theological faculty to lose the freedom within the university and the stimulus received from other faculties. He feared that the faculty would become narrow specialists under the thumb of the church. He feels that research would be retarded. However, he was critical of the trend on the part of professors to be involved in so many public activities. "One can't travel, give speeches and talks and read and write good books and do justice as a professor." I got the impression that as Dean, he felt many of his colleagues were just guests on the campus because they had so many other responsibilities which distracted them. In discussing the relevance of the theological faculty to the needs of the parish, he said that all of the theological faculty have been in the ministry, although the people in the church may not think so. The theologian must maintain a constant critique of the church so that the church is really in the world even though it is not of the world.

There is interdisciplinary action through the university government, the Studium Generalis, and the meetings of various clubs and groups. He said there is not nearly as much social life in the university as there used to be fifty years ago, yet there are natural contacts such as the Old Testament faculty has with Orientalists. The university has never been anti-theological; it has always had a spiritual emphasis, as contrasted to Goettingen and Berlin. This is particularly true of the theological faculty. "Besides, the Rhineland is Catholic and Protestants must stick together." He was somewhat critical of professors in public life. Students deserve something more than popular work. An historian must try to know his resources. Professors are lazy, sitting behind popular books which do not solve problems.

Professor Dr. Betz did not feel that the place of the theological faculty in the university was a large problem. Rather, he thought that the problem had to do with the professor of any discipline in relationship to the students. By nature, people don't like to think. They like to remain where they feel comfortable. He does his best not to make students uncomfortable but to arouse their curiosity. Within the university there is a professional disease, that of professors speaking to students. It is better that we not act as professors but accept the mode of one mind communicating with another mind. Communication he defines as two-way. The problem for the professor is in what he has to say. If what one has to say is insignificant, it won't be heard. If what you have to say presents information that arouses questions, it will be heard. The learning process will go on after the communication. The professor's purpose is not to leave people finished and polished. "This fellow is able to work by himself. He doesn't need a school-master."

One cannot learn at the university how to get along with people. One must simply jump in and try it. One cannot learn from religious instructions without trying it. Men of experience can help the inexperienced but they cannot substitute their experience for the ones who must have their own experience. One can learn theories and listen to testimony but one cannot learn to preach at the university because the university by its definition is not a congregation. The area of practical theology is weak and needs reform and there has been lots of discussion but no one knows how to do it better than to have a person after university go out and apprentice to a seasoned veteran pastor and learn by doing. The study of the classics is excellent for stimulating the mind and giving a respect for scripture but preaching is not effective if it only involves a scholarly explication of a text. The sermon subject should come from the pastor's experience of the real needs of his parishioners. A person would probably not be ready to be a pastor until he is almost thirty. Many persons have no interest in the experience of the university except just to be in it. This also gives them an attitude of condescension toward the Keho and a feeling that it does not belong except as preparatory school.

My thoughts of Betz is so right. Life is not long enough for one to be refined in a theological sense. One thinks of the monks of India who spend their lifetime in contemplation but who really have done little except to contribute to the senselessness of corporeal life and the impoverishment of the common folk. We have such persons in theological faculties who make books out of wind and do not feed the people. Life is moving too rapidly to try to make "theologians" out of pastors. Life may not be made up of bread alone but it must have some bread.

My next conference was with two students. The first one was Hans-August Thies. He was a New Testament scholar. He started at Heidelberg in 1952. He had two semesters and later three more semesters. He had one year in Basle in 1954, then came to Bonn in 1955. He finished his examinations last year (1957). He is now employed as an assistant to a professor. The second student was Reinhard Tietz. In 1946 he started nine semesters at Goettingen followed by four in Heidelberg, back to Goettingen for four, came to the United

States and got a Bachelor Divinity degree, worked in New Mexico among the Indians, went to Regina, Saskatchewan, Canada, and worked for the Lutheran church. In 1952 he returned to Germany and became Vicar of a church in Hanover. In 1955 he took a second theological exam under the church, taught religion in a Hochschule and then came to Bonn to do post-graduate work in patristics.

These educational journeys are not atypical. German students, particularly, roam the educational landscape and the university in which they take their exams may be the one in which they have heard the fewest lectures. Conversations with them about the place of the theological faculty would bring answers about a much wider spectrum than Bonn. However, we tried to stick closely to Bonn. Even though from their point of view, the contemporary university is but a collection of several faculties, there are some historical and traditional connections and even though the relationship between students of different disciplines is minimal, the ambiance of the university is effective and an important part of that ambiance is the presence of the theological faculties. If the theological faculties were removed the university would be even more secular. The Roman Catholic faculty has a strong influence even if that influence is negative because of their strong uncompromising doctrinal positions. This forces discussion of more than just religious questions. The Protestants are forced to recognize that the Reformation is on-going even though much is beginning to happen within Roman Catholicism. There are those who will not be content to let the last Vatican Council continue to set the norms for today.

Both felt that the freedom of students to pursue individual teachers from campus to campus rather than being involved in picking up course credits leading to a degree, was superior in the development of one's ability to think through issues. In their travels they have met many ecumenical students which has broadened their birth-rite religion (Lutheranism). If the universities went completely secular, it was their feeling that the Keho would be able to fill the vacuum, along with the Praediger Seminar. However, they felt that within the university there are some professors who provoke students to think outside their discipline, to think socially, to think spiritually, and the students in turn stimulate each other through association in such as the studentengemeinde and this involves lay students as well as theological students. Most students are really stimulated when they find a professor who is active in the world, who runs for city council or even parliament. They point out the unique opportunities of being in Bonn which is where all the action is in Germany as well as for Europe and even for much of the world.

They were very critical of pastors who had everything worked out such as fundamentalists. They felt that many pastors had a special language and preached sermons that are over the heads of their parishioners. They appreciated the work of Gunther Bornkamm. We tried to summarize up where they were as students who have neared the end of their formal education. The first concern was about communication. They have found that there are vast differences in the professors they have had. Some write well but lecture poorly. Some lecture well but say little. It is a "rare bird" that can do both, that is, write well and lecture well. The next question dealt with a professor in the university as a prophet. They could see the necessity of the professor remaining a prophet in the East in the crisis brought on with Communism. In the West, the professor could well be certain but not dogmatic so that freedom to question can exist. In discussing the role of the Prediger Seminare and the Keho, they agreed it was important and makes up for what the theological faculty lacks in the university. The university gives students more time to think deeply while the schools, dealing with practical concerns, absorb one totally in practice.

We continued our summary discussion. Although the university is supposed to be non-political, political questions are really discussed. Professors who

are able to relate to contemporary problems and provoke discussion about contemporary political issues, actually attract to their lectures students, not only from other faculties but from other universities. Today's post-war students appreciate professors who help them think about contemporary issues. They contrasted the American and European student. Most American students are working or have other distractions, extra-curricular and sports, which are competing with study. They estimated only about thirty percent of the students at Bonn are working. They also admitted that the European student¹³³¹³³ delay marriage even up into their mid-thirties. The ideal is to allow for all points of view and freedom to consider them. However, the time must come when a person must be able to focus enough in order to commit one's life in a meaningful vocation.

