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A Soliloquy

It is late in the evening. A Senior sits alone in Lampman Chapel. He is meditating aloud.

"I know not what course others may take, but as for me — I'm scared. Scared, not in an immediate, tangible sense, but in a bone-deep, ultimate sense. None of the naturalistic answers concerning what man can create and enjoy will suffice. The more tenable they are in terms of facing cosmic odds and human disabilities, the more they require a heavy dose of wishful thinking, to wit: 'Brother, this really *does* suffice, because it's all there is, there isn't any more.' Neither can I retire into a citadel of detachment and find urbane, perverse delight in witnessing the disintegration of civilization. And finally, I cannot reconcile myself to any form of Christianity which is ready to give up on the human race so far as history is concerned.

"I no longer need science to shatter my religious illusions or theology to shatter my secular illusions. Remember those happy days when I had some illusions? Isn't it horrible that if an illusion is voluntary it won't work? But here I am. What I need now is a Reality stronger than *Urangst,* stronger than the threat of eclipse that stands over every purpose. Yes, I have my own share of concerns about personal guilt, personal prospects, the welfare of loved ones, the inevitability of death. But leave all that, including neuroses, aside. I'm scared about the human race — not hysterically, but sombrely and steadily. Most of the time I cannot credit the fact that the Stalins and the Senator McCarthys are real; but now and again I see all the spooks of totalitarianism, hatred, violence and fear staring out at me through my neighbor's eyes.

"Accordingly I derive no delight from events that confirm the gloomier side of my doctrine of human nature. (Mine? Well, I accept it. You can't get away from it.) Even if there is some Transcendent Ground which will survive the debacle, the price of being proved right is too high. Right now, I'll settle for a little improvement. As Father Day used to pray: 'A little peace, damn it.' Granted a breathing space, there will be time enough later to worry about whether the improvement issued from Nature or Grace, or what proportions of each were mixed in.

"Supposing that in my ministry I do succeed in shattering the glass houses that people build around despair. What happens after that? It *is* maddening to encounter such thick plate glass — to see doom made more inescapable by the defenses we adopt to bolster security. But isn't the thickness of the defences directly proportional to the depth of the despair? Having abolished Providence, modern man must now take the role on himself. Is it any wonder that he wants to remain blind to his disadvantages as compared with the Original Article?

"Right now I am learning how to shatter confidence in man's capacity to save himself through science, reason, education, etc. But what if my skills become out of date? Are they not already out of date? The jig is up with progress, and even Americans know it. The humanist's cultural flower, growing out of blessed Nature's soil, has withered on the stalk. 'Naturalism *in extremis*.' Its symptoms? Incredulity; an aesthetic approach to tragedy; parroting the formulae of a generation ago; escape into semantics; obtuseness whenever 'the evidence' is unpalatable . . . All as a cover-up for despair.

"So the genie of Meaninglessness is all ready to curl out of his bottle, and I am trained to remove the stopper. What shall I say to him after he comes out? A word of saving faith. Yes. But the others, who have covered despair desperately . . . Will they be able to speak the Word? The presence of saving faith is determined, humanly speaking, not by what I offer on my terms, but by what is appropriable by the other man on his.

"The Gospel is, and will remain, 'incredible' in the sense that one cannot come to believe it except by having himself and his criteria transformed. But, O God, let me not make it 'incredible' in the vicious sense which implies that Christians care less than other men about temporal values, the arts, scientific and philosophical knowledge, social reform and the future of civilization. We may care differently, but not less. More, if anything. Let me not pretend that faith lessens my dismay at the prospect of destruction. Let me not pretend that 'all those others' are responsible for the mess because they will not listen to us Christians and emulate us. Let me not insist upon the rightness of my answers. Do I concentrate upon their despair because I cannot bear to face my own? I do care, with them, about this solid earth, about sufferings *now*, about human prospects and perils *now*. 'Temporal existence . . . human values . . .' And this can't be idolatry. How does one learn to cling and to let go at the same time? 'Teach me to care and not to care' . . ."

DAVID E. ROBERTS

Thirty Years of New Testament Study*

By C. H. Dodd

THIRTY YEARS of any intellectual discipline is a period short enough to be grasped as a whole, and perhaps long enough to permit a fair estimate of the dominant direction in which thought has been moving. Thirty years back from 1949 — and we are scarcely out of 1949 — brings us to a year which, at least for Europeans, marked a real epoch. In 1919 we were beginning to take breath after four years of war. When we were free once more to look round the theological landscape at leisure, we found it had changed surprisingly. Familiar and formidable landmarks no longer dominated the scene. New paths were opening up. This was not least true, certainly, in the field of biblical studies, including the study of the New Testament. It should be possible to indicate, in retrospect, certain trends, new in 1919, which, as I now see it, proved significant in the ensuing thirty years. It is, you will understand, only one man's view that I am giving, limited by his individual, national and ecclesiastical standpoints; and the principle of relativity is at least as applicable here as in Physics.

I shall make no attempt at a systematic or comprehensive survey of the whole field. Of the specialized studies of textual criticism (of which this country is definitely becoming the metropolis), and of New Testament Greek (nobly represented by that still unfinished monument of German scholarship, Gerard Kittel's *Theologisches Wörterbuch zum neuen Testament*), I shall say nothing, but pass at once to the more general aspects of the subject.

Those of us in Great Britain who had always kept more or less in touch with German work in biblical studies had looked forward to the resumption of relations after the Four Years War. When it came, we were at first somewhat disconcerted. Our friends seemed to have lost overnight all interest in the meticulous documentary analysis — "*Quellenkritik*," as they called it — in which they had been our guides and examples. The study of the Gospels no longer presented itself to them as "the quest of the historical Jesus." They had even coined the word "*Historismus*" as a term of reproach. They insisted, with an iteration which threatened to turn a profoundly important maxim into a *cliché*, that the Gospels were written "from faith to faith." They were not histories; they were not biographies. They were works of edification and religious propaganda, to be studied frankly as such. In some quarters, what would have seemed to many liberal theologians of the earlier period an extravagantly sceptical attitude in historical criticism went with a dogmatic rigidity in theology which to our minds savoured of fundamentalism.

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* Based on an inaugural address delivered at James Chapel, February 8, 1950, on the occasion of the author's installation as Visiting Professor of Biblical Theology on the Samuel F. B. Morse Lectureship Foundation.

In Great Britain the pendulum does not swing with such violence as in Germany; and we took our Karl Barth in water. Yet we were open to the influence of the new movement of thought on the Continent just because a not altogether dissimilar change of orientation had been taking place among ourselves. It worked more obscurely, less self-consciously, with more reserve — as is perhaps our wont; but it worked. Though events in the great world in some measure separated the different national groups of scholars, we had after all shared in a common movement of the *Zeitgeist.*

To come down to particulars, the new tendency revealed itself, within the field of New Testament studies, primarily in relation to the Gospels; for the study of the Gospels is always the most sensitive point. In place of the older methods of documentary criticism the new school offered a method which they called — rather infelicitously, I have always thought — *"Formgeschichte."* I well remember, when my lamented friend Martin Dibelius first visited England after the Four Years War, how we wrestled together with the title of his lectures — which was also the title of his well-known book — *Formgeschichte des Evangeliums,* in the attempt to render the intractable term into English. The attempt met with poor success. The word "form-criticism" which became current, at least in Great Britain, has never, I think, been felt to be entirely satisfactory. *Formgeschichte,* I need hardly remind you, is a method in which the critic abstracts temporarily from the thought or content of the passage before him, to concentrate attention upon the form, or pattern, into which it falls — as, for example, in the Gospels, the forms of biographical anecdote, miracle story, dialogue, parable, and so forth. These forms, according to this school, bear unmistakable marks of a communal tradition transmitted orally.

These critics, however, were a little unjust to themselves in emphasizing the exclusively formal aspect of their work. In general, they assume, first, that there is a relation between form and content which allows, under due control, of inference from the one to the other, and, secondly, that form is largely determined by *Sitz im Leben* ("setting in life"); that is to say, by the actual, living situation in which the material took shape. The most important service, to my mind, which the form-critics have rendered to our studies is their insistence upon the living situation in the history of the Church. We try to watch the early Christian communities at work, shaping for their corporate needs the material which came to be embodied in written Gospels. We are no longer so greatly interested to identify individual figures of the apostolic age supposed to stand behind particular Gospels or Gospel sources — Peter behind Mark, the apostle Matthew (as some liked to think) behind the source "Q", or Philip and his prophesying daughters behind the tradition peculiar to Luke. Such identifications are no doubt possible, and there is no harm in entertaining them as speculations, though, except for Peter, there is little that could be called evidence in their favour. But whoever may have been the individual bearers of tradition, we are fairly sure that the stories in the Gospels had been told and retold many times within the early Christian communities, and they

must have shaped themselves, even without definite intention, to the needs of these communities, worshipping, preaching to the outside world, providing instruction for their members, and putting on record maxims and precedents for their guidance in recurrent problems of individual and social behaviour. The study of the Gospels thus leads to the endeavour to picture to ourselves the communal life of the early Church as realistically as we possibly can.

Hence, the Acts of the Apostles and the Epistles acquire a new importance for the student of the Gospels, and in particular the epistles of Paul. The nineteenth century — so to denominate the period which really ended in 1914 — in accordance with the individualist and romantic spirit of the age, was intensely interested in individualizing the personalities known to us in ancient history; and Paul the man, with his generous self-disclosure in his extant letters, was the subject of endless studies; to our great profit. But from the newer point of view it is precisely the non-individual elements in the epistles that are particularly valuable. There are places where the apostle expressly claims to be the mouthpiece of corporate traditions and corporate judgments; and even when he does not say so, the sensitive reader will often be aware that in reading the epistles he is overhearing the kind of thing that Paul and many others were constantly saying to one another or to outsiders in the ordinary, daily-recurrent situations of their communal life. He is, in fact, looking into a mirror which reflects with singular clarity the living situation in which the Gospel tradition was being transmitted when as yet there were no written Gospels. The explicit citation of the common tradition of the death, burial and resurrection of Christ in I Corinthians xv, and the appeal to "commandments of the Lord" in chapters vii and ix of the same epistle, are familiar examples, and they serve as pointers to a good deal more.

As our study proceeded, we came to realize that we were wrong in drawing a sharp division between the period of oral tradition and the period of literary composition, as if the one gave place to the other at a given point. It is a fact that provokes reflection, that Bishop Papias of Hierapolis, well on in the second century, observed that if he ever had the chance of conversing with people who from their own memories could tell him by word of mouth what apostles or elders had taught, he greatly preferred it to any written record. I do not know whether Eusebius was right in calling Papias "a man of very small intelligence," but I am sure there were many like him in this particular preference. It is a sign of the intimacy and vivacity of the fellowship of the Church. The main current of its life from day to day flowed in the channels of living speech. Early Christians, for example, did not publish volumes of verse; they "spoke to one another in psalms and hymns and spiritual songs," as Paul has it. Similarly, they were not primarily concerned to publish books about Christ. They preferred to speak to one another about Him, and to "bear witness" (to use their favourite expression) about Him to outsiders by the spoken word, which it was their pride to utter with *parrhesia* — freedom and boldness of *speech*. Now and then, here and there, various exigencies led to

portions of the living tradition being crystallized in writing. Where such writings have survived — and they are fewer than we could have wished — we have fixed points of inestimable importance for our study. We scrutinize these writings patiently and minutely, word by word and sentence by sentence, not simply as literary texts (as, for example, generations of scholars have scrutinized the texts of the Aristotelian *Organon*); and not only for the light they throw upon the minds of their individual authors, important as this may be, but also because they may illuminate a whole area of the life, faith and experience of the Christian society in its formative age. But alongside the growing literary activity of the Church the oral tradition went on, and long continued to be an influential factor.[1]

The general recognition of this fact has corrected what I may describe as the excessive literary bias of much nineteenth-century criticism; I mean, the tendency to think of the New Testament as essentially a corpus of literature forming a series in which one document depends upon another, the earlier influencing the later. Some items in the series, it was recognized, were missing, but by careful documentary analysis, it was believed, they might often be recovered, or reconstructed. The books of the period are stiff with the names of such hypothetical documents — "Q," *Urmarcus*, Proto-Luke, the Johannine *Urschrift*, the multifarious documents postulated as sources for Acts, and so on. That some of these hypothetical documents may have existed I should not think of denying; I am even old-fashioned enough to believe that some such document as critics have called "Q" did exist as a source for Matthew and Luke, though perhaps not precisely Harnack's "Q." But I think we are being led to see that the whole picture is a little out of focus. The primitive Church was not such a bookish community as that: it was neither a graduate school nor a literary clique. It was a rapidly growing society of varied membership, bent upon a great task, with a vigorous corporate life, sustained by a lively personal intercourse among its members, and guided by a strong, carefully guarded common tradition which found expression in a variety of ways, most of them oral rather than literary. Those of its members who wrote, wrote consciously out of this common, widely-shared tradition, however fresh and individual might be their treatment of it.

