Hiram Haydn: "No writer wants to be stripped naked."

THE AUTHOR: "All art, novel-writing included, is juxtaposition. My students at The New School," Hiram Haydn recalled during a coffee-break this week, "grumbled constantly because I made them read their chapters in sequence, when what they really wanted to do was let the class hear only their best ones." The tall, bespectacled, chain-smoking writer admitted that in "Esau" the problem of juxtaposition was agonizing. "I completed each section separately, then experimented with sequence. An early version began with the Family Pew section, another with Herrick's boyhood. The book took four or five different shapes before the present one.

"Ideally a book should unfold slowly. Malraux is about the only writer I know of who used a shock opener successfully (in 'Man's Fate')." But doesn't "Esau" begin with a shocker? "Yes, I broke my own rule, didn't I? I'm not at all sure that I should have." The "deep past" portions of "Esau" are as closely autobiographical as he could make them—"However, in writing the 1953 sections, which take up half the book," Haydn stressed, "I went to enormous pains not to identify myself, my wife, children, friends, and relatives. I have *not* been married three times, *never* testified at a Congressional hearing. But the book is *emotionally* autobiographical all the way through."

Well, then, what about Walton Herrick's statement at age forty-five: "How I suddenly long to not relive, but *live* my life!" "It would be exhibitionistic of me to answer that directly, but I will say this: I think of Herrick as combining courage and pigheadedness, precision and recklessness. I agree with some of his opinions, disagree with others."

Does the increasing number of king-sized books, trilogies, and quartets indicate a trend? "Lord knows the physically big books are certainly doing well. There seems to be an obsession with the heroic, a confusion about the relation between size and value. Frankly, I had hoped my book would be half the size. I don't think a book has to be enormous to be great. The new Reynolds Price ["A Long and Happy Life," 195 pages] is a perfect example of what I mean. But then, Price has the gift of objectivity, of exquisite, marvelous honesty. What I miss in most writers is depth of feeling, insight, and candor. Almost every writer I've edited says the censor in him goes to work at crucial points. No writer wants to be stripped naked.

"It is somehow easier for me to be objective when I edit than when I read or write. It is harder to approach novel-writing objectively because one has to deal with emotions and ideas outside the frame of experience."

Any difficulty in switching gears from writer to editor? "None at all. In fact, my best stretch of writing was the first two years at Atheneum, when I carried a mighty editing load. It was a dream of a schedule: editing in the morning, writing on 'Esau' in the afternoon. Actually, whatever good I am as an editor is because I'm a writer. The editor's job is to grasp the writer's intent—not to superimpose his own ideas on the writer. An editor who is deeply involved in his own writing isn't as likely to be tempted to do this." He paused and smiled winningly: "Please try to explain this with tonal honesty. I don't want to sound pompous."

Had he been submissive to editing by Harper's, and why was the book not published by Atheneum? "In the first place, I signed the contract back in 1958 when Mike Bessie was still at Harper's. A clause stipulated that Mike was to be my editor and that should he leave Harper's I was to be released. You know what happened. A year later Pat Knopf, Mike, and I formed Atheneum. I met Cass Canfield on the street a few days after the announcement. His hello had a worried ring. He asked me if I wanted out of the contract. My answer was conditional. I'd stay with Harper's if Cass would be my editor.

"And so in a sense 'Esau' had three editors. Mike helped with first drafts as early as 1952. Later he came out and worked with me on week ends. Both Cass and his wife read and reread the manuscript. I used all but one of their suggestions. . . . No, *ma'am*, I did not write it with Hollywood in mind! I'm dead against made-to-order writing."

With so many smaller firms merging, has it been difficult to keep Atheneum on keel? "There are lots of reasons why the answer is 'no.' We have no backlist, for one thing. Our line of quality children's books starts this fall. We've signed new contracts with Harvard and Princeton presses which give us first crack for paperback publication. We're running 50 per cent nonfiction—look what Teddy White's 'The Making of a President' has done! We've got pipelines into places where you discover exciting new writers: Mike has just taken over my classes at The New School; we're in touch with writers' workshops in places like the University of North Carolina and Duke, to name but two." Why, we asked parenthetically, is the South producing more fine novelists than other regions? Haydn took a while to answer. "Maybe it's that the human juice runs more freely down there. Too, the tradition of defeat is embedded in every Southerner. He may be trying harder to prove himself."

—Mary Kersey Harvey.