The discussion with the students turned away from the role of the theological faculty in the university to areas of personal concern. They pointed out the tension between the confession of one's church and the new knowledge one gains through his studies. There is a problem of the inspirational role of the Holy Spirit and the legalism of the Confession. There is conflict between knowledge made available through scientific and objective study versus knowledge several centuries old. As students migrate from university to university they find a difference in shading between a Lutheran tradition and a Reformed tradition and, even more, a Catholic tradition. There is a surprise when a student finds out that the church pre¹³³¹³³ceded the New Testament and that much orthodox theology represented the points of view which were able to assert themselves over other points of view. They discover the significant differences between the Old Testament and the New Testament and the relationship of the Law and the Gospel and the problems resulting which have not been solved. There are differences between exegesis and dogmatics.

They opined that Bultmann had really stimulated modern New Testament theology. The best teachers of New Testament are the disciples of Bultmann. Seventy-five percent of the younger professors were his disciples. They felt Bultmann helped them to realize that the church, when speaking, must help the people to believe and not try to confront the people with difficulties which are not real. Bultmann's special merit was to "lay the finger on the point." They contrasted the theology of Karl Barth who would ask, "What do we say, but not how?" Bultmann would ask, "How do you say th¹³³¹³³is?" They did not feel that Karl Barth had had his day. In fact, they felt he was returning in favor, but he wasn't very strong in Bonn. The students wanted to keep up this sort of conversation and I regretted that I had to leave them.

On May 5th I visited with Professor D. Werner Richter. If the theological faculty were separated from the university, the trend towards secularism in Germany would rapidly accelerate. Many German theologians feel that Germany is less secularized than the United States but he feels the opposite. The daily ritual in Germany and the United States includes prayer at meals and invocations before ceremonies. He feels that that tradition is followed more closely in the United States than in Germany. He noted that in a recent inauguration of the rector there was no inaugural prayer. He feels that a few hundred theological students out of nine thousand is not much. The average student on the campus is not very church conscious. They are more¹³³¹³³ interested in getting ahead and attaining vocational security. The previous generation had the trauma and shock from war and were left with fundamental questions about the reason for existence but already the present generation of students is more interested in financial security.

He feels the mere fact that there is a theological faculty in the university gives the feeling that there is a "spiritual roof." It is important to have all the faculties of the university bound together. Even though the Roman Catholic faculty is under the discipline of the Bishop of Cologne, there still is more freedom by being located in the university. If the faculties were

outside the university they would be under the control of the Bishops and there would be deterioration in scholarship and the faculty would be tools of the church, simply to indoctrinate. He disagreed with Barth who evidently said in 1939 that from the point of view of theology a connection with the university was not necessary.

On May 6th I had an appointment with Professor D. Walter Kreck. He discussed how being in the university helped him in teaching dogmatics. It was very important to have a philosophy department close by as well as a history department. From his experience the quality of interrelationship differs from university to university and he also appreciated the fact that there were two "Catholic" faculties in the university. While he admitted he could read the writings of other persons, that did not suffice for the person to person discussion in the university setting. The personal relationships across all areas of university discipline are important. Such relationships are also important for the students. Beyond academic intercourse is the stimulus which comes from serving on committees of the university, taking part in the discussions in the senate and being forced to constantly re-evaluate the role of the university in the present day.

Although he admitted that Heidelberg was more ideal, still, at Bonn, where so many of the national questions are focused, is a good place to be. The theological faculty with the law faculty have been able to highlight important political questions. He cited the role of Iwand and Gollwitzer. At Bonn they have good opportunity to contact people from other countries including representatives of the Orthodox traditions. There are many special lectures, conferences and institutes that are always going on, adding to the stimulus of the university. He contrasted the theological students of his day with the students of today. Higher criticism and liberal theology were more prevalent in his day than perhaps dialectical theology is today.

Professor D. Hans Iwand began our conversation by pointing out that the next week he would be at a conference in Koblenz on science and theologians and modern science and ethics in view of atomic physics. They would be discussing, "Should a man do all that he can do? What is the frontier for mankind?" Being a fundamental part of a university with all sorts of interdisciplinary opportunities led us into a discussion of films. We visited very much about films and the merits of religious films. At the present time he felt that the best religious films were being made by the French. The Czech films were more realistic and not illusionary. In film-making one must not become over-sentimental. He listed Gollwitzer, Schweitzer, and Conrad (?) as good modern apologists. He discussed the roles of Freudism and Marxism. He also was very interested in the role of ethics in the technological age. He also felt that agnosticism was not as strong today as in previous times. The power of philosophy was lost during Hitler's time because the philosophers left the country. The questions of the students are without answers because the philosophers are gone. Roman Catholic philosophy is still present particularly in the area of Neo-Thomism. The real danger to the church is when it cannot change itself in relationship to the needs of the times. He does feel, however, that currently in the villages and industrial towns some very good work is going on. He cites the work of the evangelical academies and is pleased with the renewed relationship of church leaders with the social democrats, but he despaired about the leadership of the church.

He was worried about the development of two ecumenical groups—one in the east and one in the west. He hoped that the World Council would work through the Russian Orthodox church. He felt it was important for the future about who goes to Amsterdam for the meeting that would decide the Russian Orthodox membership in the World Council of Churches. He felt that Robert Mackie would be better to represent the World Council than Visser t'Hooft. He personally felt that Russia would not be interested in two ecumenical movements. I

did not share with him my mission to Czechoslovakia and what I had reported back to Visser t'Hoofst. I felt reasonably sure that there would not be two ecumenical councils. He was very optimistic about the day when ecumenically the church could speak as one voice and he felt it was only a matter of time before the deep religious tradition of the Russian people would resurrect.

One of my most interesting conferences was with Professor Paul, a noted atomic physicist. He felt it very important that the theological faculty be on the campus. Many students in physics, because of the nature of their studies, have theological questions. This is especially true of students with a Protestant background. He was especially appreciative of the openness of Iwand and Gollwitzer. They were not so traditional or orthodox. They were willing to discuss the common questions. He cited a series of lectures in a physics seminar given by Iwand and Gollwitzer on the Christian idea of the War. There was good participation and long discussion in the lectures. He said the physicists in Germany have very strong feelings about the use of atomic energy and they found a common ground in the area of ethical responsibility. He admitted that many do not think of theology as a science therefore it is not relevant in a scientific age. But on the other hand he feels that theology goes beyond science and asks ultimate questions. In a sense it stands as the conscience of the university and asks the question, "What is the real value of universitatis?"

He noted that, in the studentengemeinde, physics students are very active but for religious leaders and theological faculty to be influential they must be outstanding persons and able to communicate and discuss the pertinent questions. The university now is attempting to increase the interdisciplinary experience so that students coming out are not so narrowly specialized that they cannot participate in the greater civic life as total citizens. He discussed the attitudes of students saying that physicists have strong liberal feelings, law and medicine are much more conservative, the younger students seem to be more conservative and seem to be more interested in avoiding fundamental questions and equipping themselves for a profession. The students in natural science are also facing some fundamental problems as they, too, are going down into the fundamental parts of nature such as the chromosome and the gene, just as physics has gone down into the atom and particles. He discussed, "What is science?" and felt that, for a scientist to get side-tracked into technology, can dilute, if not kill, him as a scientist. He contrasted the European and American attitudes. In Europe the scientist stays in the university his whole life while in America the scientist goes into industry quite early. There is much else that could be reported about this most interesting conversation with a scientist who really cared. I had a similar stimulating conversation with Professor Mott in Cambridge University.