If some such picture of the situation in the early Church is accepted, it leads us to reconsider some critical judgments which had passed almost into dogmas. It is clear that the evidence which has been held to prove the dependence of one document upon another must in some cases be insufficient for such proof, if serious allowance is made for the pervasive influence of a common tradition. For example, the resemblances between I Peter and certain Pauline

1. I ought to add, that when I speak of oral tradition I do not mean to exclude the possibility that early Christians made use of notes written on tablets or on scraps of papyrus as *aide-mémoires*. From all that we know of practice in Hellenistic circles. I should hold it extremely probable that they did; and I believe that fly-sheets originally written for this purpose may have proved serviceable to the writers of the Gospels; but at the time they were no more than auxiliary to a tradition essentially oral.

epistles do not appear for the most part such as necessarily to prove its dependence upon them, if there is no longer any presumption that the main channel of continuity in early Christianity was the written word. The question of dependence is at any rate more open than we had supposed. Again, the general belief that where the narrative of the Fourth Gospel runs parallel with that of the Synoptics we may safely conclude that they were being used as sources rests upon no secure foundation, if it is true that all four evangelists — not to speak of some non-canonical writers — were dipping into a large common reservoir of oral traditions about the deeds and words of Jesus — traditions which had already taken on the forms or patterns to which form-criticism draws attention, though their wording had not yet been fixed by being committed to writing. There remain a few places in John where apparent verbal echoes, or subtle allusions, or complex phenomena of arrangement, demand delicate examination, and here it may be we shall find solid evidence for a limited degree of dependence. It is more like the specific, and precise, kind of evidence which convinced most critics that Matthew is dependent on Mark; and yet even here it seems we must be prepared to find that Matthew is not at every point dependent so directly and exclusively upon the earlier Gospel as we had assumed. The influence of oral tradition seems in some cases a better hypothesis to explain Matthew's curious divergences from Mark than the "editorial activity" to which the earlier critics allowed so much scope.

It would be possible to illustrate more extensively the way in which the new approach is reopening many critical questions. But I want now to say something about the attempts which have been made, and are being made, to recognize and describe the actual contents of the oral tradition, regarded as a function of the life of an active and growing community. Down to the present time we may say that four main elements in it have been recognized.

First, probably in importance and certainly in time, came the attempt to fix the content of the Christian Gospel itself as it was proclaimed at the earliest date accessible to our researches. It may, I think, fairly be said that a considerable measure of agreement has been attained upon this point, and that continued examination of our documents is showing more and more clearly how this common and primitive *kerygma* lies behind almost every New Testament writing, and is thus confirming the importance of it in the life, thought and activity of the early Church.

Secondly, there is material which appears to be associated with the Church's system of instruction for converts, largely of the nature of ethical precepts and admonitions. In the earlier works of our period this seems to have been dealt with somewhat slightly, but latterly it has attracted more attention. We seem to be on the way to discovering a broad general pattern of precepts and admonitions which may with great probability be taken to represent the common tradition of primitive *catechesis*, or instruction of converts. It is necessary here to speak with caution. We should almost certainly be wrong if we suggested (as I fear some of us have incautiously seemed to suggest) that what

we have, for instance in I Thess. iv and v, or in Col. ii and iii, or in certain passages of I Peter, actually *is* an abstract from the catechism in use in the churches concerned. We should be safer in supposing that the authors of these epistles are *alluding* to familiar forms of *catechesis* — familiar to themselves because they were constantly using them in their work, and familiar to their readers because they had received instruction along these lines on becoming members of the Church. They were consequently a convenient means of reminding the readers of what they had been taught, as well as a convenient setting for any further instruction which the writer wished to add. It is a common traditional *form* or pattern we are dealing with, which individual teachers could use as a framework for instruction, filling it out at will according to the needs of the situation. This view is, I believe, borne out by an examination of the ways in which such passages are introduced, and it is analogous to the use of the general pattern of *kerygma* as a framework to be variously filled out at will.

Thirdly, there is the use of passages from the Old Testament by New Testament writers. It may seem surprising that I should include this under the general heading of oral tradition. Surely here, if nowhere else, we know for certain that our authors were following a written source — the Holy Scriptures themselves. That is of course true. But the phenomena of quotation in the New Testament are diverse and often puzzling. It is perhaps only in a minority of passages that they suggest a bookish process of reference and verification. More often the mode of quotation, or allusion, suggests rather that the man had the Bible "in his head," and used its language spontaneously and with considerable freedom. But if this is so, it is also clear that the selection of passages, and the method of applying them, were not left entirely to individual choice, but were in general governed by principles, or even rules, observed by most of our authors. Here and there an author will quote, or echo, a passage just because it comes into his head. But there are certain well-defined portions of Scripture — such as Isaiah vi-ix, the Second-Isaiah, parts of Zechariah, a certain group of Psalms — which the most diverse New Testament writers lay under contribution again and again, while some other books of the Old Testament hardly appear at all. Earlier critics put forward the hypothesis of a primitive "Book of Testimonies," which was supposed to have been compiled before even the earliest Pauline epistle was written, although it did not emerge into the light of day until Cyprian re-edited it in the middle of the third century. I doubt whether our evidence is sufficient to establish the existence of so formidable a literary enterprise at so early a date. From the newer standpoint we should be rather disposed to think of a more or less fixed scheme for the selection and application of testimonies from the Scriptures, transmitted orally, as a part of the Church's apparatus of instruction and apologetic. We may suppose that such a traditional scheme, like the *kerygma* and the *catechesis*, supplied a framework within which individual teachers could exercise their powers of exposition while remaining strictly upon the lines of the common tradition.

Hence I should regard the lively attention which has been given in recent years to the theme of the Old Testament in the New as contributing primarily to the recovery and understanding of the living and growing tradition of the primitive Church which lies behind all its literature. The study of the Old Testament background is indeed at present being pursued with marked vigour. I have noticed that while in my earlier years as a teacher of the New Testament I found it necessary to urge my students not to neglect this background, I have latterly found myself warning them against excesses into which some writers seem to fall in reaction from earlier neglect. Much yet remains to be done towards a sober and scientific estimate of the Old Testament element in early Christian tradition, comparable with the work already done upon *kerygma* and *catechesis*.

Fourthly, there is what we may describe as the liturgical tradition. It is generally agreed that at least the accounts of the Last Supper which we have both in Paul and in Mark must have been preserved in a liturgical context. It can hardly be doubted that the second account of the Feeding of the Multitude in Mark (viii), as compared with the first account (vi), shows the influence of liturgical usage. There are, besides, the Canticles in Luke, and some well-known passages in the Acts and Epistles which are plausibly regarded as quotations or extracts from the hymns and prayers of the Church. So much has long been taken for granted by most commentators. But I think we have only recently begun to appreciate the full importance of Christian worship as a medium within which the common tradition was shaped and transmitted.

A number of writers in the last thirty years have laid stress upon the connection of the Passion-narrative with the cultus. A recent study of the Gospel according to Matthew, by the present Ireland Professor of Exegesis at Oxford, offered a new explanation of the familiar, but still enigmatic, phenomena of this evangelist's treatment of Mark, and his combination with Mark of material from other sources. He suggested that behind the composition of Matthew lay a fairly long period in which Mark was read in Church, and Christian ministers made it a text for the instruction and edification of the congregation out of the rich stores of traditional material. In further illustration I am tempted to refer to a piece of work upon which a brilliant young pupil of my own, Alistair Macpherson by name, was engaged when his career was cut short by his death on active service. He proposed to find a *Sitz im Leben* for the closing chapters of the Fourth Gospel, in the context of the great Easter Eucharist as it was celebrated in the Church of Ephesus. It was preceded, as we know, by the baptism of catechumens, with which he proposed to associate the commemoration of Christ's action in washing His Disciples' feet (ch. xiii). Then a Christian prophet (who may well have been "John, the disciple of the Lord,") prepared the congregation for eucharistic worship by a series of meditations upon Christ as the Saviour and Lord of His people, based upon some of His traditional sayings (the Farewell Discourses of chs. xiv-xvi). This led up to the

great prayer of intercession for the whole estate of Christ's Church, which, being offered "in the name of Christ," is here pronounced as if by Christ Himself, making intercession for us (ch. xvii). After the prayers the service moved forward to the *anamnesis,* or memorial of Christ's Passion, which here takes the form of a narrative, on the grand scale, of His sufferings, death and resurrection, as we have it in chapters xviii-xx.

I have no intention of discussing this theory. I mention it as illustrating what I believe will prove a fruitful new approach to the Gospels. We should think less of the evangelist as author, sitting at his desk with a shelf of documents at hand, and diligently plying scissors and paste; we should think more of the long process, which preceded the writing, when in the context of the Church's corporate life, centred in its worship, Christian pastors and teachers rehearsed the memories of what Jesus said, did and suffered, as they still lived in the tradition (which is a kind of corporate memory), and brought them to bear upon the varied needs of the Christian soul and of Christ's Church militant here on earth.

To sum up: when I look back over these thirty years, it seems to me that we have all the time been trying, first of all, to get through the book to the life behind the book, and that in doing so we have been led to restore in large measure the wholeness of our studies, since we have had to bring together Gospels and Epistles, John and the Synoptics, the New Testament and the Old, the apostolic Church and the post-apostolic, which the older criticism tended to treat in watertight compartments. We are beginning to discern the lineaments of the living tradition, nurtured on the prophetic faith of Israel, witnessed by the preaching, teaching and worship of the primitive Church, and handed down as a heritage to the Church of succeeding ages. As we survey our material afresh within this large context, we find that all lines converge upon one centre, namely, that crucial event of history in which, by the consentient testimony of all our witnesses, the eternal God "visited and redeemed His people." And so we turn back to the unfinished "quest of the historical Jesus;" for we cannot escape it, in spite of the flourishes against "*Historismus*" with which our period opened. As the great tradition reveals itself afresh in its wholeness and essential unity, the yawning gap which earlier criticism left between the Jesus of History and the emergent Church disappears, and we begin to see that to make a separation between the historical and the theological understanding of the Gospels is to put asunder what God hath joined. But here a task confronts us which has still to be taken in hand.

Poetry and Public Worship

By John L. Casteel

When we try to discuss the principles that should govern the use of poetry in public worship, we must begin with two assumptions. First, it must be assumed that the person using the poetry has some good taste in the choice of his quotations or selections. Second, it is to be hoped that he has a modest competence in speaking poetry effectively. Unfortunately, these two requirements often are wanting in the same individual, and, still more unfortunately, this lack seems to beset the individual who is, by some unfulfilled poetic yearning in his nature, most easily tempted to forsake the pedestrian gait of his own prose, and to fly off on the wings of what to him, at least, is poetry. But assuming that the preacher has a sense of true poetry and the ability to speak it with some power, let us ask, what considerations should govern the use of poetry in public worship? And let me suggest some answers to that question under two headings: first, the considerations that arise from the fact that public worship takes the form of oral communication; and second, those that arise from the essential nature of poetry and of worship.

First, then, the considerations arising from the fact that public worship takes place in a situation in which oral communication is a fundamental activity. All worship, whether in the sermon, the prayers, or in forms of meditation and acts of devotion, issues in an event, created by the intercommunication taking place between leader and congregation, and, it is to be hoped, between them and God. The value of any material used in worship is to be measured by its power to create that inter-response that brings about the event.

