

one of the most prominent of contemporary Protestant theologians. In *"The Courage to Be"* (Yale University Press, \$3) the twenty-seventh series of Terry Lectures at Yale, he addresses himself to the problems of anxiety and courage as they afflict our modern age. Plato spoke of courage both as one of the elements of the soul and as an attribute of the guardian class in the ideal society. Other philosophers, too, have approached the problem and the author traces their views through the Middle Ages, on up to the current scene. He especially praises the Stoics and shows how they espoused a philosophy of courage which could conquer life and death alike.

But the history of the philosophy of courage is only one of the author's concerns. He demonstrates that courage is both an ethical and an ontological problem and emphasizes particularly the latter issue in his treatise. There are three kinds of anxiety, the anxiety of fate and death, of emptiness and meaninglessness, and of guilt and condemnation, and different periods of history exemplify these three varieties. There are similarly three kinds of courage—of participation, of individualization, and of transcendence. The ultimate courage to be is an absolute faith which transcends theism itself and discovers "the God above God." "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt." This final sentence of his book is only one of many in which the theologian's insight is clouded a bit by his penchant for paradox. —ROBERT BIERSTEDT.

REDISCOVERING AN EVANGELIST: One does not have to be very ancient to remember when Henry Drummond was a name to conjure with in religious circles. James W. Kennedy's *"Henry Drummond: An Anthology"* (Harper, \$3) is designed to enable Christians of today to rediscover this remarkable personality.

A convert and follower of Dwight L. Moody, Drummond became a flaming evangelist in his own right. But Drummond was radically different from Moody. He was an intellectual who accepted the pre-suppositions of science which many of Moody's followers thought were of the Devil. Drummond did not possess Moody's power to sway large audiences. His forte was rather with individuals and small groups. But, above all, he was a winsome personality who drew men not so much to himself as to the Christ.

The author has made Drummond live again and for that we should be thankful. After a few brief chapters

outlining Drummond's life and work, some of his more significant writings are reprinted. "The Greatest Thing in the World" is given in its entirety, as is the epoch-making address "Natural Law in the Spiritual World" and the famous Lowell lecture "The Ascent of Man."

A master in "the cure of souls," Drummond has a message for those interested in personal counselling and in the transmission of a vital religious experience. —K. D. M.

THE MODERN CHRISTIAN FAMILY: It is unfortunate that the title of Maisie Ward's *"Be Not Solicitous"* (Sheed & Ward, \$3) gives no hint of the nature and content of the book. The subtitle: "Sidelights on the Providence of God and the Catholic Family" is better, but still not adequate. For this is a forthright defense of the Catholic conception of the family. Maisie Ward first describes the strains to which the Christian family is subjected by the secularistic influences of modern life. Then she illustrates her points by presenting a series of "human interest" stories indicating how the writers had met their problems in the light of Catholic principles.

How to combat the evils of divorce, how to have a happy family life though poor, how to deal with trials and tribulations, how to justify (and support) a large family of children—these are some of the topics dealt with in these vignettes of personal experience. This is no sociological treatise or theological homily. It is purely an interesting human document. Accordingly, it makes its point.

—K. D. M.

FAIRY-TALE WITH A MORAL: The versatility of Gerald Heard is truly astonishing. His books have proven him to be a philosopher, a scientist, a theologian, a mystic, and a writer of mystery stories. Now, in *"Gabriel and the Crea-*

tures" (Harper, \$3.50), he offers a fairy-tale.

But in and through these tales one finds presented scientific facts and hypotheses, a philosophy of life, and even a religious element, personified by Gabriel, the Archangel. For, through these sketches, there is spelled out for us the great saga of the mammals and their development through the evolutionary process. Heard gives to the creatures magic gifts and wizard powers, but also the power of choice. For whether the creatures in their upward climb veered from the main-stream of life or kept close to the center of things depended on how often and how closely they listened to the always available words of Gabriel. In the end only "Scratch-Scalp" made the grade, for only he clung throughout to sensitivity and general interest, curiosity and wonder and so became man the master of all beasts. The big, brutal, and over-armed animals all fell by the wayside. A delightful book, made the more so by the black-and-white illustrations of Susanne Suba.

—K. D. M.

RELIGION AND THE SCHOOLS: The problem of religion in the schools, dealt with in a series of lectures given at New York's Institute for Religious and Social Studies, and now put into book form as *"American Education and Religion"* (Harper, \$2), is one of America's most important and controversial questions. Most articles and books written on this subject reflect a partisan point of view, based more on emotional reaction than on an intelligent consideration of all the factors involved. Such special pleading is reflected in the discussions of the subject in these lectures by well-known educators of all faiths and of no faith. But here they are all brought together so that readers can check one argument against others and compare the widely varying conclusions reached.

However, the book would not have great value were it not for the contribution of the editor, Dr. F. Ernest Johnson, who makes a statement of the problem at the outset and closes with a summary and conclusion. Dr. Johnson has a gift for seeing all sides of a question, of separating the important elements in it from the irrelevant and, above all, of defining the meaning of the terms used. He is insistent that we know exactly what we mean by "religion" and by "teaching religion" and that we be clear on what the separation of church and state means and what it does not mean.