University of Heidelberg

Germany

After finishing up my work in Bonn, I decided to go part-way to Heidelberg by boat on the Rhine river. When I got on the boat there were very few passengers, all local. As we approached Cologne I noticed that the rest of the passengers were leaving the upper deck and going down below. When we pulled up to the dock I looked down and saw busload after busload of noisy "Ugly Americans." It was mid-May and the tourist season was beginning with a bang. They poured out of the buses and pretty well filled the boat and eventually the upper deck. A cluster of three ladies standing not far from me were giving their reactions to each other. In effect they said, "It was so good to be in Germany where things were so clean. The French are so dirty." One, looking my way exclaimed, "Look, there is one over there." I was seated and was wearing a beret. Even though they had a negative attitude toward the French they came toward me, I suppose, to find out what a Frenchman was like. Their excuse to open up a conversation was that one of them had purchased a chimney sweep doll and they were puzzling among themselves as to what its name

was in German. I got out my German-English dictionary, broke into their conversation and said, "Perhaps this is what you were looking for." Where-upon, one commented, "Oh, you speak English." I replied, "Yes and I understand it also." For some reason there were three red faces, for they realized they had just moments before, in effect, called me a dirty Frenchman. When they found out I was an American and had been in Europe for several months, I was an instant expert. I was immediately introduced to their husbands who, I found out, were doctors as were the other tourists. They were, no doubt, doing "continuing education."

My desire in going by boat up the Rhine was to enjoy the scenery and take pictures of the many castles and villages, the Loreli, and other historical sights. As I went from one side of the boat to the other to take pictures, I was followed by a crowd of tourists mimicking what I was doing. Soon a couple of stewards came up to me and said, "Would you please stay in the middle of the boat? You are rocking the boat!" It distressed me that my freedom was being limited by the rush back and forth of the tourists. I complained to them and said, "Please, do not follow me. Distribute yourselves evenly." I should have been flattered by such attention but, rather, I was annoyed. It was, nevertheless, a most enjoyable experience. I got off the boat at Bingen and continued by train alongside the Neckar river to Heidelberg where I registered in the Ritter Hotel which is right across the square from the Church of the Holy Ghost. I could see from my hotel window across the river to the Philosopher's Way where many thoughts were expressed and fine conversations occurred by great thinkers not only of the past but even now in the present. One of the practices in Europe that I appreciated was that of whole families, particularly on Sunday afternoon, going for walks enjoying nature and each other.

My first contact in Heidelberg was with the current rector who was from the law faculty. There are five faculties in the university and every five years a member of another faculty is elected rector. Heidelberg was also the headquarters for the U. S. military in Germany with which the university worked quite closely. Therefore, the rector had at his service a full-time translator in order to communicate adequately with those who spoke the American language. The rector was most cordial and insisted that I have the services of his translator whose name was Dr. Oda von Gall. She had a doctorate in linguistics in order to become a translator. The rector called Dr. von Gall in, introduced us and said to her as we were leaving, "Don't let him work all the time. See that he has a good time. Both of you enjoy yourselves." As a result I had not only a translator but an excellent tourist guide. In between my appointments she saw to it that I saw points of interest in Heidelberg, such as the castle, museums, special laboratories and shops.

My first interview was with Dr. von Gall. She came to my hotel the next morning at 9 o'clock and we spent some time before my first faculty interview. Since she had been there she could explain firsthand the organization and function of the university. Actually she had done her work during the war and admitted that she, during that time, had met no theological students. She felt that if the theological faculty were separated from the university education would go on as before even though the theological faculty was the oldest and the original faculty of the university. Nevertheless the faculty would be missed, not so much because of the subject matter but because of the vitality and personality of individual professors. In the end, it really is the abilities of the individual faculty that make an impression in the larger university. Particularly, would the philosophical faculty miss the theologians. There is much interdisciplinary exchange between the two faculties. She viewed the theological faculty as scientific or academic, not having as its purpose wielding religious influence. Religious influence is rather through the studentengemeinden and its religious staff. There are ample opportunities for students to be served by both Protestant and Catholic chaplains. In addition to

research and teaching in theology the faculty is responsible for training the religion teachers for the schools. In Europe, in the lower levels of education, courses on religion are given to the students. In some areas the pastor does the teaching; in most areas it is lay persons.

The theological faculty does not have the responsibility for teaching the arts of being a pastor. They teach mainly their specialized subject matter such as New Testament, Church History, etc. The deans of each faculty are the ones who have the greatest contact with other faculties. She feels that the theological faculty, through various dynamic members and its dean, have the most influence throughout the university. She admitted that the university is only partly a university. It is mostly a collection of different institutes, study programs and research activities under one administration. There has been some effort to establish interdisciplinary seminars and all faculties offer popular lectures but they are not widely attended. Students meet each other through political interests, debating groups, fraternities, and housing. Generally speaking the students are more interested in politics than are the professors.

My next appointment was with the rector of the university. He stressed that there was much natural opportunity for the two faculties, law and theology, to have exchange. First of all, they were in the same building together. Secondly, Canon Law or church law, is a part of the curriculum for law students as is the case throughout Europe. He said that in the university there were some special interdisciplinary groups and seminars but they were unusual and not regular. It was interesting that he maintained that the theological faculty in a sense was the "raison d'etre" for the university. This is because it teaches the Divine Word and tells us that there is something beyond our present concern. The efficacy of such a point of view in any one generation depends upon the quality of the theological faculty. He feels the practical application holds true through such as the studentengemeinden which, in a sense, is the university in church on Sunday. He holds this point of view even though out of the seven thousand plus students, only about six hundred would be in church. There are professors from other faculties who are active both in the student church and in local parish churches. He feels the theological faculty are very active in the broader administrative aspects of the university and feels that, even though in Hitler's time when they were moved from first place to last place, in prestige they were always first place.

Professor Dr. Edmund Schlink was my next interview. He was adamant in the belief that the theological faculty belongs in the university, both for the sake of the university and for the sake of theological studies. The university would lose its unifying core and definitely become more secular. It would break up into areas of specialization increasingly focused on pragmatic applications represented by various industries. Learning without a core of belief can easily become life without a purpose. Western culture could not be understood right. The theological faculty is important in other areas of education. They sit in on doctoral examinations in other areas such as philosophy, sociology, history and psychiatry. They collaborate with other professors in philology, education and language.

The Studentengemeinde would not be as effective without the presence of the theological faculty. He holds that the universities in Frankfurt and Cologne do not have a full and complete education because "scientific theology" is not present. Other educational programs for the training of the ministry would not be possible, such as Preacher Seminars and Kehos without the leavening of the scientific approach to theology within the university. The theological faculty is stimulated by other faculties and by the resources in the university. He feels that the value of being in the university would be further enhanced by the addition of student housing which would mix students of

all faculties, denominations, and countries. He feels that an atmosphere which promotes the seeking of the total truth and not just political, industrial or ego-centric truth is enhanced by the presence of the theological faculty. At Heidelberg he is convinced they have a healthy educational atmosphere.