Now poetry serves this function. At its best it is meant to be spoken and heard in such a way as to affect strongly the mind and the feelings of both speaker and listener. The poetry of our own day is returning to this understanding of its function, after wandering for a generation in the desert of silent communication, such as produced the typographical oddities of e.e. cummings, or (belatedly) the recent volume of poems by Jose Villa, printed, (comma), with, (comma) a, (comma) after, each, word. (period.) It is still to be seen whether readers trained for the swift, silent comprehension of the journalistic page will discover, also, the power of poetry to move and delight by its spoken music. The Verse Speaking Festivals which sprang up in Edinburgh soon after the first world war, and spread from there, with the hearty encouragement of John Masefield and others, to England, and later to this country, have had a very great and beneficial influence upon the revival of the art of the speaking of verse, and have inspired some modern poets, as Masefield himself was inspired, to write with the deliberate intention that their poetry should be read aloud. But this is not innovation; it is only return to the true nature of poetry itself. "I enclose a sonnet," wrote G. M. Hopkins to Robert Bridges. "Observe, it must be read *adagio molto,* and with great stress." That is authentic direction

for true poetry. In this respect, as in many others, Hopkins deserves the name of "ancestor," which has been bestowed upon him by some moderns.

Poetry exists, then, in the communication between the poet (speaking through the oral interpreter) and the listener, or, more strictly, in the experience, the event that such communication produces. This does not mean, of course, that communication exists only as *idea.* It is quite possible for a poem to create such an event without communicating much of any idea at all. Alice, having heard "The Jabberwocky," commented, "It seems to fill my head with ideas — only I don't exactly know what they are!" Nor is it necessary that she should, or we, either, to find a certain pleasure in reciting and hearing that heroic ballad.

Some years ago, Professor Edward Snyder wrote a little study entitled *Hypnotic Poetry,* on the thesis that "certain poems gain their emotional appeal by putting listeners into a hypnoidal state, or some state of trance . . ." While such poems stand at the opposite pole from certain intellectualist poems, the great body of poetry can be said to be "mixed" or "semi-hypnotic." A perfect pattern of sound with rhythms parallel to the rhythmic speech used by the hypnotist, and a heavy and regular stress, together with absence of abrupt changes and a certain vagueness of imagery, were the characteristics of poetry capable of producing this hypnotic effect. Those who had the good fortune to hear "A.E." recite — intone might be the more accurate word — his poetry will surely understand how powerful this effect can become.

This much has been said about the effect of poetry, orally communicated, in order to point out how the use of poetry in worship is both helpful and restricted. When the effect desired is that of emotional re-enforcement of an idea, the inevitable "right words in the right order" may serve powerfully to stir and climax the response of the listeners. On the other hand, poetry quoted with the purpose of re-stating the idea may prove less effective than the speaker's own direct prose statement might have been. This is particularly true for the speaker who insists that poetry should have a "moral," and who insists that the moral should not be overlooked, even if he has to belabor the verse with his own exhortations. Paradoxically, the power of a poem is often in inverse proportion to the amount of *explicit* moral it conveys. Its force lies in suggestion and in the compelling beauty of its statement; and to introduce it into the midst of a discourse engaged in stating, clarifying, or proving an idea, is to interrupt the progress of the idea by pleasing but annoying stops to survey some pleasant scenic vista.

Much more needs to be said about this first consideration, but enough may have been given to suggest the point, that the function of poetry is to produce an experience in speaker and listener, and that the speaker ought to be sure that his use of poetry and the kind he chooses for reading or quotation will produce effects congenial to his purpose in speaking.

We turn to a second and somewhat more practical consideration arising out of the oral situation. This may be described as the "linear dimension" of

the speaking situation — the fact that listeners are exposed to the utterance of the speaker in a straight-line time sequence. They must hear the words as they are spoken and be able to comprehend them instantly. There is no glancing back over the page to understand the complexities of the poet's thought or his image, and no opportunity to work out slowly the intricacies of his rhythms. Here the requirements for a quotable poem resemble those for an effective hymn. The thought must flow for the most part straightforwardly, without too much inversion. Figures must not be too startling or exotic; language must not be distorted too far from conventional usage and familiar nuance. The rhythms should be strong, fairly regular, and perceptible, but should avoid the monotonous jigging of "A Psalm of Life" or "It Takes a Heap O' Livin'." And there must be melody, the pleasing and felicitous conjunction of vowels and consonants, and, above all, "sound linked with sense."

These are the commonplaces of prosody. But for poetry to be used effectively in public worship, where most of those in attendance would make no claim to an aristocracy of poetic taste, these characteristics must be sought in their more conventional and restricted form. Indeed, poetry for use in public worship should have these qualities in such a way that it can be described by the phrase Hopkins applied to his own verse, "It is oratorical!"

Unfortunately, this principle deprives us of the use of much recent poetry, While there has been a strong return to the sense that poetry is written to be spoken, as yet its utterance is limited too much by the notion that its audience is still the initiated coterie. The result for us is the more unfortunate, since, of course, our need would be best served by poetry written out of our own life and times. The poets who are our contemporaries ought to be speaking to our problems and our responses to life. Yet little of their verse is available for the kind of communication required in public worship. The poetry of W. H. Auden, for all its penetration of our crisis and its technical virtuosity, may serve as one example. The poets, of course, are not wholly to blame. The fault may lie with a generation of readers who cannot read Whittier, still less Browning, communicatively.

But these considerations arising from the oral situation merge with those that arise out of the nature of poetry and the nature of worship. One of the illusions that seems so widespread is the notion that the more poetically a sentiment is expressed, the more religious it must be. This illusion poetry shares with the other arts, and it comes from confusing the "beauty of holiness" with the "holiness of beauty."

The essence of poetry is aesthetic experience. It is this aesthetic character that gives the poem its own integrity and completeness. The poet must include and exclude material from the standpoint of bringing into recognition the full integrity of the experience about which he is writing. This is why Archibald MacLeish can say, "A poem should not mean/But be."

This principle indicates, for one thing, the inadvisability of attempting a sermon as a commentary on a poem — such as we have all heard and been

tempted to preach on "The Hound of Heaven." That poem surely needs nothing added, or taken away, to give it full, almost perfect, expression of its theme. What can we say more about it that does not destroy it?

Again, the integrity of the poem should be in our minds when we quote only a line or a verse. By rare coincidence, the mind of the poet and the purpose of the speaker may fall together for the sustained span of a whole stanza. But the chances are much better, as Walter Russell Bowie recently warned a class in homiletics, that for the sake of one line of verse to cap his thought, the preacher unwittingly quotes three that are irrelevant, if not contradictory.

The same consideration of aesthetic integrity applies with equal force to poetry read for devotional purposes. The amount of poetry suitable for this purpose is not too large. Some must be excluded because its theme, while commendable, cannot be said to be Christian — those great lines from "Tintern Abbey," for example. Much of it simply does not have the power to move the listener at more than a surface level of experience. But the fundamental difficulty lies in still another direction. It lies in the fact that the aesthetic experience and worship are not the same thing.

For aesthetic experience, however much it may concern itself with the objects and themes of worship, always intends to move the participant in such a way that it brings him at last to a completion, a fulfillment, a catharsis, or a ravishment of enjoyment, wherein the experience comes to rest and gradually subsides. But the act of worship can have no such destination or finality. Its essence is always the direct address, the face-to-face meeting with God. "Contemplative piety," wrote Dr. Johnson, "or the intercourse between God and the human soul, cannot be poetical. Man admitted to implore the mercy of his Creator, and plead the merits of his Redeemer, is already in a higher state than poetry can confer." The pastoral prayer that must have its fragment from "The Idylls of the King"; the service of meditation with readings from Kahlil Gibran; the sermon climaxed with, "Let me conclude with the lines of William Blake," all demonstrate the truth of that judgment. And the origin of that difference between poetry and worship may be discovered in the difference between the experience of the poet composing his poem and that of the prophet crying out of his inner turmoil, "The word of the Lord came unto me . . .," or of the saint whose prayers fall at last into the naked adoration of Francis' "My Lord and my God!"

But let us not be arbitrary in this matter. The requirements for the effective use of poetry in public worship are too intangible for precise rules. "You can't paint a good picture by going to an art school and learning 'method'," wrote Eric Gill; "you must fall in love with God first and last." That, and a disciplined love of poetry, and a little love, also, for the rare and moving beauty to be found only in clean and lively human speech used in its service, and all in the service of the worship of God — that is our need, and perhaps our sufficient guide.

A Bibliography for Ministers — III

In preparing these two sections and those immediately to follow — the distinctively theological sections — it was recognized how closely they are related, but care was taken that works which properly might be placed in more than one of these fields be included in only one. These and the next two lists have been prepared with this relationship in mind and belong together.

Professor John Bennett in consultation with Professor Reinhold Niebuhr selected and annotated the Christian Ethics section, and Professor David E. Roberts the Philosophy of Religion section. As before, starred books are out of print.

CLAUDE ROEBUCK

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Christianity, Communism, and War

By William R. Farmer

Setting — An ecumenical conference on Christianity and Communism somewhere in Europe. An intensive three week conference is drawing to a close. Three students, Emil, Ron and Jim from Belgium, England, and the United States are walking along the lake shore.

Emil — It has been fine. But there is one thing that makes it all seem a bit unrealistic to me.

Jim — What is that?

Emil — I do not know how to say it. But I feel that all this good discussion we have been having is a little beside the point.

Ron — Just what is the point?

Emil — The point is that there is probably going to be a war between Russia and America.

Jim — There need not be.

Ron — He did not say there need be. He only said there probably would be.

Jim — Why?

Emil — Well among other reasons, because Russia doesn't trust America and America doesn't trust Russia.

Jim — True enough, and I grant that this mutual mistrust is a source of constant misunderstanding. And I frankly do not see any very real possibility, short of some unforeseen developments, that this vicious circle of mistrust can help but result in more and more extensive preparations for a defensive war. And no doubt a showdown will come eventually. But this need not mean full-scale military conflict. There might be some accommodation on the part of Russia.

Ron — I am afraid that you do not understand the mentality of the Kremlin. There may be tactical accommodation. But the strategy will not change. World revolution is the long-term goal, and I do not think that the Russians will accommodate themselves to anything less than that.

Emil — Of course not. And why should they? Let me ask you this, Jim, do you think that America will accommodate?

Jim — To some extent yes. America has no doctrinaire world view which dictates any particular goal for history. America is primarily interested in preserving her own way of life for her own people. She is secondarily interested in making this way of life available for other nations. But she is not dedicated to any program of world conquest.

Emil — What about Africa?

Jim — What about it?

Emil — Isn't this the same old story? Capitalistic exploitation and economic imperialism?

Jim — I object to your terminology. The plans for Africa are specifically de-

signed to improve conditions of the native Africans. America's participation in the program has been made conditional on that basis.

Emil — Just the same, Africa has assumed a new and greater importance in the world strategy of the West. It is being developed as a potential strategic area for military bases from which to operate when Western Europe falls to Russia.

Jim — That may well be. But it does not prove that America has set out to conquer the world.

Ron — But it does rather indicate that America is interested in long-term checking of the expansion of the Russian sphere of influence.

Jim — Obviously! So what?

Ron — So where does America's accommodation come in?

Jim — That is hard to say. But time is the all-important factor. Given plenty of time, tyranny destroys itself. Have you ever considered what might happen if Stalin died suddenly or if there were disagreement within the Cominform?

Emil — You *are* naïve! Don't you know that this kind of problem has been foreseen and has been provided for?

Jim — Perhaps it has. But what about Tito?

Ron — But is Russia's hand seriously weakened by Tito? I doubt it. But we have diverged from Emil's first point, in which I personally am very much interested. Granted, as I believe we all agree, that war between Russia and America is not inevitable, and allowing for the possibility that some solution short of full scale war might be realized — the fact remains, we really have little ground for thinking that this time it is going to be different, so must we not admit that Emil is right in saying that war between Russia and America is probable?

Jim — I don't like to admit it, and I am not sure that it is right even to consider the question.

Ron — Why not?

Jim — Well, it has a bad psychological effect. If we say that war is probable, then it is only reasonable that we get ready for war.

Ron — And what is wrong with that?

Jim — How can a Christian consciously get ready for the kind of war the next one will be like?

Emil — He can join the Party.

Jim — Are you crazy? Become a Communist?