Dr. Johnson's own point of view is that the public school can teach objectively about religion. To ignore it is to divorce religion from the main



—By Susanne Suba from *"Gabriel and the Creatures."*

stream of culture as it flows through educational channels. But at the same time he takes the position that no religious creed can be advocated or taught in the public-school system.

The American people is in the process of re-examining the role in American life of religion and of education, public and private. A book like this will help us to approach this re-examination with more light and less heat.

—K. D. M.

GULF BETWEEN CATHOLICISM AND PROTESTANTISM: Most churchmen will know the reasons why the Roman Catholic Church has remained aloof from the ecumenical movement and the World Council of Churches. But many laymen, both Protestant and Catholic, feel that all of the Christian churches of the world should be able to join forces on some basis.

W. H. VanDePol's "**The Christian Dilemma**" (translated by C. Van Hall and published by Philosophical Library at \$4.75) outlines very clearly why any such relationship is impossible. The author is a Dutch convert from Protestantism to Catholicism. Accordingly, he knows both sides of the question of church union. While he states and defends the Catholic position that true Christian unity can be accomplished only in "the one true visible church," he also writes understandingly of the Protestant point of view.

Although Dr. VanDePol's discussion of Christian unity is carried on in a spirit quite ironic, the reader is never left in doubt as to the position of the Catholic Church and the reasoning that leads to an uncompromising adherence to it.

—K. D. M.

SERMONS FOR COMMUNION WITH GOD: No one has set a higher standard for the Protestant pulpit than Dr. Henry Sloane Coffin. Both as the minister of the Madison Avenue Church in New York and as president of Union Theological Seminary, Dr. Coffin was an inspiration to the congregations and the students who sat at his feet.

"**Communion through Preaching**" (Scribner, \$2.50) embodies lectures he originally delivered to theological students and clergy of the Anglican communion. But it was not the composition of the original audience but deep conviction as to the function of the preacher which led him to his basic thesis that preaching should be sacramental. That is to say, the preacher should bring people to face communion with God.

Dr. Coffin is impatient with preaching of a lower order, of which Protestantism has all too much. Ministerial chit-chat, talks on current events, diatribes against some social evil, ad-

vocacy of this movement or that crusade, pseudo-psychological treatments of personality problems debase the mission of the pulpit, he contends.

The book abounds in illustrations of the way preachers can make God real and near, given vividness and force by unusual texts and the skilful use of quotations and illustrations so characteristic of the author's own preaching.

—K. D. M.

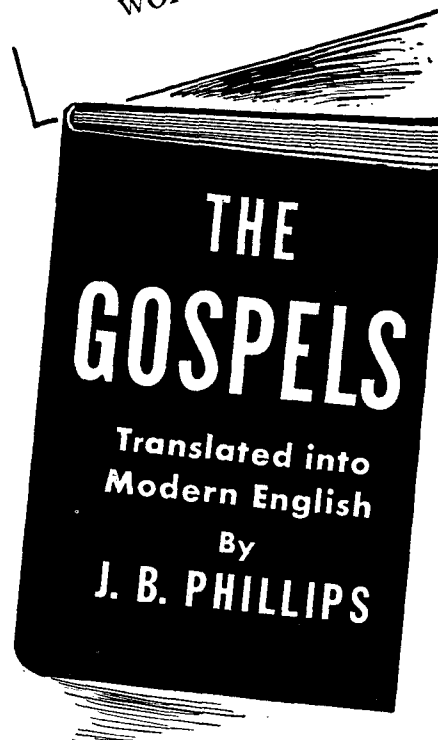
OBJECTIVE REPORT ON CONTEMPORARY RELIGION:

Herbert W. Schneider, probably the most competent and certainly the shrewdest of contemporary observers of religion, explores in "**Religion in Twentieth Century America**" (Harvard University Press, \$4.25) the changes which have occurred in religion during the first half of the present century. By religion he means not theology but rather religious experience itself as it has survived the shocks and reacted to the events of the last fifty years. He finds many changes, which he discusses under such subjects as the transformation of the Sabbath, the modern urban churches, the outward prosperity of religion, the public status of religious institutions, religious education, the state of missions, ecumenical trends, the religious press, religious lobbies, current views of religion, theories of worship, changes in religious architecture, trends toward public worship, and the new relationship between religion and clinical psychology. His book, as he says, is a report, not a sermon, on these and many other matters.

Many apologists for their own versions and perversions of religion will find the author's non-sectarian wit a little too cool to be comfortable. He suggests, for example, that the now popular "retreats" indulged in by some religious groups may be little more than "sanctified picnics"; he regrets that organized religion is not yet enlightened enough to tolerate unorganized irreligion; he remarks that "it takes more than a papal encyclical to prevent the thoughts of Martin Buber, Gabriel Marcel, Jacques Maritain, Paul Tillich, and Nicholas Berdyaev from influencing each other"; he asserts that religious illiteracy is only one of the evils of our day—the other is illiterate religion; and he knows that "the more powerful a faith becomes, the more ready it is to identify its cause with the public welfare."

But neither the author's wit nor his sophistication can conceal his good sense and sound judgment. The "wall of separation" between church and state may be a political desideratum, but it is a sociological impossibility. On the one hand, anything that pretends

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