My next visit was with Pastor Schultz from the Peter's Stift as he explained the program run by the church for the practical training of ministers. He insisted that it still depended on the scientific faculty in the university. Students from all parts of Germany can dwell there and take training of a practical nature and still hear lectures in the university. It is responsible for the training of ministers for the Baden Church. The professor of the practical department is not of the Landeskirche but of the university. Professor Dr. Gerhardt von Rad also sat in on this discussion. He pointed out that the program in the Peter's Stift was essentially a Praediger Seminare or a department of pastoral training which is more related to the university than it once was. The local bishop does, however, keep close to the program and it is through the Peter's Stift and the church that pastors-to-be take their qualifying examinations prior to ordination. The purpose of Peter's Stift involves fellowship, spiritual life, Koinonia, as well as cooperation with university and church personnel. Professors of the university teach practical courses from a more scientific approach and pastors from a more practical approach. Otherwise, the personal and scientific qualifications of the students are shared by two instructors. A more colloquial method is used. The Peter's Stift has a capacity of thirty per year and the program is also correlated with field work. Von Rad also emphasized the importance of the university setting for both practical training and scientific training in theology.

My next interview was with a group of students currently residing in the Peter's Stift. They felt it was most important to study against the background of the scientific university where lectures of other faculties are available. (Availability and availing are two different concepts). They felt that students who studied their religion outside the university are more narrow and tend to mimic the official more doctrinal view. They lack the closer contact with other disciplines. They felt that studies were more prescribed in the Keho but in the university there was more freedom. However, they felt that both programs were important. The stimulus of inter-student conversation, such as with students of law, is vital.

I discovered that different students had different priorities for their year. One was concentrating entirely on practical work, another was seeking deeper knowledge in both ethics and dogmatics. One was interested in how preaching came to exist, another was interested in how dogmatics evolved and another was interested in the responsibility of the church for ethical teaching. They explained the examination process as follows: in the first examination a student is asked what others think. In the second examination he is asked what he thinks. They will be asked about a practical problem and much of it is an oral examination. They will also submit a written-out sermon. I was impressed by the personal qualities of the students and wondered where in the process persons who should not be in a position of church leadership were winnowed out. Perhaps the academic rigor would have discouraged them or perhaps the church itself would not encourage youngsters without adequate personal qualifications to proceed.

My next conversation was really a colloquia involving Prof. D. Dr. Karl G. Kristian, Prof. D. Dr. Hans Freiherr von Campenhausen, Prof. D. Gunther Bornkamm, Prof. Dr. Claus Vestermann, and Prof. Dr. H. W. Gensicken. It was interesting to try to take notes on the conversation as each one expressed their opinions both in answer to my queries and in response to comments being made by their colleagues. The consensus seemed to be that if the theological faculty were separated from the university, in the short term there would be little effect on the secular students but in the long term the loss of the unifying

effect of the theological faculty would become apparent, for the theological faculty represents "the beginning and end of the cosmos." Theology has traditionally given focus to the university and in a reciprocal fashion the scientific focus of the university keeps theology pertinent.

There seemed to be some nostalgic searching for the pre-Hitler comfort of the university and not so much awareness of the post-war dilemma of not being able to go back to the "good old days." The new university was much more democratic in the receiving of thousands of students and the outbreak of many, many institutes and schools specializing in new studies. Otherwise, the university was growing faster than it could define itself. The whole humanities division was losing its central role as students chose to specialize without its benefit. The medical faculty was becoming more scientific and technical and was being tempted away from treating the whole person. If ever the theological faculty was needed it was now but what does the theological faculty really have to offer? For many of them classical education has faded and the religious past with all the human search for meaning is becoming antiquated and impractical. Even philosophy is becoming passe. There are no great philosophers challenging present minds. The principle of the liberal arts for the education of the whole man is gone, although they felt it was still strong in America.

When asked the question about the role of the theological faculty, whether it was for providing unity concepts or for giving spiritual help to other faculty, they answered, "Both." One person insisted that the theological faculty must not capitulate to science, particularly physics. He still insisted there was pertinence in the doctrine of providence. Another said that all professors have periods when they have a guilt feeling and a sense that their field is really not answering human problems. It is the role of the theologians to break their silence and speak up. One told of his own confrontation when he was in the hospital. One must never end questioning because questioning leaves room for meaning. The theological faculty in the university must be a part of both the questioning and the answering.

When discussing the effect on the theological faculty if it should be separated from the university, the main concern was that there was freedom from church control and the politics of conformity. Thus, the theological faculty would be better able to save the church from itself. While the theological faculty were men of faith and mostly active church persons, their focus was on research. The theological faculty also gives strength to other ministerial training programs such as the Kebo and the Prediger Seminare. The freedom of the theological faculty allows them to share the results of their work with the rest of the church which enables the church to make their ministerial training more valid for the present day. The university setting demands reasons for one's faith in reasonable and understandable terms. It is important for students to account for what they believe. Faith must be real in relationship to life or that which is common to all.

There is an ongoing problem of the increasing role of the theological faculty in the training of pastors. They feel that there should be a definite separation between the main work of the theological faculty and pastoral training. They can have an input but should not be too much involved in the actual training of the pastor. In addition, in this new age, it is important that there be multitudes of laymen who are religiously informed and not just dependent on the pastor. Questions were asked, "Where are the judges for Israel coming from today and who are the prophets? Was it from the pulpit or was it from the university? Was it from the university by way of its students who, becoming pastors, are enabled to fulfill those roles?" There was ambiguity in the reply. Some felt that if such should happen it would be a flattering compliment of the university. Others felt that such was not the focus. One should trust that the search for truth would have a proper outcome. Nobody wanted to dwell too long on where the church was during the Hitler

time. However, all felt that the church was even more important today. I found no feeling that the post-war age of materialism would overflow western culture, smothering all but a remnant of the faithful.

I soon found myself answering questions asked by my hosts. We had a long discussion about America and world issues. My own summary of where I thought America was, the dangers confronting it in being a post-war power attempting to balance the Soviets, met their approval and my attempts at foresight as well as my plea for people of faith to bring notes of caution as well as to reinforce ecumenical togetherness, were well received. It was my hope that old nationalisms, particularly in Europe, would give way to the age of "One World under God," a God of love who cared for all human beings and who was not confined by any religious hierarchy or by any geography but who was truly cosmic. Their response to my few remarks made me wish that I could stay for a longer time.

My next conference was with Dr. Hetzel, Director of foreign students. He was a young man who had been at Heidelberg only three semesters. He was not particularly aware of the theological faculty except for certain persons such as Gollwitzer and Iwand. He held the traditional position that a full university should have a theological faculty and the theological faculty was particularly helpful in dealing with foreign students. The theological faculty was needed because philosophy no longer seems to play the part it once did in the university.

Prof. Dr. Fritz Ernst, who taught the history of the middle ages, definitely felt that the theological faculty's presence supported the humanities and that it was active in interdisciplinary activities. He mentioned that Hitler had changed the theological faculty from first to last but since the war the theological faculty has assumed its rightful place. The very fact that every five years the rector is a member of the theological faculty has meant much for the university. There is a strong interrelationship with the medical faculty as well as with psychiatry and psychology. He mentioned Dr. Richard Siebeck as a member of the medical faculty who had an excellent theological background which was reflected in his philosophy of the practice of medicine. He did emphasize that in the future pastors must show from their lives even more than their scholarship what the faith is. Preaching sermons that do not have a commitment to moral re-armament would miss the needs of the present day.