Emil — Why not?

Jim — Because *I'm* not a Communist.

Emil — What is a Communist?

Jim — Some one who believes in Communism.

Emil — Not necessarily. He might be a person who agrees more with Communism than with what Communism is fighting and who joins the party because that is the best way to join the fight.

Jim — Then he couldn't be a Christian. Because Communism is anti-Christian.

Emil — That depends upon what you mean by Christianity.

Jim — Obviously, and what kind of Christianity do you think is compatible with Communism?
Emil — There is only one kind of Christianity, and that is not completely compatible with anything less than the Kingdom of God. So it is not a question of trying to find some political economy which is completely compatible with Christianity — but only a question of cooperating with that political economy which is least antithetical to Christianity.
Jim — And you chose Communism in preference to any other form?
Emil — I chose Communism in preference to its other live alternative today — American capitalism.
Jim — What about Socialism?
Emil — Which socialism?
Jim — I see your point. But America has strong non-capitalistic forces operative within its national life, and is not completely in the hands of the capitalist class.
Emil — Not completely — but it is difficult to see shades of difference from the outside.
Ron — But how does joining the Party solve the problem of how a Christian should get ready for a war between Russia and America?
Emil — If you believe that America is more wrong than Russia, then it puts you on the right side and gives you an active part in a relatively righteous cause. There is real Christian satisfaction in being personally identified with a force which has at the heart of its gospel, social justice for the disinherited, exploited, and oppressed classes of all lands — especially the down-trodden masses of the Far East and Africa.
Jim — That sounds good. But now who is being naïve? Communism is not simply a blind passion for social and economic justice. It is a highly integrated tyrannical totalitarianism. It is based on a philosophy which claims to have an adequate answer for the ultimate questions of existence. This philosophy is materialistic, and dogmatically atheistic — so that it is bound to come into conflict with your faith as a Christian. Don't you agree that Marx, however brilliant his analysis of capitalism may have been, was overly optimistic in his proposed solutions of social, political, and economic problems?
Emil — I agree that the classless society, the withering away of the state and such ideas in Marxianism are utopian. I further agree that Marx probably did not forsee the extent to which the dictatorship of the proletariat was going to lead to the totalitarian state as we now see it in Russia. But Marx was a prophet. And prophets are not to be expected to forsee the future. Their function is to understand the present. Marx saw that the main source of social evil in modern civilization lies in the selfish exploitation of the great disinherited laboring masses by the privileged few of the capitalist class. It is a great mistake, for example, to think that by demonstrating that Marx's theory of value begs the question, and assumes what he sets out to prove, one has thereby disposed of Communism. Communism was a powerful movement long before *Das Kapital*

was ever published. The economic writings of Marx are attempts to give systematic expression to what was basically an ethical and we might say religious response to the horrible injustices of his own day. I admit that it is too bad that Marx has been canonized and his writings have been made scripture from which dogmatic principles have been derived which go contrary to the main purpose of the man. But we are all children of our own age, and the age of Marx was the age of the flourishing of the physical sciences, and, therefore, the age of optimism. I admit that it does seem strange that a man who was able to puncture the illusions of his own age in turn laid the groundwork for the illusions of the future. I myself do not see how he was able to see so clearly all the evil in the ruling capitalist class in his day, and at the same time fail to realize that every actual ruling class is subject to the corrupting influences of lust for power, prestige, and family privilege — so that the classless society of his dreams would always be plagued by the selfishness and pride of man. But he didn't. And that is that. Meanwhile history is moving on. And we are in the midst of a world struggle between capitalism and communism. Granted that we all do what we can to prevent the cold war from developing into a full scale military conflict, if war comes we will have three alternatives. We can throw our weight in support of Russia, or we can throw it in support of America, or we can, in so far as it may be possible, keep aloof from the conflict. I personally choose to support Russia — not because I am a Communist, but because my faith requires that I take a responsible part in the social and political life of my country — and in the event of war I believe that this can best be done by supporting Russia against America.

Jim — But you wouldn't say that to support neither Russia nor America need necessarily involve one in remaining aloof in the sense of being irresponsible, would you?

Emil — If one believed that there was not more right or wrong on one side than on the other, then I suppose he would be justified in seeking to witness to the truth in some way that would be neutral to both sides. However, I am not sure that this would be a live option to most of us on the Continent. If we do not support Russia we would soon have to go underground and so indirectly support America.

Ron — You said something a while ago, Emil, that has set me to thinking. You were talking about the fact that Marx wrote in the heyday of the physical sciences. He and Engels were very excited about Darwin's discoveries, were they not? I know that I was very much impressed with the way in which *Das Kapital* was as full of complimentary references to the physical sciences as of derogatory references to religion. In fact, if I am not mistaken, Marx actually refers to his discoveries as "scientific" and compares them to the great discoveries of the physical sciences. Well, it seems to me that the Communists, in this respect, are a bit out of date. They still exalt the physical sciences and tend to boast of the fact that the marxian doctrine is "scientific" — even at

a time when America is proceeding with plans to develop a hydrogen bomb.

Emil — What is your point?

Ron — Simply this. The age of the physical sciences has ended. That is, it has ended in principle. People are losing "faith" in "science." There was a time when "science" was thought of as something intrinsically good. But now we know that there is not technological achievement which is intrinsically good. That includes not only such things as airplanes but the achievements of medical science as well, as the Nazi "mass medical experiments" have taught us. With the atom bomb we realize that "science" is not an unambiguous blessing. The atom bomb symbolizes the imminent threat to mankind that has lurked behind the labors of the well-meaning scientists from the very beginning. Natural science brings knowledge of nature. Knowledge of nature brings control over nature. Control over nature brings physical power. When control over nature reaches the point where the resultant power achieved, when released in a destructive manner, destroys the technological basis through which the control has been achieved, then the control over nature has in principle reached its limit. We can never be certain in advance just when this point has been reached. But obviously we are taking great strides in that direction. We are gaining a greater and greater control over nature, and there seems to be no definite limit to the possible extent of that control. Even in a world not cursed by periodic full scale war — once this control over nature has reached the point where a misuse of its resultant power can destroy the technological basis through which this power has been achieved, we must always reckon with the finiteness of man and allow for mistakes. Now mistakes at the level of power which is insufficient to destroy the technological basis through which this power has been achieved, are permissible. And these mistakes even contribute to the onward and upward march of science. But mistakes at the level of power which is sufficient to accomplish this destruction are fatal to the whole modern technological enterprise. So the doom of "the age of science" is certain, for either we limit our control over nature, which really means an abandonment of free scientific inquiry and a repudiation of our "faith" in "science," or we allow our control over nature to be extended until a "fatal" mistake is made, and because man is not omniscient, we may, for all practical purposes, be certain that such a mistake will eventually be made.

Jim — Your reasoning is a bit obscure, and I feel sure that there are important gaps in your argument. Obviously, in the event of full scale atomic war the cities, factories, and means of communication and transportation of at least some countries would probably be damaged to the extent that those countries could not maintain technological civilization for their people. Germany is good evidence of that. If it had not been for the intervention of the Allies after the war, and the emergency injection of food and medical supplies — civilization in Germany would probably have been reduced to an almost unimaginably low level. Now I assume that both Russia and America are making and storing atomic bombs. And though it is not necessary that they will ever use them,

yet there is a good chance that if war comes, they will. So I see the possibility of the doom of modern technological civilization — provided enough bombs are dropped in enough places. But you seem to go beyond this possibility and speak of the probability of this doom.

Ron — Yes I do. It seems quite clear to me. But I admit that I have not expressed my thought too clearly and I can understand why you might question my reasoning. But you would be better advised if you didn't take even the most consistent reasoning too seriously when prediction of the future is being made. For history has a way of deviating from any particular course human logic may set for it. Were I primarily interested in persuading you of the consistency of my argument I would press it. But I am not primarily interested in the theoretical probability of the doom of technological civilization so much as I am in the practical possibility of its destruction — which you, Jim, seem to admit.

Emil — But *I* do not. The physical sciences are here to stay. Any destruction of any particular form of technical society will only provide the rubble upon which can be erected its succeeding form. I have Communist friends who speak of the possibility which Jim has described and they think only of rebuilding a new society with all the benefits of modern science, but controlled in such a way that none of the disadvantages are allowed to become operative.

Ron — But how will this miracle be achieved? And who will achieve it, since no group can insure its survival of atomic destruction?

Emil — They are counting on the continuity of the Party, I presume.

Ron — And what will guarantee the continuity of the Party? Is not the party dependent upon the proletariat? And is not the proletariat dependent upon the city and the factory?

Emil — Obviously, my friends have more faith than insight at this point. But why did you wish to bring in your point about the self-destructive character of modern science?

Ron — For one reason, it seems to me to help one keep the proper perspective. For it illustrates the futility of any human endeavor to control history through an extension of human control over nature. Modern culture is peculiarly rooted in man's desire to know and gain control over nature. And modern man has been characterized by his explicit or implicit faith in natural science as the preeminently redeeming force in modern history. If open and full scale war does come between Russia and America, it probably will be remembered by any future historians there may be as the last war of the "age of science." Mankind will never again have the same faith in "science."

Jim — There is much in what you say. If an atomic war is so real a possibility as we seem to agree, ought we not to be thinking about what can be done in planning to meet its consequences?

Ron — How?

Jim — We can anticipate to some extent the form that that destruction will take. Obviously, if any at all are spared in an atomic war, certain basic physical

necessities will need to be ministered to. There will certainly be the call to feed the starving and heal the sick and dying. We could store food, medical supplies and seed for planting in adequately protected places strategically located about the land.

Ron — I have talked to people about this sort of thing. But I have come to the conclusion that it is impossible for a people to prepare for such a catastrophe. I believe that at the highest level of National Defense Forces such matters are being considered. And it is possible that the International Red Cross is attentive to the problem.

Emil — You British and Americans can afford the luxury of considering what might be salvaged from an atomic war. But with us Continentals it is different. We would have to go through a terrible period of death before there would be any rebirth. Some Christians in my country are saying that God has given Europe great blessings and Europe has failed, so now God is going to reject us and give the great blessings we have had to other peoples, perhaps to Asia, or Africa.

Jim — Doesn't that leave them in a terrible state of despair?

Emil — Some of them, yes. But others seem to be freed from a heavy burden. They truly move with a joyous freedom and are wonderful creative centers of responsible faith and love. Sometimes I wonder if they might not feel like the early Christians who moved in a world which they knew to be doomed.

Jim — Well I am glad we have had this talk. I understand a lot about you, Emil, which I did not understand before. I have listened to you speak in our meetings these past weeks and I have always thought you very naïve in your sympathy for Communism. But now I suppose that you feel that I am naïve in my concern for the preservation of the values of Western civilization.

Emil — Not at all. I think that were I in America I should probably feel pretty much as you do. I know that you are sincere, and that you may be right.

Jim — It seems tragic that we Christians can be of one heart and yet disagree on such a fundamental question as what our attitude toward Communism ought to be.

Ron — Tragic, yes — but understandable if we remember that our faith does not dictate that every Christian should take the same attitude toward any question so all-embracing as that of our attitude toward Communism. As long as we see that the issue, vital as it may be, is yet transient in character and need not break our fellowship even though we disagree, then we are being, at least to some degree, faithful. And our unbroken fellowship may be the very witness that we are called upon to make in this divided and broken world.

Basel, 1950

By Samuel Lauchli

The University of Basel, under the influence of Karl Barth, has been for many years a center of increasing theological interest. The Review *is pleased to present the following account of current tendencies there. Its author, Samuel Lauchli, was for three semesters a graduate student at the Seminary.*

Life at the theological department of the University of Basel has changed in more than one way if one compares it with what it was only a few years ago. A Swiss theological school throughout the war with a few German students each semester as a curiosity, it has become during the last two years a real international institution. At present, sixty per cent of the students are foreign, a relation which probably is singular not only among the theological schools but also among all the other universities in Europe. The reason for this "theological internationality" is not only the one primarily-taught trend within the theological field (the one-sidedness is much less than people used to think), but also very much the result of the present situation of Switzerland and of the internationality of the faculty itself. Only two of the seven leading professors are originally Swiss; the others were all called from Germany, Holland, and France. With Dr. Hendrik van Oyen (Holland) and Dr. Karl Jaspers (Germany, for the philosophical faculty), this effort to achieve an international staff has been continued.