The Vatican and Religious Amity

In an effort to unify the schisms of Christianity, the Vatican has been moving in the direction of strengthened relations with other faiths. Increased amity between Protestants and Catholics is also evident in numerous recent books. Perhaps the most galvanic is by a professor in the Catholic Theology Faculty of the University of Tübingen—Hans Küng—whose study, "The Council, Reform and Reunion," is analyzed here by Henry P. Van Dusen, president of Union Theological Seminary and a member of the editorial board of Ecumenical Review. Other works by Catholics are considered by Carl Hermann Voss, minister of the New England Congregational Church in Saratoga Springs, N.Y. And, conversely, Protestant contributions to the ecumenical dialogue are viewed by a Catholic professor of dogmatic theology at West Baden College, West Baden Springs, Ind., John A. Hardon, S.J., who wrote "Protestant Churches of America."

1. The Catholic Approach to Amity

By CARL HERMANN VOSS

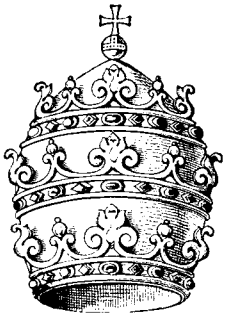
IN THE seventeenth century John Saltmarsh, Protestant mystic of Yorkshire, lamented to an opponent, "My truth is as dark to thee as thy truth is dark to me until the Lord enlightens all our understanding." In this second half of the twentieth century Roman Catholics and Protestants seem intent on trying to dispel darkness and to enlighten each other on the merits and tenets of their respective faiths.

Valerian Cardinal Gracias, Archbishop of Bombay, regrets that "Catholic theologians, with some notable exceptions, have as a rule been very negative and polemical in their approach, especially to Protestants." If we are to judge by recent Roman Catholic publications, their theologians are now much more positive in approach and irenic in spirit.

Roman Catholics are in these days aware of the significance of the Ecumenical Council Vatican II, to be convoked by Pope John XXIII on October 11, 1962. They sense the keen interest shown by non-Catholic Christians in preliminary plans and the invitations for "observers" from Eastern Orthodox and Protestant churches. They have read of the cordial reception by the Pope in 1961 of such distinguished visitors as the Archbishop of Canterbury and the Presiding Bishop of the U.S. Protestant Episcopal Church. They have heard about the presence of the Vatican's official observers in New Delhi at the World Council of Churches sessions last November.

These developments are a far cry from the First Vatican Council of 1869. At that time Protestants refused to allow even unofficial observers to attend. In 1910, when Protestants assembled in Edinburgh for the pioneering ecumenical gathering of the World Missionary Conference, many delegates reacted with hostility to Rome, recalling admonitions of previous generations to "lift up a standard against papal and prelatical arrogance."

By 1919 some of the Protestant leaders relented and visited the Vatican with an invitation to a projected Conference on Faith and Order. Pope Benedict XV and Cardinal Gaspari greeted the delegation with genuine friendliness but firmly rejected their invitation "to all Christian Com-



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munions." On leaving the audience chamber, the Protestants were handed a written statement:

> The Holy Father, after having thanked them for their visit, stated that as successor of St. Peter and Vicar of Christ he had no greater desire than that there should be one fold and one Shepherd. His Holiness added that the teaching and practice of the Roman Catholic Church regarding the unity of the visible Church of Christ was well known to everybody and therefore it would not be possible for the Catholic Church to take part in such a Congress as the one proposed. His Holiness, however, by no means wishes to disapprove of the Congress in question for those who are not in union with the Chair of Peter; on the contrary, he earnestly desires and prays that, if the Congress is practicable, those who take part in it may, by the Grace of God, see the light and become reunited with the visible Head of the Church, by whom they will be received with open arms.

The Congress was indeed practicable, for it was held in Stockholm in 1925. Yet neither it nor any subsequent meeting of Protestants has shown a disposition to reunite with Rome. There has, however, been a more amicable attitude on both sides; and requests for a discussion of possible bases for unity are increasing in number and earnestness. Witness the profusion of books by Roman Catholic authors and publishers. With clarity and candor they present the rudiments of their faith but without animus against Protestantism.

In **"Christianity in Conflict: A Catholic View of Protestantism"** (Newman, $4.50), John A. Hardon of West Baden College deplores the fragmentation of Protestantism, its infinite variations of doctrine, the ambiguities on church and state relations, and "the slippery theology of the World Council of Churches." He characterizes Protestant activities in Latin America as "competition whose principles are alien to Christian charity," but his presentation is generally conciliatory and friendly.

With the scholarship one has come to expect of him, Gustave Weigel of Woodstock College writes an excellent seventy-two-page booklet, **"A Catholic Primer on the Ecumenical Movement"** (Newman, 95¢). Realistically he points to grave difficulties facing any attempt for "reunion."

Equally cautious but more hopeful, Lorenz Jaeger, the Archbishop of Paderborn, discusses **"The Ecumenical Council, the Church and Christendom"** (Kenedy, $3.95). As a member of the