Prof. Dr. Wilhelm Hahn felt that the tradition of a full university necessitated the presence of the theological faculty. The university must resist the temptation to be nothing more than a collection of technological schools. The theological faculty members are active in the university senate and other committees and bodies of the university. Their leaven is felt all over. There are various societies of faculty in the university which sponsor interdisciplinary discussion. He extolled the role of the studentengemeinde and the role of the theological faculty. He definitely felt that the theological faculty without the university would not have the opportunity or the support which would allow them to do good research and to be really scientific in their studies. There are many questions for which we do not have the answers and these answers must be sought within the university and made available to the church. He admitted that the university itself can become rigid and departments and professors don't like to be changed. Theology should ask the upsetting questions, not only for the church but also for the university. He wishes that there could be more of an "Oxford-like" situation for the students so that students in various disciplines could live together and share their experiences.

The best summary of the role of the theological faculty seemed to be the following: the theological faculty should not just remain in the theological

area in dealing with the science of the salvation of man but should also see that every subject in the university is doing its work to the best of its ability. Science and research are a part of the freedom and dignity of man. At the same time other subjects must not be allowed to say that man is the measure of everything. Science and research should be focused on the well-being of mankind but his salvation must not be at the expense of the species or of the world in which he dwells. Theology must apply enough of human realism or "sin" so that the inevitability of continual progress does not become the creed and lull mankind into a blindness to the evil of which man is capable.

The last night the theological faculty of Heidelberg invited me to a party in my honor. Somehow we had developed such a warm comradeship that they felt like celebrating. They returned to the style of their student days and retained the Boy's Club in which to celebrate. When I got to the place, they greeted me at the door in a jolly mood and led me to a long table filled with all sorts of drinks. They said, "We didn't know what you liked so we ordered something of everything." My face must have fallen because a look of dismay came over my hosts. I said, "I am honored and flattered but I do not drink alcoholic beverages." They clapped their hands and very quickly there appeared another table filled with alcohol-free beverages. I never saw such an offering. It was hard for me to choose from the many juices and carbonated drinks.

I was joined by most of my hosts and the evening progressed with statements on their part in appreciation of my presence and also asking me to continue to share with them what I was finding out in my travels. One person came late and when he saw what was happening he said to me, "Do you abstain for health's sake or for conscience' sake?" I answered him with a smile, "For both reasons." His reply was, "For me, neither reason," and he made for himself a strong whisky drink. One of his colleagues said to me, "He really drinks too much." The party went until after midnight when the whole group walked me back to my hotel and, as I turned to leave them, they sang me in, singing a song of their student days. I wept tears of newfound friendship which, by virtue of the circumstances, would not be extendable except by memory. The staff of the hotel told me that I had received a rare and unusual honor. I shall always remember the theological faculty of Heidelberg.

University of Geneva
Switzerland

My last interview was with Dr. Franz Leenhardt, Dean of the Faculty of Theology of the University of Geneva. We began by discussing the theoretical question of what would be the effect on both the university and on the theological faculty if they were separated. From an administrative point of view, the theological faculty would no longer rotate into the office of rector of the university. It would no longer be a member of the Senate or be a part of various bureaus of the university. The theologians would no longer take part in or profit from the public lectures. The theological students would no longer play a role in student life. Last year the president of the student body was a theological student. The ease of personal contacts across disciplines would be lost.

As to whether the university would become more secular, that would depend upon other factors such as the presence of Christian professors in other departments and the work of the church and chaplains at the university. Of course even the activities of the Student Christian Movement, local churches or campus chaplains could not influence the university to the depth that the theological faculty does. There are many university-wide lectures given by the theological faculty and the opening of the academic year is a lecture by a theologian. The educational program for future ministers and theological professors would be limited. They would lose the enrichment of a large library and contact with complementary educational programs in the university such as

philosophy, psychology, sociology, language, and even science courses which have to do with the nature of man and stewardship for the universe. There is a close relationship with law because of Canon Law. It is important that theological students have a time in their educational experience when they are not sequestered or cloistered away from the total educational world. The university standards keep the theological standards up to a high level. Actually, Lee142142ànhardt feels that the theological faculty itself sets high standards for the rest of the university.

He was concerned about the growth of specialization in all academic disciplines and the diminution of an emphasis on the whole man. Contemporary theological students must be prepared to go out into the practical world and face the new questions being brought to the present by the modern age of applied science. The theological faculty must remain in the center of the university in order to keep alive the discussion of what is the meaning and definition of the university in the present age. At the same time it must be able to prepare future pastors so that they can maintain a vital connection to their congregations and at the same time help the lay person to define and understand what the Christian message is in the present age. After everything else is said and done, he felt that no organizational framework or history or tradition can maintain a vital role for the theological142142Ýl faculty in the university unless the professors at any one time are well trained, well disciplined, deeply dedicated to their educational mission, and outgoing into the life of the university.

He pointed out that Geneva has always been close to the French Protestant church and has been a refuge from persecution for the Huguenot church. There is always a Frenchman on the theological faculty. He was, as were French church leaders, concerned about French Protestantism as the young people disperse across France, particularly into the cities where there is no critical mass of Protestants to sustain them.

Questionnaires from Kiel and Muenster
Germany

In addition to my campus visits I also received answers to my questionnaire by mail. There were other universities which I did not visit but on which I received information. I include the questionnaire first and then the answers from these universities.

1. What is the role played by the theological faculty in the general li142142Ðfe of the university?
2. Is there discussion going on between faculties, such as between theology and philosophy, or theology and science?
3. Are there discussions going on between students preparing for the ministry and those preparing for other professions?
4. Is there any dissatisfaction with the present methods or program for the education of the ministry?
5. Is there any program being contemplated suggesting new or revised ways of ministerial education?
6. What would be the effect on the strength and quality of the university if the theological faculty ceased to exist?
7. How would the work and effectiveness of the theological faculty be affected if it was not related to a university?
8. How does the Gospel confront the university through the theological faculty and the theological students?
9. Do studies in other aspects of the university affect studies in theology, such as discoveries in psychology and social science about man and s142142ïociety in relationship to the study of the doctrine of man in theology?
10. Are there any roles of precedence or special preogatives which the theological faculty enjoys which other members of the university faculty do not?

11. What suggestions have you to make which would make this survey more effective and relevant to your own situation?

Professor D. Hertzberg, Vice-Dean of the Theological Faculty of Christian-Albrechts University, Kiel, Germany, answered as follows:

"Prof. Redeker, for health reasons being absent from Kiel for the time being, asked me to answer your letter from July 15. At the same time may I assure you in his name, that we are glad to give you all the information you asked for. The persons you mentioned under points 1-7 we can have you meet when you are here. Further will it be easily possible for you to take part in such classes which seem desirable to you.

"On your questions I would like to give the following answers:

1. The theological faculty is met with the same respect as others within the frame-work of the University, having equal rights and duties. The fact that there are colleagues without any effective relationship to theology and church does not change the esteem in which our faculty, just like the others, is held.