The composition of the student body is a part of the ecumenical attempts of recent years. The Alumneum, the house of foreign students of theology, reserves a certain number of places for each country in order to maintain an equal contact among the various nations. One could not say that the ecumenical problems are very much in the foreground: concentration in the other fields is too great to make that possible. The very existence of such a theological department, however, is enough to achieve important points of the Amsterdam conference.

Having been locked up from the rest of the world for many years, even from Germany for more than a decade, teachers as well as students have started travelling as much as possible. Every vacation between terms some of Basel's professors go abroad, and the contact across the borders is stronger than ever before. Recently, the participation of several faculty members in meetings in England has created new connections between the British universities and Basel. In addition, there are many visiting professors teaching every semester, either for just one lecture or for the whole term.

The main thing in Basel is its theological discussion. It is completely wrong to think that Basel is a Barthian barracks in which everyone is seized who does not swear to the master's opinion. Karl Barth undoubtedly is the strongest personality in the group and, therefore, the attraction for which many students dare the trip to Basel. There remain, however, the rest of the faculty

who live independent theological lives, sometimes connected with Barth's goals, mostly, however, in a clear distinction from his positions. The ecclesiastical fight between the liberal and orthodox positions has become very strong again since the war, in Switzerland as well as in Germany, and it has become easy to call anything which is genuinely Christian, Barthian, and to put the rest thoughtlessly in the liberal drawer which carries the names of Albert Schweitzer and Martin Werner on top. The churches are very much split and sometimes even within a parish the two parties struggle. It is good to know that on the scientific level, that is, in theological work as well as in personal relationships among the teachers, a more or less objective basis is always still existing. So, for instance, the two professors of Old Testament, Walter Eichrodt and Walter Baumgartner, complement each other exceedingly well, one setting forth primarily theological and christological aspects, while the other represents a strictly linguistic and archeological standpoint.

This peaceful equilibrium is sometimes threatened by groups of theologians who try to force their fellows into a single direction. The German students, very well educated and exceedingly interested in their work, are most of all in danger. "The Germans just have to have a man to whom or against whom they can yell," Oscar Cullmann said. This time, for the theologians, it is Bultmann and his "Entmythologisierung" (De-mythologizing). In every talk, they either adore or hate him, attempting to convert their partner into a theological existentialist or into an antibultmannian Barthian. It is much easier to have a name-tag on one's forehead.

On the other hand, Germany has started producing again. It was hard during the war for any German-speaking student to study. By now the textbooks are appearing again, along with journals and reviews, and even the standard works of theology, the encyclopedias for New Testament and History of Religion, will come out in new editions. In spite of this new productivity, students more than formerly read English books, a result of the contact with American and British universities. The new French commentaries and editions are also of great help.

One could not say that political activity is great among the students. Fear of Russia is much less strong than in some places in the States. There is some agitation, coming from some extreme sides; the greater part of the students seem to have the opinion of Karl Ludwig Schmidt, who said: "It might be smarter to speak less about this war which, at any rate, has not started yet!" This does not, however, mean want of interest, for political discussions are numerous among the representatives of different countries.

The one professor who has not been abroad for more than two years is Karl Barth. Different from his colleagues, he thus refuses all invitations from abroad. After having been for two summer terms visiting professor in his former university, Bonn, he decided to stay and to work as hard as possible at the achievement of his *Dogmatik,* the seventh volume of which will be finished before long. When I came to visit him one morning, the room looked just as it

had years ago, jammed with books and journals, with manuscripts and some critical editions of Luther and Augustine on the table. And as ever, Karl Barth smoked his short pipe.

Barth is much interested in what is going on in the States on the theological level. In spite of his present hermit's life, he always keeps himself informed of what is happening on the other side of the frontiers. But after a few moments, he got excited and furious and took some huge puffs from his pipe: "Tell them I am mad," he said. "I am mad that they always call me a fundamentalist! I am tired of that accusation and it is such an ignorant one that I don't even answer any more. Just as if someone came and called Reinhold Niebuhr a disciple of Ignatius of Loyola!" Very soon, however, he had his smile back: "For some people, I am a sweet edition of Schleiermacher, for others a German Moody, and just for a few, sort of an antichrist." The disgust against this misinterpretation becomes understandable from the situation here in Basel. The fundamentalists attack him perhaps more than any other theological group. As a matter of fact, he started his career very much as a protest against German pietism, and in all his attempts to overcome liberalistic subjectivism he refuses even more pietistic subjectivism.

Among Barth's relations to foreign students, that with the Americans is very good this year. He invited them all to his home and was enthusiastic concerning that evening. He even considers a Colloquium in English the next year, for English speaking students, like that he conducts in French for the students from France. "I am amazed by their terrific lack of training in languages and in history," he said. "America has a wonderful youth. If they will just teach that young generation in high schools and colleges the foundations of our civilization, a real talk will be possible. There aren't enough, however, that have this basis yet." What Barth liked best was the humble attitude of these students who had none of the scientific conceit of so many beginning and, as he said, fulfilled theologians.

It is interesting to hear Barth's opinion about Amsterdam. After this world church conference, he participated in several meetings in Switzerland dealing with problems of world-wide understanding. In his opinion, Amsterdam had one great success which made the conference fully worthwhile: in spite of many Eastern tendencies of the churches behind the Iron Curtain and of admiration of the West in Western Europe, this world congress prevented Christianity from breaking completely apart into two irreconcilable blocks. "Even if I disagree with my fellow Christian abroad politically, I now know that primarily I am not separated, but in a unity with him," Barth said.

What Karl Barth misses in the church world movement is an inner life. He claims that "if there isn't an absolute urgency, it is lost. Reinhold Niebuhr, for instance, had it, this theological necessity towards a church unity. Too many of the others, however, just bored me. If this urgency is lacking, the talks in the church world can become too easily an annoying way of pretending some originality where there isn't any. However, I am still in favor of

that which Amsterdam created, and even very much so."

These are just a few spotlights from the theological life in Basel. In many respects it still is and will remain a university in the old style: the exams the student has to take only every other year, the seminars in which it is almost a crime to open a Bible translation instead of the original, the concentration of the classes which begin at fifteen minutes past the hour and last, without interruption and questions, for exactly forty-five minutes, unless Professor Baumgartner, to the great astonishment of everyone, takes the liberty to lecture five minutes more. And, as has been customary for decades, the entire class stamps its feet when the professor enters and again when he leaves. And yet, something new has come, a new consciousness of being a part of a wide church. It exists within the theological work, just through the fact, for instance, that one's classroom neighbor, from another world with another basis for the same goal, tries to make himself understandable. I felt from various discussions that students from everywhere are willing to give up the great evil of nationalism, not for the sake of an organization to begin with, but from individual experience and theological insight. We may in the future have narrow groups which would like again an institution within their own country, in the form of one's own church. The next terms will reveal whether or not such powers are strong enough to survive. The student body of the theological department of Basel's university has at least shown a possibility of Christian understanding, even among such contradicting conditions as we find in this faculty.

The Seminary

ALUMNI PROGRAM AT 114th ANNIVERSARY MAY 22 AND 23, 1950

The principal speaker at the Annual Dinner of Alumni of Union and Auburn, to be held on Monday evening, May 22nd, at 6:30 in the Seminary Refectory, will be the distinguished New Testament scholar, Dr. Charles H. Dodd, Emeritus Professor of Divinity at Cambridge University. Dr. Dodd is visiting Professor of Biblical Theology on the Samuel F. B. Morse Lectureship Foundation at the Seminary during the second semester, and among numerous other lecture engagements in America is delivering the Bampton Lectures at Columbia University during April. Brief informal addresses will also be made at the dinner by the three members of the faculty who will retire at the close of the academic year, Dr. W. Russell Bowie, Professor Harrison S. Elliott, and Professor Charles W. Iglehart.

The Annual Meeting of the Alumni Association will be held in James Memorial Chapel on Tuesday morning, May 23rd, at 10:15. After the opening devotional service, which will be conducted by Professor Reinhold Niebuhr, addresses will be made by Dr. Henry Sloane Coffin, a member of the Seminary Class of 1900, which celebrates its fiftieth anniversary this year, and by President Van Dusen. The annual business meeting of the Association will also be held that morning, when officers for the coming year are to be elected and a report given of the Annual Alumni Fund. At the Annual Alumni Luncheon to be held in the Refectory at 12:30, brief talks will be made by representatives of the Graduating Class and of the classes graduated in 1900, 1925, and 1945. Announcements of the complete program of the Seminary Commencement Season are being mailed to all alumni.

The School of Sacred Music is holding its Alumni Day at the Seminary on Tuesday, May 9th.

A LETTER TO THE ALUMNI FROM THE PRESIDENT OF THE BOARD OF DIRECTORS OF THE SEMINARY

Dear Alumnus:

Among the many encouraging features of the Seminary's life in recent years, two stand out pre-eminently: first, the quality of the men now at the Seminary and those applying for admission; second, the way the Alumni have rallied to its support.

This fine work started with the Coffin Fund, when there was raised by and through the Alumni about $100,000 of the total $500,000. The amount was payable over a number of years. In 1947-48 the Annual Alumni Fund was started, with a total of $1000. Last year you raised the most gratifying amount of $5772, and for the current year you have set a goal of $8000.

On behalf of all the members of the Board of Directors, please accept my hearty thanks to you, both individually and collectively.

But this is not the whole story. Through your churches, you have contributed, during the past twelve months, $7813.07 from 69 churches. And the number is constantly increasing. Some of you have gone further and have given us names of individuals who could help generously. The whole record is one of which we are very proud.

As time goes on, the Seminary must depend more and more on gifts to current income. From almost nothing ten years ago, we have now built up our income from this source to $116,000 for 1948-49, and the budget for this year calls for $144,000.

The Alumni share in this effort to raise money for current gifts has been constantly increasing. With this evidence of support on behalf of our Alumni, we face the future with great confidence.

Yours very sincerely,
BENJAMIN STRONG, President
Board of Directors

March 29, 1950

REPORT ON THE ANNUAL ALUMNI FUND

On April 6th contributions amounting to $4788.00 had been received from 501 alumni to the Annual Alumni Fund, through which the Alumni Association hopes to raise $8000.00 to present to the Seminary for its current expenses on Commencement Day, May 23rd. The amount received thus far is almost $1000.00 less than the total raised last year, when 632 contributors gave $5772.37. Many more alumni will have to respond promptly to the recent appeals for gifts to this Fund if we are to reach the goal of $8000.00, or even surpass the excellent record made a year ago.

Among the 4049 living alumni of Union Seminary many, especially those working in foreign lands, are not now able to contribute, but at least half of this large number can give *something*, even though the gifts be small. The Fund Committee confidently hopes that at least four or five hundred more contributions will be received in the next few weeks to cover the $3212.00 still needed to attain the goal unanimously and enthusiastically set at the meeting of the Alumni Association last May. Every dollar sent before the coming Commencement will *really count.*

A service of preparation opened the Seminary Spring Retreat the evening of February 21. Devotional silence for the night was observed by the Seminary community. Dr. Grant opened the morning devotions on Ash Wednesday, designated as Seminary Quiet Day. The theme of the Retreat was "Lord, teach us to pray." Dr. Nels F. S. Ferré led three periods of meditation. The service of Holy Communion followed in the afternoon with Dean Davison, Dr. Ferré, and President Van Dusen officiating.

On the lighter side of Seminary life was a surreptitious, lampoon edition of the Seminary's Weekly Calendar. Therein, among many items, the Seminary Choir was listed for a number of "singspirations" to be followed by testimonials. *Lentil* devotions were to be led in the Upper Refectory by the Seminary's dietician.

A special obsevance of the World's Student Christian Federation Day of Prayer was held in James Chapel, Sunday evening, February 19. The Rev. J. Russell Chandran, Presbyter, Church of South India, and at present a foreign fellow at the Seminary, spoke.

