

## REVIEWS

### **International Christian University : An Adventure in Christian Higher Education in Japan**

*By Charles W. Iglehart. Published by International Christian University, Mitaka, Tokyo, Japan, 1964 ; pp. 312, ¥1,000 in Japan, \$ 4.75 elsewhere.*

Those who casually scan book lists may have noticed the appearance of this history of I. C. U.'s first ten years, published by I. C. U. itself. A natural reaction would be to think of such a book as mere promotional material and set it aside. But wait! Dr. Iglehart's history is almost in a class by itself among university histories, for he manages to take the assorted details about the birth and early years of I. C. U. and weave them into a well-told story, factual yet absorbing.

There are times when this account of I. C. U.'s beginnings reads like a novel. For the post-World War II ideal of a university in Japan that would be truly international and Christian in character was almost stifled before it was born. It managed to survive recurrent crises only by the faithful determi-

nation of those who stood by it. As the author of *A Century of Protestant Christianity in Japan*, Dr. Iglehart was able to tell I. C. U.'s story within the framework of the whole Christian movement in this country, and with reference to the historical events which shaped Japan in the postwar years. Anyone who may have assumed that I. C. U. has been a "rich man's school" that has always had an easy time of it, should take a look at the hard facts as they are contained in this readable account.

Quite apart from the book's value in containing a summary of I. C. U.'s record to date, the book should be read for the insights it gives on perennial problems of the relationship between religious faith and higher education. Readers with an interest in the contemporary re-

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ligious scene in Japan will find in this book illuminating commentary on questions like these: What are appropriate forms of student political activity, and what are its limits? What are some of the problems that arise when a Christian university like this one insists on having an all-Christian faculty? How can students and faculty from different national backgrounds manage to live and study together? What is the unique contribution that Christianity can make, if any, to a university community? How much govern-

ment supervision should a university encourage or condone? Dr. Iglehart's discussions of questions such as these give much valuable food for thought, and even if the pace is a bit pedestrian at times, the issues are faced with consistent candor and fairness. There is no doubt that studies of Japanese religion which take educational problems into view will be making use of this book for sometime to come.

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