2. Discussions between faculties so far did not take place within the university but stimulated by other groups and committees. Thus the lay-service of the Evangelical Academy two years ago organized a great discussion between theology and science which received unusual interest from the population of Kiel. Once a year, in January, the university is having the so-called University-Days, in which representatives from all faculties give an address, a theologian always being one of them.

3. Discussions between ministerial and other students take place naturally and continually as a result of the fact that in our colleges students of different seminaries live together.

4. Naturally, there does exist a critique concerning the ministerial training. This finds expression now and then in suggestions for reforms on part of the students as well as the District Churches and faculties.

5. Therefore a discussion about these things definitely is going on.

6. The University of Hamburg recently has recognized and acknowledged the importance of theology by establishing a separate theological faculty which had not been in existence before. Most professors have the clear feeling that a university without a theological faculty is not a university in the full sense.

7. On the other hand it would be a limitation, had the theological faculty to exist without the relationship with and connection to other faculties. There are in Germany several so-called Kirchliche Hochschulen which have only a theological faculty; but the District Churches require by law that the students can study at such Kirchliche Hochschulen only a limited number of semesters.

8. An answer to the question, in which way the gospel becomes effective in the university, is given not only by the existence of the theological faculty, but mainly by the Evangelical student's congregation. In their life many students from other faculties take an active share. During the semester every Sunday and through large parts of the vacations, every Sunday we have the so-called Academical services, which are held by professors of theology and the evangelical students' minister and which include a congregation from the city as well as students.

9. The young ministerial students, of course, have the opportunity to attend classes in psychology, philosophy, philology, social science, etc. As far as I see, this is not made use of as much as seems desirable to us. About the most important results of related subjects the students are informed in the systematical discipline (Christian thought and ethics). The ever more specialized training however, has the effect that the average student is glad to gain the knowledge necessary for his profession and the comprehensive examination.

10. There are no special privileges for the professors of theology. This for us really would not seem desirable.

11. To this point I cannot say much for the moment; you will be given an answer while staying here.

Sincerely yours, Prof. D. Hertzberg"

The next one is from the dean of the Evangelical Theological Faculty of the University of Muenster, Germany.

"1. Like any other of the five faculties which each, through two representatives, constitute the senate and through one representative the special committees of the university.

2. On a personal basis in different committees i. e. not as a matter of the faculties, the only exception being a yearly meeting between the Protestant and the Catholic Faculty.

3. In the Evangelical Studentengemeinde and sometimes in the fraternities.

4 and 144144P 5. Since several years plans for reforms are being discussed.

6. ÑÑÑ

7. Because of a lacking general knowledge on part of the professors and students.

8. Through University services and in the Studentengemeinde.

9. Yes, through discussion with colleagues and by attending relevant classes on part of the students, especially those who specialize in Christian Education (who will teach religion in highschools). At the present time we are glad for this purpose to have Mr. Rosenstock-Huessy from the U. S. with us as guest lecturer, maybe also for the next semester.

10. No.

With heartfelt greetings, Dean Jacobs."

So ended my official interviews and correspondence. I turned my attention to the family and our plans to leave our home in Switzerland, take a journey up through Europe to Belgium and the World's Fair in Brussels where I spoke in the Protestant Chapel. With my wife and older children, attended some of the Fair. We then pressed on to Paris on the day 144144Ü that Charles DeGaulle took power. After a time in Paris we drove to Boulogne and crossed over to Dover. We drove up the east side of Great Britain and down the west side to Pennal, Wales where we spent two weeks in Dr. Daniel Jenkins' cottage. Then we went to Dunford House near Midhurst, Sussex in south England whose chaplain was Canon Bliss whose wife was the theologian, Dr. Kathleen Bliss. While we were there she was actually in Des Moines, Iowa, our home, addressing a conference. Dunford House was the former home of British Prime Minister, Richard Cobden which, after his death, was given to the YMCA to be used as a place of training for government workers going to overseas assignments. From there we spent some time in London and in Southampton before boarding the ship, Liberte, with our car for the trip home. The details of this trip can be found in the story, Our Great Adventure, by Maxine Gambs McCaw which she published for the family.

Concluding Observat144144àions

Through a program of faculty fellowships funded by the Rockefeller Brothers through the Seatlantic Foundation, administered by the American Association of Theological Schools, I was able to go on a pilgrimage of thirteen months duration to see for myself what the role of the theological faculty was in the universities of North America and Europe. This study took me into thirty-eight great university centers in twelve countries. My method was extensive interviews with a cross-section of persons representing contemporary university life and the study of materials, contemporary and historical, concerning each university. In addition I met with individuals from universities from seven other countries. In each university center visited there were no less than five and in some cases more than thirty persons interviewed. In every case university authorities were most gracious and

helpful and persons of all walks of life and levels of fame opened not only their office doors but their homes to me.

Among the many administrators consulted were the Rector of the University of Heidelberg, the Chancellor of the University of Edinburgh and the President of Harvard University. Among the scientists interviewed were a mathematical physicist at Oxford, the Director of the Cavendish Laboratories at Cambridge and a scientist whom precaution causes me not to identify. The Deans of both Harvard and Yale Law Schools as well as professors of law at Tübingen and Basle were interviewed. There were men of letters such as C. S. Lewis. There were classicists, positivists, analysts, existentialists and others in the field of philosophy. There were dramatists, musicians, and painters. There were medical doctors, psychiatrists, psychoanalysts and, of course, numerous theologians. Among Roman Catholic theologians there were the Doyen of the Catholic Faculty of the University of Strasbourg and the Abbot of the Benedictine Seminary, the Dean of the Collegium Germanicum, a Prelate of the Church and Professors in the Gregorian University, all in Rome. Among Protestant theologians there were descendants of the Waldensians and the Huguenots. There were Anglicans, Lutherans, Reformed and Orthodox. There were members of the sects now penetrating Europe, such as the Churches of God. There were Methodists, Congregationalists, Disciples, Baptists, Presbyterians, and many, many others.

From these many contacts I would like to make some generalizations. In the recent decade, particularly since World War II, both the rapid growth of institutions of higher education and changes in cultural conditions and philosophical premises have caused introspection to set in and definition of purpose to begin anew in universities. Much of this defining has been the attempt of various segments or groups in the university to come into more self-consciousness within the university system. Much of this self-definition has been related to the professions which each of these segments serve. Thus pharmacy colleges think in terms of pharmacists, education colleges in terms of teachers, law colleges in terms of lawyers, medical college in terms of doctors, nursing programs in terms of nurses, business schools in terms of business men, seminaries in terms of ministers, ad infinitum.

Very little has been done by the various segments of the modern university to examine themselves in relationship to their role in the total university. Some individuals in the central administration of universities have rather frantically set out to activate forces of a centripetal nature to offset the centrifugal forces brought about by the various segments in the university. They have not been too successful, realizing only at best a juxtaposition and at times only a plan of cooperation in relationship to certain central services such as recruiting, raising funds, pooling investments and building and upkeep of facilities.