The election of four new directors to Union's Board has been announced by Benjamin Strong, President of the Board. Charles M. Spofford, president of the Metropolitan Opera Association, and the Rev. Dr. Paul Wolff, pastor of the Brick Presbyterian Church, New York, were elected at the December meeting of the Board. In March, Mrs. Thomas S. Lamont and R. Stewart Kilborne, Jr., president of William Skinner and Sons, were elected to board membership. Mrs. Lamont is the second woman to be elected to the board, Mrs. Dwight W. Morrow having become a member in 1936.

For the first time within memory, the directors, faculty, and students met together to consider Seminary problems on Director's Day, February 13. A panel discussion on curriculum followed a meeting of faculty and board members on "Central Problems of Christian Faith." The student cabinet and the directors met for luncheon in the Upper Refectory. The directors stated a desire to join the students in "floor meetings," expressing special desire to join in discussions on economics or the relation between religion and economics. Special tours and committee meetings were held, followed by a tea and musical program by the School of Sacred Music at the President's home. Many of the wives of the directors joined in the day's activities.

Nearly 100 students from 42 northeastern universities and colleges enrolled for the annual three-day Conference on the Christian Ministry held at the Seminary, March 31 to April 2. The Conference was sponsored jointly by Union and the Committee on the Ministry of the Federal Council of Churches. Designed especially for young men still undecided about the Christian ministry as a life work, the program was nevertheless geared to give prospective ministers greater insight into the profession. This was the fourth annual conference. A total of 291 students have attended the previous conferences. Of these, 157 are now out of college. The success of the past conferences is to be noted from a

recent questionnaire which revealed that of the 114 who replied, 83 men, or 73 per cent, are now in religious work or training.

As in former years, outstanding Protestant ministers and laymen addressed the students. The Honorable Francis P. Miller, well-known organization executive and writer, addressed the delegation Friday evening. Other speakers included Dr. Scherer, Dr. Fosdick, the Rev. Robert B. Appleyard, Chaplain James A. Pike of Columbia University, Mrs. Douglas Horton, former president of Wellesley College, Dr. McCracken, minister of Riverside Church, Dr. Niebuhr, and Dr. Van Dusen. George Webber, Assistant Dean of Students, was director of the Conference. On Sunday, Riverside Church was host to the students.

Dr. and Mrs. John T. McNeill plan to leave in June for Edinburgh, Scotland, where Dr. McNeill will receive an honorary D.D. degree July 6 during the Edinburgh Convocation. They plan to return to the Seminary in September.

Dr. Paul J. Tillich will lecture on "The Christian Doctrine of God" and "The History of Theology in the 19th and 20th Centuries" at the summer session of the Pacific School of Religion, Berkeley, Calif., June 26 to August 4.

The Travelling Fellowship for this year was awarded to Edward E. Daub, a senior, from Milwaukee, Wisconsin. The Fellowship which carries with it a stipend of $1,000, was established "for the purpose of encouraging special merit in the pursuit of higher theological culture."

ALUMNI NOTES

The Mid-Winter Meeting of Alumni in the New York Area was held in James Memorial Chapel at the Seminary on Wednesday afternoon, February 8, 1950. The opening devotional service was conducted by Thornton B. Penfield, Jr., '24, Vice President of the Alumni Association, and Alden S. Mosshammer, '32, President of the Association, presided at the brief business meeting which followed. The principal address at this session was made by Dr. Hugh Porter, Director of the School of Sacred Music, who spoke on "The Ministry of Music at the Seminary." A choir of students in the Music School, led by Robert B. Lee, rendered selections of Church music. After a brief intermission, the alumni attended the inaugural lecture by Professor Charles H. Dodd.

Professor Reinhold Niebuhr was the guest speaker at a luncheon meeting of alumni in the Washington, D. C., area held in the Y.M.C.A. in that city on March 6, 1950. The luncheon was arranged by Dr. Charles L. Carhart '89, president of this alumni group, who presided, and Dr. R. Paul Schearrer '18. The following officers were elected for the next year: President, Philip G. Scott '28; Vice President, R. Paul Schearrer '18; Secretary and Treasurer, James D. Bryden '31.

* * *

Because of the difficulty of sending contributions to the Annual Alumni Fund from the British Isles, the Scots Alumni of Union Theological Seminary have expressed their loyalty to the Seminary by sending a gift of books to the Seminary Library.

1890 — *James Porter Stoops* died in St. Petersburg, Fla., February 22, 1950. He was ordained by the Presbyterian Church in 1891 in Los Angeles, Calif., and spent almost forty years in its service, holding pastorates at El Capu, Coronado, Tustin and Monrovia in California, and at West Liberty, W. Va., Rock Hill, O., Prosperity, Pa., and Wooster, O. Since his retirement in 1930 he had made his home in St. Petersburg, Fla.

1902 — *Elbert Wayland Van Aken,* pastor emeritus of the Kenilworth Baptist Church in Brooklyn, N. Y., died on March 6, 1950, in St. Petersburg, Fla. Founder and pastor of this church in Brooklyn since 1913, he was honorably retired in 1947. Before going to Brooklyn, he was president for seven years of Parker College, Winnebago, Minn. While holding his Brooklyn pastorate, he also taught in the public schools, and for two years at the James Madison High School.

1912 — *Chester Arthur Griswold* died on July 21, 1949, at his home in Waukesha, Wis. Shortly after his graduation from the Seminary he entered upon a business career and was engaged in it throughout his active life.

1912 — *Henry Bacon Allen* died in Somerville, N. C., February 4, 1950, at the age of eighty-one. Ordained by the Reformed Church of America in 1898, he held pastorates at Annandale, N. J., Delmar, N. Y., Ridgefield, N. J., Weehawken, N. J., and Ridgefield Park, N. J. He also served as a chaplain in the First World War. After his retirement in 1945 he made his home in Amsterdam, N. Y.

1916 — *Clarence Gus Dittmer* died at his home in Antigo, Wis., March 5, 1950. After six years of teaching in Japan and in China, he became a member of the faculty at the University of Wisconsin in 1917 and served there until 1926, when he joined the faculty of New York University, where he served until his retirement in 1941.

1918 — *Elmer Tyler Thompson,* who for the past twenty-five years was the executive director of the International House in Philadelphia, Pa., died in that city on March 20, 1950. An ordained minister of the Baptist Church, he served in the mission field at Tokyo, Japan, from 1918-1923. For the next two years he was candidate secretary of the American Baptist Foreign Mission Society. In 1925 he entered upon his duties at the International House in Philadelphia, where he and his wife worked with foreign students.

1921 — *Edwin Carl Howe* died in Salina, Kans., on November 4, 1949. He was ordained by the Presbyterian Church in 1914, and served as a missionary in China from 1914-1920. After graduate study at the Seminary, he taught at the Union Middle School in Canton for six years. In 1928 he joined the faculty of the College of the Ozarks, Ark., where he was professor of history from 1928 to 1935. Later he taught at Huron College in South Dakota and Kansas Wesleyan University at Salina, Kans.

1928 — *Wesley Moore Carr,* missionary fellow in 1927 at Union Seminary, where he later was also awarded the doctorate in theology in 1930, died in

Brazil on February 6, 1950. Ordained a minister in the Methodist Church South in 1924, he spent two years in the pastorate in Baltimore, Md., and then entered upon his long career in South America. He was professor of English at Granberry College, Brazil, for a year, then a professor in the Seminary of that institution for nine years. In 1930 he became its vice-president and served also as the acting president. From 1934-1936 he was president of Union College at Uruguayana. He was later a lecturer at Emory University in Georgia and Vanderbilt University in Tennessee. In 1940 he became professor of Missions and Bible at Scarritt College, Nashville, Tenn., and held this chair until 1947, when he became a member of the faculty of the School of Theology in Sao Paulo, Brazil.

CLASS NOTES

1897

John Toros Theodore, after resigning the pastorate of the Congregational Church in Dorset, Vt., in 1947, preached at North Bennington, Bennington and Danville, Vt., as an interim minister. He is now preaching and residing at Hyde Park, Vt.

1904

Alfred John Sadler, pastor emeritus of the First Presbyterian Church in Jersey City, N. J., was recently given the Brotherhood Award of the B. S. Pollak Lodge, B'nai B'rith, which is awarded annually to the citizen in that city who has rendered the most service to the cause of brotherhood.

1908

Frank Melvin Patterson has served as stated clerk of the Presbytery of Columbus, O., for twenty-three years. Since his retirement from the active pastorate in 1947, he has been living in Plain City, O.

1911

Edgar Keer Morrow is the executive vice-president of Baker University and is living in Baldwin, Kans.

Norman Mattoon Thomas was the the guest of honor at a luncheon given by his friends on February 4th, at the Commodore Hotel in New York City. The luncheon was attended by over a thousand of his admirers.

1913

William Striker, pastor of the Reformed Church in Lebanon, N. J., and his wife were recently honored by the members of the church on the twenty-fifth anniversary of their marriage.

1917

Herman Carl Steinheimer was appointed pastor of Hampton Bays Methodist Church at Hampton Bays, L. I., N. Y., last September.

1918

Bernard Chancellor Clausen has resigned the pastorate of Euclid Avenue Baptist Church in Cleveland, O., where he has served since 1944.

1919

James Roy Packard has served as pastor of the First Congregational Church in North Brookfield, Mass., since 1946. This church will celebrate its bicentennial this year.

1924

George Asa Ackerly, formerly associate pastor of the Reformed Church in Bronxville, N. Y., was recently appointed a member of the Field Work Department of the Federal Council of the Churches of Christ.

Keitaro Hasegawa is now the pastor of the Minatogawa Church in Kobe, Japan. His address is No. 8 Inaba-cho, 7 chome, Suma-Ku, Kobe City, Japan.

Andrew Chih-Yi Cheng writes that he reached Nanking safely last October, and is now serving as chairman of the Administration Committee of Nanking Theological Seminary.

1928

James Russell Chandler was recently voted the most valuable citizen of Littleton, Colo., because of his leadership in building "Friendship House," a home for a D.P. family.

Willis Carl Nugent has returned from Japan and is now living at 1120 West New Street, Lancaster, Pa.

Clyde Harper Roddy is now located in Sierra Madre, Cal.

1929

Virginia Corwin of the faculty of Smith College, Northampton, Mass., was elected president of the National Association of Biblical Instructors at the annual meeting of the Association held recently in Cincinnati, O.

1930

Stanley Berry Hyde, who was the general secretary of the Vermont Church Council for the past seven years, has accepted a new appointment with the Church World Service.

Helen Richards Hart Nichol resigned her position at the Masters School in Dobbs Ferry, N. Y., last June to accept appointment as the president of Orlinda Childs Pierce College, Ellenikо, Greece.

1933

Avides Demerjian recently became the pastor of Asbury Methodist Church at Croton-on-Hudson, N. Y. For nine years he served at Trinity Methodist Church, Beacon, N. Y.

John Bailey Forsyth, for the past five years Christian Education Field Director of the Presbyterian Church in the synods of Michigan and Detroit, has been appointed Minister of Christian Education of the Bushnell Congregational Church in Detroit.

Harry Samson Jones is now director in the Carolina region of the National Conference of Christians and Jews, and is living at Charlotte, N. C.

Charles William Scheid presided at the dedication services of the new Grosse Pointe Congregational Church, of which he is the pastor, on January 15th. *Robert Edward Burtt* '33 preached the sermon and *Kenneth Walldorff Smith* '33 attended the service.

1934

Wayne Adelbert Dockhorn is the Youth Work Secretary of the Columbia Community Branch of the YMCA in Philadelphia, Pa. He is living at Huntingdon Valley, Pa.

Niels Henry Sonne, formerly reference librarian at Trinity College in Hartford, Conn., is now librarian at the General Theological Seminary in New York City.

1935

George Gardner Meyer, who was pastor of the Methodist Church in Fordyce, Ark., reports that he is now minister of the Methodist Church at Nashville, Ark.

1936

John Westcott Myrose became pastor of the Westminster Presbyterian Church at Harmony at St. Charles, New Orleans, La., last November.

1937

Duncan Allan Easton has been appointed executive director of the Honolulu Council of Churches and recently left for his new post. From 1947 to 1949 he served as pastor of the Peiping Union Church in China.

Frank Theodore Wilson, formerly dean of men at Lincoln University, Pa., is now on the staff of the School of Religion at Howard University, Washington, D. C.

1938

Charles Arthur Jackson is now pastor of the Central Methodist Church in Fitzgerald, Ga.

