

the Christian faith. His movement spread from Penn State to various other universities in this country and was generally known as Buchmanism.

Later on representatives of the movement spoke in various English universities and gathered groups of students to advance their principles. One of these groups was at Oxford University and the Movement assumed a new name: The Oxford Group Movement. Since the group is constantly talking about "absolute honesty" it seemed that a more honest thing would be to name the movement after the school where it started instead of one of the many to which it spread.

For a number of years at that time I used to hear of Mr Buchman's travels around the world, always in first class accommodations, and of his contacts with prominent individuals whom he tried to influence for the particular views of his group. His influence was so widespread as to lead me to believe that he must have an unusually persuasive personality.

Shortly before the second World War the group assumed still another name, that of Moral Rearmament. It declared its purpose of solving national problems by changing the attitudes of individuals, and led many to believe that Hitler and his associates were about to come under its influence. As a result of this attitude much of the popularity that had previously attended it disappeared, and there was a considerable reaction against it.

Gradually, since the war, it again seems to be gathering strength and endeavoring to become a force. My own inclination is to be skeptical of its claims.

I have known a number of individuals who have been for some time adherents of the Movement and then have turned against it. They feel that it lays a morbid emphasis upon introspection and confession (which it calls: "sharing"), and that it fails to put proper emphasis on the great central teachings of the gospel, which alone are able to save men from sin and to make their lives worthwhile.

A number of books have been written dealing with the organization, either pro or con. You can probably find sufficient objective evidence on which to make your own evaluation. My advice is simply that you go slow and make sure before allowing yourself to become in any way identified with it.