One rallying point has been the area of humanities or liberal arts but this generally turns out to be a program in general education which can exist only in so far as it can be squeezed into the curricula of the various segments of the university. Another rallying point has been the concept of academic freedom. Each segment looks to the myth of the university to gain protection. However, very few of our systems of higher education operate on a concept of the total person which will enable the university to withstand the subtle commercial and utilitarian pressures of the day, let alone reject the demands of totalitarianism in whatever guise it may arise. This, too simply and too briefly stated, is the situation in the institutions of higher education in various parts of the western world.

The situation in faculties of theology is that they have increasingly moved from the busy center of campus life to the periphery of the university becoming more self-centered and at times failing to see those reaching

out from the university for help. They seem satisfied with becoming another professional school. The theological faculty in the university is rather ambiguous in that it runs to the skirts of mother church to protect itself from the encroachment of the university and on another day clings to the trousers of its university father in the name of academic freedom when the church attempts to question its orthodoxy.

In America theological faculties have been engaging in a highly commendable program of self-analysis and examination of their standards particularly as they are related to the education of the minister. However there has been very little if any attempt to examine the role of the theological faculty in the university. No doubt the reasons for this lie, firstly, in the fact that many of the theological faculties are in seminaries unrelated to a university, secondly, in the fact that the theological faculty which was initially the beginning core of the university has found itself increasingly less important because of the over-all growth of other programs of the university and thirdly, because present university boards of trustees and administrations, if not ashamed of their original church connection, may feel that in an age of science, religion not being a science, does not properly belong in a university. However there are some significant exceptions in which a university has put forth efforts to lift its theological faculty again to a central position of importance, not only for the education of a certain profession but for the sake of the university itself.

As I traveled, I found certain ideals, functions or qualities that began to stand out in the relationship of the theological faculty to the university. First, it was generally assumed and I can report generally appeared to be, that the theological faculty must be as well educated and as excellently trained in their respective fields as others in other areas of university academic life. Any possibility of a member of the theological faculty coming into serious intra-university communication would be possible only in so far as that person was academically respected. Secondly, it was generally assumed, perhaps in Europe more than in America, that the theological professor must be a growing scholar, that is, he must continue his study and research. He must not be content with the efforts put forth during school days resulting in his Ph.D. thesis. What he presently knows must constantly be brought up against the growing edge of both the old, not yet rediscovered, and the new, not yet analyzed.

I should hasten to add further comment on my comparison between European and American theological professors. There are exceptions but it is my general impression that they are two different persons reared in two different traditions. The European is more remote while the American professor has a more informal relationship with his students. However, in this day of increasing exchange between students and faculty the strengths and virtues of each are making themselves felt on each other. Many European professors are much more narrowly educated. Thus specialized, they seem to consider their study and research of even more importance than their teaching. So much is this so that occasionally resentment is expressed by professors towards student and committee interference. The gathering of students before the professor is for the purpose of his reading the manuscript upon which he is working in his current research.

The American professor, on the other hand, tends to be more gregarious and to become involved in the total process of the students' development. For some it may be true that this is a welcome diversion from the necessity of continuing the high discipline of scholarly pursuit. Furthermore, in the preparation of European scholars, it is not conceivable that they should go into any area of specialization without first having mastered the Scriptures in their original languages as well as having a good acquaintance with the Church Fathers

in both Greek and Latin. It goes without saying that as well as German and French, the languages of the Far and Middle East are also important.

A third quality that was assumed for the theological professor was that he must be able to communicate. It was inconceivable that knowledge could be true knowledge unless it was shared from person to person into subsequent generations. It should not only be shared but should also be critically analyzed and confirmed. Throughout my study I found some who were better at writing than lecturing and some who had the art of leading the student along in his thinking through seminars, conversations, and tutoring sessions. There were others who were best behind a lectern reading from a manuscript as well as others whose art was to rummage in the mysterious nooks and crannies of libraries—these grab bags of knowledge—bringing to light in a series of monographs, their collections, their decipherings, their encyclopedic articles, and their translations. I could not help but notice that those who were most effective in communication seemed somehow to be the unusual person who combined a measure of all the gifts.

However, as we look at the above three qualities, namely, excellence in education, a continuing and growing scholar and the ability to communicate, it is obvious that these are not unique to theological faculties. These qualities should belong to all members of university faculties. These are universal measuring sticks. It must be emphasized though, that for a theological faculty to have a role in the university, they not only cannot escape these standards but by the very virtue of their position, they must excel.

It is when we move on into characteristics which seemingly apply more specifically to the theological faculty that both distinction and controversy may result. Such characteristics tend to place a special responsibility upon the members of the theological faculty while at the same time they may make for times of tension and misunderstanding between theological faculties and other faculties of the university.

So, fourthly, the theological faculty, by virtue of being "theological" bears a subtle witness which they cannot escape. Even colleagues in other parts of the university look upon members of the theological faculty as men of faith. The most convinced secularist, atheist, cynic, or humanist expects to see in his theological associates the marks of men of faith. To be other is to question propriety and maybe even the integrity of the professor. Some theological professors try to fight this and insist they are only scientifically interested in the subject which they teach and thus are to be considered as neutral or as objective as any other person on campus. This is even maintained when other parts of the university may be questioning the very concept of neutrality. However, in the mass or popular mind as well as the broader university, the theological professor deals with thoughts about God from both a contemporary and historical basis. The theological professor cannot escape a role and function in the university which is prophetic as well as priestly. It is true that this is more so in some theological fields than others but as a whole, if a university professor were being introduced to a lay person, there would be a noticeable difference in intonation in the "How do you do?" as the lay person replied to the introduction of the Reverend Doctor So-and-So, Professor of Bible. In the subsequent small talk, the lay person would be far more at home with professors of secular subjects. With the theological professor the lay person would probably say, "Oh, so you are a professor of Bible." I have perhaps over-stated it but nevertheless, I think it is there, the subtle role of the theological faculty in the university.

Fifthly, In addition to the subtle role of the faculty, theologians in the university have the function of bearing witness overtly and consciously in the life of the university community. This is essentially a prophetic function. It is true it is not the sole privilege of the theological faculty but they, of all

faculties, are expected to speak out on issues within the life of the university and on events and trends outside. For instance, as anti-semitism began to express itself in the universities of Germany in recent time, the theological faculties were in the forefront of opposition to this trend. Many of them subsequently found themselves in concentration camps or forced to flee. In the conquered countries of Europe, many of the resistance movements which quietly protected Jews and refugees, which refused the subversion of the university, and which resisted the corruption of the youth were led by theologians. I think specifically of Professor DeBoer at the University of Leyden and Professor Hoekendyck at the University of Utrecht. In the theological faculties of the east there is still ideological opposition to the heresy in totalitarian Marxism. These theological faculties are resisting on the one hand, being placed in a position of opposition to all change and betterment and, on the other hand, refusing to endorse the atheistic orientation of communism, insisting on a doctrine of man which places God over the state.