Clarence Elmer Miller has recently accepted appointment under the Board of American Missions in the United Lutheran Church, and will serve the First Lutheran Church in Cincinnati.

1939

John Austin Jardine entered upon his new duties as the minister of the Gibson Memorial United Church of Canada in Frederictown, N. B., last November.

Russell James Olson has resigned from the Hilltop Lutheran Church in Columbus, O., to accept a call to St. Mark's English Evangelical Lutheran Church in Chicago, Ill.

Thomas Kirkland Thompson has accepted a call to the pastorate of the newly established United Church of Christ, Congregational, in Cranston, R. I.

1940

Edgar Marshall Baird is now the minister of St. Paul's United Church in Edmundston, N. B., Canada. He was formerly the pastor of the Church at Annapolis Royal, Nova Scotia.

1941

Ben Thompson Cowles is the minister of St. John's Community Presbyterian Church at Long Beach, Calif.

Lewis Howard Grimes is assistant professor of Religious Education and Sociology of Religion at the Perkins School of Theology, Southern Methodist University, Dallas, Texas.

1942

John Meissner Baiz was recently reelected president of the board of trustees of the Urban League in Warren, O. He is rector of Christ Church in that city.

John Rainer Bodo is serving as interim pastor of the First Presbyterian Church in Lambertville, N. J. He is also completing his work for the doctoral degree at Princeton Theological Seminary.

Edward Gongalez Carroll is now the director of religious education of St. Mark's Methodist Church in New York City.

1943

Jessie Eleanor Moore, who is the editorial consultant of the Board of Education of the Methodist Church, is the author of *Children's Prayers for Everyday,* recently published by the Abingdon-Cokesbury Press.

1944

Stanley Grean was recently appointed an instructor in philosophy at the University of Connecticut at Storrs, Conn.

1945

William Alford Robbins recently resigned the pastorate of Woodycrest Methodist Church in Bronx, N. Y., and is doing graduate study at Columbia University.

1946

Harold Edwin Bassage has been appointed rector of Calvary Episcopal Church in Columbia, Mo.

William Robert Coleman has been appointed dean of the faculty of divinity at Bishop's College, Lennoxville, Quebec, Canada.

Richard Hiett Fichter was recently appointed minister of Springville Methodist Church, Springville, Pa.

Mary Lewis Phillips (Mrs. W. H. Hoyt) is choir director of the Christian Reformed Church at Lafayette, Ind.

Wilbur Fisk Wilson has left his former charge in Montour, Iowa, and is now the minister of the Methodist Church in Maquokita, Iowa.

1947

Charles Henry Brady, who was assistant rector at Calvary Church in New York City, became rector of Trinity Episcopal Church in Orange, Calif., last October.

Ruth Janet Morrison, who has been head of the department of religion and philosophy at Milwaukee-Downer College, Milwaukee, Wis., for the past two years, will direct the newly expanded program in religious education recently established by this college.

1948

Frank Dana Gentile is minister of the Universalist Church, Eldorado, O.

Johnnie Marie Grimes (Mrs. Lewis Howard Grimes) is doing experimental work in television for the First Methodist Church of Dallas, Texas.

Virgil Henry is superintendent of schools in Orland Park, Ill. Harper's recently published his book, *The Place of Religion in Public Schools.*

Robert Lansing Hicks, after completing a year of study at the University of Basel in Switzerland, has begun his work as assistant professor of Old Testament Language and Literature at the University of the South, Sewanee, Tenn.

Bernard Hugo Paul Hillila is the president of Suomi College and Theological Seminary at Hancock, Mich.

Hanford Langdon King, Jr., who has been rector of the Episcopal Church of the Mediator in New York City for the past two years, is also serving as chaplain at Seton Tubercular Hospital.

Marilyn Alice Murphy was married in February to Mr. Raymond Adams Van Sweringen, Jr., in Plymouth Church, Shaker Heights, Cleveland, O. They are living in Roselle, N. J.

Charles William Stewart is the director of the Wesley Foundation at Ohio State University in Columbus, O.

Fred Gillette Sturm and his wife sailed in January for a five-year term of service in Brazil, under the Methodist Board of Foreign Missions.

1949

John Theodore Braun is now serving as pastor of the church in Sherwood, Ore.

Harold Franklin Eberhard has accepted a call to the pastorate of Bosworth Road Presbyterian Church in Cleveland, O. He was installed early in April.

Helen May Karch is student counsellor at the Westminster Foundation of the University of Wyoming, Laramie, Wyo.

James Clare Kellogg is serving a rural charge consisting of four churches of the United Church of Canada. He is living at Janetville, Ontario.

Herbert Price Landes is minister of the Presbyterian Church in Kennett Square, Pa.

Robert Keifer Nace has recently accepted a call to become assistant minister of the First Congregational Church in Washington, D. C.

Laura Ella Richmond was appointed last January as church assistant at Emmanuel Baptist Church in Brooklyn, N. Y.

Calvin Henry Schmitt has been appointed the librarian of McCormick Theological Seminary in Chicago, Ill.

George Ervin Staples became minister of the Highland Presbyterian Church in Winston-Salem, N. C., on January 1, 1950.

Rhoda Ursula Yearwood is director of the Children's Department at the Christian Center in Hammond, Ind.

Wanna Madyline Zinsmaster is the director of religious education of the First Presbyterian Church in New Brunswick, N. J.

BOOK REVIEWS

Four Centuries of Scottish Psalmody, by Millar Patrick, London, Oxford University Press, 1949. 224 pp. $3.00.

On May 1 the metrical psalter still in use in Presbyterian Churches of Scotland enters upon the fourth century of its history. This event will be commemorated throughout the British Isles and also in the United States.

R. R. S.

A better understanding of the hymns the people sing would do much to make the worship of American churches a more sincere act of praise offered to Almighty God. Dr. Patrick's volume, the result of a lifetime's study of Scottish worship, given to the reader in the simplest and at times most entertaining style, provides a detailed account of one particular phase of hymnology which is vitally related to all hymns. Sketching briefly the development of Greek and Latin hymns in the pre-Reformation era, he shows how inevitable it was that the Protestant Reformation should have produced congregational singing, and how natural it was that the Calvinistic churches should have turned to the Book of Psalms as the source of their songs. He traces the development of the French Psalter and the English Psalter, and then goes on to the various versions of the Scottish Psalter, culminating in the 1650 Version. He proves effectively that this Version was the result of so many revisions of the work of Francis Rous that it cannot accurately be called by his name, as is commonly done, but should be known as the Westminster Version. Among the more delightful chapters are the later ones which describe the psalm singing customs in rural churches of Scotland, and the difficulties encountered when attempts were made to change the meters of old tunes, to add new tunes, and to discard the practice of having precentors "line out" the Psalms when choirs were substituted in the leadership of congregational singing.

Few people realize how many of our finest hymns have the Psalms as their background, even though they are very free paraphrases of them. This timely book, with its blend of erudition and popular appeal, should do much to help its readers understand what the author calls "The Pedigree of Scottish Psalmody," and also the pedigree of much else that is best in our hymn books. MORGAN P. NOYES

Zwingli and Cranmer on the Eucharist, by Cyril C. Richardson. Evanston, Illinois: Seabury-Western Theological Seminary, 1949. Pamphlet, 57 pages. $.25.

Deplorable it is, as Professor Richardson says, that Zwingli has been so much misunderstood concerning a subject on which he wrote so fully and clearly. Therefore it is gratifying that we have in this lecture at Seabury-Western a convincing statement of Zwingli's teaching on the Eucharist, based on the author's sure and discerning knowledge and presented with his grace of expression. He sees two governing "presuppositions" of Zwingli's doctrine, his conception of faith

and his nominalism. With the other Reformers Zwingli held that faith is "being grasped by God through the action of the Holy Spirit," not an assent to truth. His nominalism, forbidding thought in terms of substance, caused him to reject the two fundamentals of medieval sacramental teaching, "that the Christian can participate in the substance of the body of Christ, and that the consecrated elements bear an essential relation to this substance." Participation in the risen body, could this be, would be to Zwingli meaningless for Christian faith, "faith being fed by spirit, not by flesh." Certain things thus excluded, Zwingli "holds that the Lord's Supper is a thanksgiving festival for Calvary, and a means for increasing faith, as well as an action by which Christians pledge to each other that they are true soldiers of Christ." In the sacrament "Christ is present by His divinity, and, indeed, is peculiarly close to the believer with His grace and goodness." Thus Zwingli's doctrine is far beyond the idea of "bare memorial" which has become widely and unjustly accepted as his view.

Regarding Cranmer, Professor Richardson enters a recent dispute which cannot here be described. It is shown that Cranmer and Zwingli are basically agreed on the Eucharist. Both thought in nominalist manner. To both "Christ is present by His divine nature, . . . with all the benefits that derive from His Passion." But to neither "is he present substantially by His risen humanity either in the elements or in the believer." Yet there is a difference. For Cranmer the Eucharist was more important: while Zwingli was content with a quarterly Communion Cranmer desired it daily. The difference Professor Richardson sees mainly in Cranmer's emphasis on "an instrumental connexion between the sacraments and the working of God's grace." To the elements a higher value was ascribed in that "God, rather than the believer, uses them as instruments; and that He pledges to do so when the Supper is rightly observed."

Professor Richardson thinks that Zwingli would agree with most modern Protestant writing on the Eucharist, except Lutheran, because Calvin's teaching of a substantial participation in the body of Christ has lost reality. But much Protestant piety would go beyond Zwingli to regard the sacrament, in Cranmer's words, as "an effectual sign of grace." A short review can give little idea of the varied wealth of learning and the stimulus to thought packed into this lecture.

ROBERT HASTINGS NICHOLS

Psychotherapy and a Christian View of Man, by David E. Roberts. New York, Charles Scribner's Sons, 1950. 161 pp. $3.00.

Many Union alumni will read this book with eager anticipation. I predict that they will not be disappointed. They will read it first because it is by "Dave" Roberts, whom they have long known as teacher and friend. They will read it also because of its subject. There have been many books about the contributions of psychotherapy for the conduct of life or for pastoral work, but few, if any, have been written by one who has an inside knowledge of both psychotherapy and theology. Professor Roberts has written the latter type of book. He has written with simplicity and profundity, taking very little for granted so far as knowledge of psychotherapy is concerned. On the level of the relationship between psychotherapy and Christian doctrine he makes real contributions to both fields.

The early chapters explain what psychotherapy is and why it is important. In an illuminating passage he says that "in a word, therapy offers a human relationship in which the false front is no longer necessary. Therefore it makes it possible to become aware of how false the front is and of what it is concealing." It is good to have this central fact, which is often obscured by theories and practices repellent to the unitiated, single out for emphasis. The concluding chapters discuss the tensions and common elements between the presuppositions of psychotherapy and particular Christian doctrines.

It seems to me that throughout the book Professor Roberts is extraordinarily discriminating and fair. He rejects the naturalistic and humanistic assumptions of most therapists, showing that they actually limit the range of understanding of what the therapist is doing and cut him off from possible resources for healing, but he defends the psychotherapist against the charge of being unconcerned with morality. He shows that there are moral standards inplicit in therapy, especially in its concern for absolute honesty, for freedom from anxious self-concern, and for fellowship. He criticizes churches and theologians for identifying sin with what is necessarily human, but, on the other hand, he shows that psychotherapy is closely akin to those forms of theology which stress a real bondage of the will from which man must be delivered. He is able on this basis to combine much of the realism of contemporary theology with its preference for Augustinian conceptions of sin and grace with criticism of theologians who encourage a scolding or masochistic attitude toward what man cannot help being or doing. He describes a dynamic process of salvation in which divine forgiveness, reconciliation to oneself and to others, moral wholeness and what he often calls "human beatitude" are organically related to each other. He emphasizes the centrality of Christ as revealing God's saving love and mediating his saving power, but he always warns against exclusive doctrines that are intended to belittle the experiences of redemption where Christ is not known or consciously accepted. He says that "where theology completely sunders salvation from resources that are immanent in human

nature, it becomes an oblique means for expressing despair over God's impotence in history under the guise of affirming His transcendent sovereignty." One can imagine the shudder that those words will cause in some theological circles.

The deepest problem with which Professor Roberts deals is the relation between psychotherapy's refusal to condemn and Christian morality. His discussion is delicately balanced and most of it seems to me to be sound, especially when he discusses rigid legalism, perfectionist standards that are irrelevant to human possibilities, and the necessity for self-acceptance if neurotic self-centeredness is to be overcome.

My only major criticism is that he does not seem fair to the Christian conception of an absolute righteousness which transcends all human achievement, when this righteousness of God is joined with divine mercy. This makes possible endless growth in moral sensitivity and is a protection against the absolutizing of any human good. Belief in the distance between God's transcendent righteousness and all human moral achievement can be used in a masochistic or hypocritical way, as Professor Roberts says, but it can also help the Christian to pray the prayer of the publican. The whole book is written against the Pharisee, but at this point it may take away an essential religious resource from the publican without intending to do so.

The strategy of psychotherapy in its refusal to condemn is right and has its place in pastoral counseling, but in the total message and practice of the Church judgment and forgiveness belong together and judgment cannot ultimately have any standard less than the highest. This criticism should not obscure the fact that there is a vast amount of moral judgment in the book. Also, the book helps us to see that at its best psychotherapy, though not providing standards for moral judgment from its own resources, does strip people of many of their protections against such judgment.

JOHN C. BENNETT

Jesus, by Martin Dibelius, tr. Charles B. Hedrick and Frederick C. Grant. Philadelphia, The Westminster Press, 1949. 160 pp. $2.50.

This volume has significance and worth out of all proportion to its size. It is the mature work of a man of great faith who was also a scholar of the first rank and perhaps the leading exponent of the form-critical method. Several of his works have been translated into English — *A Fresh Approach to the New Testament and Early Christian Literature, From Tradition to Gospel, Gospel Criticism and Christology,* and *The Message of Jesus Christ.* He wrote in addition commentaries on the New Testament Epistles for the Meyer series and the Lietzmann *Handbuch,* and other works.

This book is a scientific presentation of the career of Jesus insofar as it can be recovered by historical studies, written to acquaint the reader with the event which faith exalts above other events in history on the ground that in it God made His will manifest. The writing is motivated in large part by Dibelius' conviction that an accurate knowledge of the beginnings of Christianity is essential equipment for those who fight now against opponents who more ominously than at any

time since the first century assail the very essence of Christianity itself.

The clarity of the book is due in part to Dibelius' grasp of how faith regards Jesus, how history regards Jesus, and how the two — faith and historical knowledge — are related.

The viewpoints of faith and of history cannot be simply combined. What is asserted by faith cannot be proved historically. Indeed, faith would not be faith if it could be demonstrated to every comer. Faith presupposes the decision to stake one's life — and one's death — on a message, a truth, a hope. Moreover, that message must be set above other, human messages; it must be regarded as revelation, as God's word. And just this definitive setting of the message above the context of general events is something that cannot be demanded of history. Although history not only affirms, but also evaluates, yet it can do so only within the frame of this general context. History can inquire why Christianity had such power to attract, and in what ways it excelled other cults. But history can never solve these questions by pointing to God. Faith, on the contrary, can be content with no other answer, be it what it may.

Its clarity is due also to the author's feeling for the urgency of the decision for which the story of Jesus calls at this time, and to his precise scholarship. The book is in many respects a resumé of everything Dibelius has written on the Gospels, and its compression makes its clarity and completeness the more remarkable.

After an introduction from which the above quotation is taken, he begins with a fine evaluation of the Christian and non-Christian sources for our knowledge of "the event," treating the former as traditional material in the form of discourse and narrative, the development of which from earlier to later forms one can trace. Then follows a chapter on the people and the land of Palestine in Jesus' day, and his own place among his contemporaries. The ministry of Jesus is next described as "a movement of an eschatological and Messianic kind in Galilee, distinguished above others by special gifts of its Leader and by the absoluteness of the motives and hopes aroused by it," with its only "development" the deliberate final journey to Jerusalem for a decision.

In the middle chapters Dibelius delineates the message of Jesus as the proclamation of the Kingdom of God and of the pure will of God, the message itself and the deeds of Jesus being "signs" of the presence of the Kingdom. Though the Kingdom rather than Messiahship is set to the fore by Jesus, the fact is that he regards himself as the decisive sign. The crucifixion shows that Jesus did regard himself as the one chosen by God to be Messiah and to be installed as Messiah in the Kingdom — which is what one suspects but cannot be sure of on historical grounds from the Confession of Peter, the annointing at Bethany, the Triumphal Entry, etc., for these have been done over from the Christian point of view.

The message of the Kingdom was at once threat, promise and demand, and the words of Jesus (which are signs of the Kingdom) are to be understood in that light rather than as precepts which disciples are intended to carry out. The teachings have been used (even in the New Testament) for other purposes, but they were intended to state "the one thing necessary," to instill faith in God and readiness for his Kingdom in the face of the two chief enemies of this attitude, care and sin. All of this is summed up in the Lord's Prayer.

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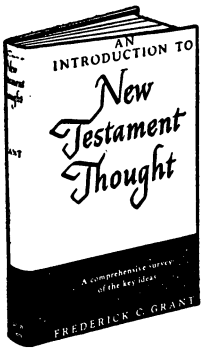

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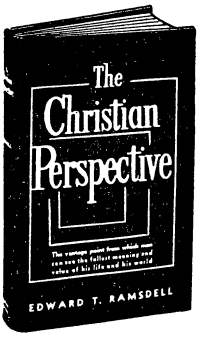

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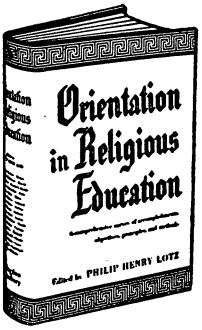

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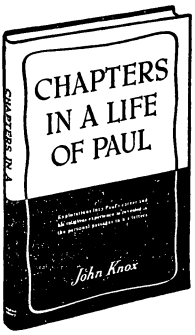

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One who can really pray in this way has accomplished the turning to God and to his Kingdom that we call faith, and thereby also the turning to him who in the midst of the world is the living sign of the Kingdom of God. One who can pray in this way is concerned over radical obedience to the absolute will of God; but he knows also about the limitations set by this world, which again and again hinder the fulfilling of this will, and he strives daily, hourly, to be rid of these hindrances.

The clues to the attitude demanded by Jesus' message are the words *faith*, which signifies the acceptance of the message of the Kingdom; *prayer*, as above; and *love*, as first God's love and then the consequent love of the unworthy one who has experienced the divine love.

The concluding two chapters are concerned with the Crucifixion and Resurrection, reconstructing the events as far as the sources allow, and delineating the traditions. Here, as at crucial points elsewhere, the variety of traditions is taken by Dibelius as reason for confidence in the historicity of the event; and he regards the resurrection appearances as putting the seal of assurance upon a conviction preconditioned by belief in a general resurrection, by belief in Jesus' Messiahship and by the Last Supper. And what of the apocalyptic expectations? Dibelius holds that at the end of the historical investigation the decision of faith or unfaith is not whether or not the apocalyptic hopes are adequate, but whether or not one recognizes in the radical nature of the Gospel and of the One who proclaimed it the genuine sign of the actuality of God. Historical study of the Gospels, then, leaves modern man face to face with the events upon the basis of which Jesus' contemporaries made their decision.

Dibelius left us a splendid example of what reverent and searching Gospel criticism can do, and the brevity and clarity of the treatment mark it out as a great book. HOLT GRAHAM

The Meaning of Anxiety, by Rollo May. New York, Ronald Press, 1950. 376 pp. $4.50.

Rollo May (UTS '38) is now a consulting psychologist who has served the Seminary in that capacity. Many readers of the *Quarterly Review* are already familiar both with his valuable books, *The Art of Counseling* and *Springs of Creative Living,* and with his work as a lecturer on religion and mental health.

His latest book is a solid, well-documented contribution to the psychology of personality. Along with a few other publications of the last decade, it typifies an approach which is causing a quiet and promising revolution in the whole field of psychology. In connection with one central problem (perhaps *the* central problem), he illustrates what can be accomplished when walls of narrow specialization are broken through in favor of a synoptic, inter-disciplinary approach. His primary frame of reference is psychotherapeutic, and the last half of the book is devoted to an extensive examination of case material derived from special research which he carried out to test his hypotheses. But his attitude toward the psycho-analytic literature is free from dogmatic partisanship; he covers the theories of such major writers as Freud, Rank, Adler, Jung, Horney, Sullivan and Fromm, yet instead of falling into vague eclecticism he succeeds in weaving their findings into a single, integrated outlook. An Ecumenical Movement in the field of psycho-analysis has begun!

Even more important is the setting in which he places the material just mentioned. He leads up to it by discussions of philosophical predecessors to modern theories of anxiety — Spinoza, Pascal and Kierkegaard—and the biological, neurological and experimental studies which have a direct bearing upon his topic. The former of these, though tantalizingly brief, serves the author's limited purpose. The latter shows how the psychology of personality can use the findings of the disciplines mentioned, while at the same time rising above the monomaniac insistence upon "strictly scientific" methods which have dehumanized so many of our academic psychology departments for decades. Taken together, the first hundred pages of the book mark out the sort of pathway along which psychologists can discover (if they have forgotten) that some of their own central problems overlap with philosophy, and along which philosophers can discover (if *they* have forgotten) that their enterprise has a direct bearing upon immediate problems of human living.

The section on specifically psychotherapeutic material is followed by a chapter which uses the writings of Tawney, Fromm and Kardiner in pursuing the cultural implications; i.e., by looking at the topic in the light of recent anthropological, economic and sociological studies. This last kind of inter-disciplinary synthesis is now taken for granted by many workers in the fields involved, but Dr. May's chapter brings out the practical value

of such an approach with great effectiveness and offers some illuminating observations derived from his own reflections on the history of art and the philosophy of history.

Ministers will find not much more than inferential references to the place of Christianity in this volume, but no minister needs to be told that a better understanding of the causes and prevention of destructive anxiety is directly relevant to his own work. Moreover, the convincing distinctions which the author draws between creaturely anxiety, neurotic anxiety and realistic fear have fruitful implications for a reinterpretation of the Christian doctrine of man. Finally, careful attention to such findings as the following are bound to be helpful to anyone who encounters persons in emotional difficulties: first, the role played by discrepancies between expectations and reality — especially in the childhood situation — in causing neurotic anxiety; second, the closely related role played by the excessively competitive patterns of our culture; third, the manner in which anxiety can go hand in hand with a high degree of potential creativity, and may thus be turned from destructive into constructive channels. All three of these points constitute a welcome antidote to the kind of "pseudo-psychiatry in the pulpit" which may sometimes allay the symptoms of anxiety, but more often intensifies the basic problem by playing directly into the patterns of externalized "success" which form a major portion of its cause.

DAVID E. ROBERTS

The Man Born to be King, by Dorothy Sayers. New York, Harper and Brothers, 1949. $3.75.

Written originally for the British Broadcasting Company, this dramatic classic is now made available to the American reading public. It is better than anything Miss Sayers has hitherto written, for she has drawn upon all her talents as playwright and student of theology and literature. The task to which she set herself, to reduce the sacred writ to drama, bristles with difficulties. The message is "God with us"; and this she had to dramatize with faithfulness to the general pattern of the four gospels. The dialogues had to be couched in words which make sense to the modern reader without marring the dignity of the message. Miss Sayers achieved a remarkable success, and every page of the book bears eloquent testimony to her amazing mastery of the English language.

The character studies are fascinating and instructive: through Judas Iscariot, Pontius Pilate and Caiaphas the prevailing temper of New Testament times is brought vividly before us. New Testament figures come to life and Jesus himself speaks to us as our contemporary.

It was not contemplated that these plays would be enacted on the stage. Probably for that reason, the dramatic action is sometimes feeble. Yet the book is worth buying, worth reading and worth broadcasting.

EMANI SAMBAYYA

Correction: The first book reviewed (p. 47) of the March, 1950, *Quarterly Review* was incorrectly titled. The correct heading should have been: *The Message and the Silence of the American Pulpit*, by Sabapathy Kulandran. Boston, The Pilgrim Press, 1949. 203 pp. $2.50. *R. R. S.*