In the United States, as the south faces the inevitability of social change, it is the theological faculty in several instances who first are admitting negro students, to be followed shortly by law and other faculties of the university. In short the theological faculty must not become the self-righteous preacher to the university but, in all humility, must enter into and encourage the university's conscience and conscientiousness in matters of truth, freedom, human relations, morality and many other qualities which give integrity to the university itself and which can be carried by the students back out into the community. In many universities in past decades acceptance by theological faculties of a peripheral role in the university and the failure of many individual theologians to be true to their own faith has weakened the entire university as it has sought to define itself and find relevance in the twentieth century. This is perhaps one of the reasons why so many of the statements of purpose of universities in recent decades are so humanistically oriented and neglect the theological origin and leadership of their very beginnings. So many of the statements are vast elaborations of the need to develop the student with a well-rounded personality, the individual with integrity, the whole person, the person for all seasons, the one who can feel at home in the global context. Unfortunately, most statements of purpose do not present criteria for the recognition of the whole or complete person. This type of purpose affects, in turn, admission policies and standards and content of curriculum. The university is tempted to yield to that which is in the general cultural stream rather than to maintain the prophetic mind and eye. Perhaps it is not enough for me to condemn the many nice-sounding but insipid statements of purpose and function of some modern universities because in many cases theological professors have abandoned the role of being overt witnesses within the life of the university. Yet, I am happy to report that there are places where theologians continue to perform this function and are being assisted and even commanded to do so by the university. I think particularly of the work of President Pusey at Harvard.

The theological faculty, in the sixth place, also has the obligation, shared with others, to enter into interdisciplinary exchange with all other phases of university life. By virtue of the fact that the theologian deals with man, his history, his relationship to the natural and supernatural orders, by sharing in the findings of other areas of study and research he can profit from and in turn better contribute to the total university. Theology with philosophy share the responsibility of description, of meaning, of synthesis, of definition. Beyond this, theology is especially obligated in areas of value, morality and ethics as well as man's attempt to define God and to worship. In a sense the theological faculty, because of its special subject matter, is in a position of special responsibility as compared to scientific research, sociological description or vocational and technical training.

Theology is at an advantage in that it is equipped to bring questions of both meaning and value into discussions of narrow specialists. At the same time theology is under the necessity, its mood by its nature being imperative, to engage in such an exchange. Theology cannot be content in sociological fashion only to describe the condition of man. It must point to what man must do and become. It therefore has an interest in what man is becoming within the university. This interdisciplinary exchange is what theologians are now seeking in order to remain relevant and purposeful. For the disciplines of law, science, medicine, the entire university curriculum is grist for the mill of theology. Upon this it must feed if it is not to whir in increasing and fruitless speed on froth of its own making. Yet, theologizing resides in the frail crucible of the human being. The theological professor does not stand above the rest of his university colleagues. In himself he must feel that he stands below them, at least he stands in need of the ministry, yes, the lay theologizing of his colleagues in all parts of the university. Only in this way can he truly contribute to an interdisciplinary exchange within the university and come to an over-view which can be helpful.

Now I come to aspects of the theological faculty which may be considered by many as the obvious and only function of the theological faculty. I place these last not in terms of their importance but because they are properly seen in relationship to the first.

Seventh: The theological faculty has the function of educating theologians and clergy. This is its primary contribution to the professions as they are trained at the university. It is best that this function be accomplished so that the future clergy can learn to speak with future members of other professions in the university with the hope that they will continue their conversation in the communities where they will be practicing their professions. The future pastors, lawyers, doctors, nurses, teachers, engineers, business men, pharmacists, educators and others should all be a part of a wholistic team of service in the local community. Professionalization and specialization and the drive for each profession to practice its specialized skill should not be allowed to divide men from each other, let alone divide man himself in the process of the treatment and serving of him. The theological faculty has the role of training a particular profession in the university. This it must do in such fashion as to leaven constantly the training of other professions and, in turn, be leavened. One could spend hours on how this might be accomplished. It is sufficient to say that programs such as joint professorships, the wide use of outside lecturers, joint seminars, special institutes, focused conferences, and mutual service projects all are being tried.

The theological faculty, then, has the obligation to the church to receive its selected youth and to return to its service those who properly qualify. These youths must submit themselves to the baptism of fire which can best be administered within the total university complex and then return, fit yet free, to serve God according to the best traditions of the church and the deepest needs of contemporary man. In the last place, it is apparent that the theological faculty, because it has one foot in the university and another in the church, is able to be both within the church and be its friendly and constructive critic and at the same time go ahead of the church in defining the future tasks in relation to the growing edge of contemporary culture. This is possible because of the freedom and live academic setting of the university and responsible and worthwhile because of the servitude each professor of theology bears to God and to his church. The great reformers of the church throughout the ages have in large measure come from the universities and indeed have carried on their causes through universities.

Let me conclude my general observations by saying that my whole experience of the past months has impressed upon me even more the necessity for a strong and vital theological faculty in our universities, not only so that the

universities may be leavened but also that, in this of all days, we may have a strong and vital ministry. There is both a quandary and a dilemma in the minds of men and a hunger and searching throughout the world. One has only to witness the tensions between east and west, the paradox of a great segment of Christianity educating its ministry separate from the stimulus of the contemporary university, the dilemma of a great city having on the same night, Algerians killed on the streets and the opening performance of *Broken Date* by Francios Sagan. The next day the papers carried more discussion of the *Broken Date* than of Algeria. A leader of the Hungarian revolt said to me in a cloistered place, "What did the west mean by its radio broadcasts giving such encouragement to us?" Imagine the dilemma of a great and noble people, the English, as they on one hand force such plays as "*Cat on a Hot Tin Roof*" by Tennessee Williams to be played in private clubs while on a street in the same area prostitutes were plying their trade openly, unmolested by the law. Think of the United States filled with people of idealism, given to puritanical experiments, becoming physically soft, morally weak, racially bigoted, self-seeking, materialistically sated and at the same time, being urged on the one hand to wield the big police stick around the world and on the other hand, being reviled and hated because it does.

Today, the university scene is a venue of earnestness. The dean of a law school said at the conclusion of our interview, "You know, your questions have caused me to think about things to which I have never had time to give thought." A positivist professor revealed in our interview his dissatisfaction with religion as he has experienced it and wished that the ministry of the church could have some relevance. The theological faculty of a German university said, "Your presence and our discussion of this material have caused us to think in ways that we have not thought." Students east of the Curtain said, "Is there a real opportunity for peace and the lessening of tensions and (the restoration of conversations and exchange between the two worlds?" A professor of theology standing in the church where John Huss' students offered communion in both kinds in defiance of church authorities centuries ago, declared that God is the Father of all men in all parts of the world. Professors and students in the south of the United States are working quietly to bring about a change in the predominant attitude toward the Negro. Most of all, it is encouraging to realize that there are many in the world for whom the demands of a political system, of a culture, of an economic order, cannot compete with the demand of God on their lives. These are persons who somehow seem to have glimpsed the true concept of university and from this universal point of view such persons strive to become citizens of the inclusive Kingdom of God rather than remaining citizens of the petty kingdoms of this world.

I conclude by observing that while in Rome visiting the Church of St. Paul and also the great Basilica of St. Peter, particularly when I was down in the depths of its grottoes where Peter was buried, I felt anew the fact that at one time before men took the simple message of the Galilean and overlaid it with the baroque and rococo thinking of subsequent generations there were those who came even to the center of civilization to change it. I also became aware that their work is never finished, for in each generation Peter and Paul must not only confront the pagan world but must also save Christianity from itself. This is in essence the role of the theological faculty in the university.