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THE DUKE DIVINITY SCHOOL BULLETIN

This publication is issued by the faculty of the Divinity School of Duke University through a committee composed of Professors Cannon, Spence, and Hickman of the Faculty; Reverend J. G. Wilkinson of the Divinity School Alumni Association; and Mr. Howard Carroll, representing the students of the Divinity School.

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NOTIFY CHANGES OF ADDRESS

The Bulletin is sent without charge to all alumni of the Divinity School of Duke University and alumni of Trinity College who are in the ministry. The only requirement is that you keep us advised of changes in your address. In the ministry addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

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ELBERT RUSSELL SCHOLARSHIP

The faculty of the Divinity School, on November 19, 1941, adopted a resolution stating that "there should be an Elbert Russell Scholarship yielding \$400 a year raised through annual contributions from alumni and other friends. All above \$400 received each year should be set aside until the fund amounts to \$10,000. It is hoped that this scholarship may be available for the academic session of 1942-43."

Upon the occasion of his retirement as Dean of the Divinity School the Faculty said of him: "We doubt very much if any executive or administrator ever exerted a nobler or more abiding influence than that which he exercised over the generations of students who passed through this school during his term of office. His approachableness, sympathetic understanding, depth of Christian conviction and personal modesty, won the love and esteem of all students who came within his influence."

At the annual meeting of the Duke Divinity School Alumni Association held on June 11, 1942, the Association, in recognition of the services to the Divinity School of Dean-Emeritus Elbert Russell, by unanimous vote endorsed the plan for the Elbert Russell Scholarship. It was agreed that the funds for the scholarship should be raised by annual contributions from the alumni and friends.

During the months of February and March, 1943, the alumni and friends of the Divinity School will be asked to make voluntary contributions to the Elbert Russell Scholarship fund. Detailed information will be furnished each alumnus in the very near future.

I am happy to report that without any public solicitation, one fourth of the fund needed for this scholarship has been pledged by an alumnus of the Divinity School. This alumnus requests

that his name remain anonymous. In view of this very liberal contribution on the part of one alumnus, I am sure that there will be no difficulty in raising the funds necessary to complete the scholarship.

The enrollment of the Divinity School for the academic session of 1942-43 is one hundred and thirty-three. This is the largest enrollment in recent years and has been made possible by additional scholarships which have been secured from individuals and churches. There is always, however, a waiting list of worthy men who should be given the opportunity to continue their theological education. The alumni, through the Elbert Russell Scholarship, will not only be paying tribute to Dr. Russell, but will aid in making possible for other students the advantages of the Divinity School.

The friends of Dean Russell will be gratified to know that on December 3, 1942, the Mayflower Cup for 1942 was awarded to him for his book, *The History of Quakerism*. Dr. Wallace E. Caldwell of Chapel Hill, governor of the Society of Mayflower Descendants in North Carolina, made the presentation at a meeting in Raleigh, North Carolina, of the State Literary and Historical Association.

Dr. Russell became the twelfth winner of the cup, which is given annually to the resident North Carolinian whose book is selected by a committee of judges as the best volume published during the year. The award was established in 1930.

The committee which selected Dr. Russell's book was composed of Dr. Hubert A. Royster of Raleigh, president of the Literary and Historical Association; Dr. Frank C. Brown and Dr. Charles S. Sydnor of Duke University; and Rev. Douglas L. Rights and Sanford Martin of Winston-Salem, N. C.

Previous winners of the cup were M. C. S. Noble, Archibald Henderson, Rupert B. Vance, Erich W. Zimmermann, James Boyd, Mitchell B. Garrett, Richard H. Shryock, Jonathan Daniels, Bernice Kelly Harris, David L. Cohn, and Wilbur J. Cash.

PAUL N. GARBER.

ASSETS FOR THE NEW WORLD ORDER IN THE RELIGION AND CULTURE OF CHINA

Students of western culture have made the statement that the West has been influenced more by Greece than by Palestine. Greece introduced the modern world to two dimensions. One is science, science for the purpose of controlling nature. Science makes man the center. To the Greeks, as to our modern world, man is the measure of all things. The world is a thing—world to be analyzed, organized and controlled by man. Our age has extended this control to man and his social life. Our education is based to a large extent on this idea. We do not call it control, but conditioning. Our religious education has adopted similar techniques in order to condition the child religiously.

The other dimension is ethical reason and conscience as developed by Socrates. The individual needed a daemon to control him and that controller is conscience. The Greeks lived in these two dimensions: the I—thing dimension and the I—you dimension. The gods of the Greeks were the projections of great men, but not always good men.

In our world the I—you dimension was greatly modified by the I—thing dimension. The “you” could always be treated as an “it,” as a thing to be analyzed, organized, exploited, used not for its own ends, but as a tool for my ends, or the ends of my group.

Has the East any contribution in this situation? In a recent article Hocking makes the following statement: “The prospects for a stable world depend largely on whether the conscience of the New East and the New West can achieve a working agreement.”¹ In the same article he says: “Japan has unintentionally taught the world one lesson it will not soon forget: if there is to be a common science the world over, there will have to be a common conscience as well.”

The problem of our New World is how to develop a common conscience. The question arises whether there can be a common conscience as long as man regards himself as the center of the social, national and world life. Can there be a common conscience if man lives in the two dimensions of the Greeks? Has the culture and the experience of the Chinese anything to offer to our western world?

There are two main streams in Chinese religion and culture. One is Taoism. Taoism has been the source of Chinese religion

¹ *Fortune*, August, 1942.

and thought. It has provided the dominating insights of Chinese culture.

According to Taoism the universe is in flux and change. This change is continuous, inevitable. Man is the product of this change, but he has an endowment of the eternal, cosmic energy which is the mother of all things. This being so, he must conform to this reality, the Tao, Universal Order. In so far as he does so, he attains power over the phenomena of nature.

Taoism has a number of insights from which have emerged the social and religious attitudes of the Chinese and the concepts of their thought life. The Tao, this Universal Order, is impartial. It treats all men alike. The Tao is orderly. The order is achieved by mutual adjustment. The Tao is humble. It does not assume prerogatives for itself. The Tao is spontaneous, non-aggressive.

From these basic insights have developed certain political principles:

1. Taoism has opposed special privilege. (The Tao is impartial.)
2. It condemns militarism. (Tao is non-aggressive.)
3. It attacks legal and moral restraints. (The Tao is spontaneous.)
4. It advocated the village state. (Mutual adjustment.)

From these insights the Taoists developed their economic theories. They laid stress on economic solidarity and conservatism. They stressed the idea that contentment and peace arose from inner adjustment to the Tao and not from satisfaction of desire. They advocated the distribution of wealth as over against the accumulation of wealth by powerful families. They worked toward government frugality. In religion they stressed the importance of conversion. A Confucianist simply joined the Confucian school and became a member. A Taoist had to become a new individual. He had to change from a self-centered individual to a Tao-centered being. Religious reality was not sought by an intellectual process, but by a mystic yielding of the individual to the Universal Order. Taoism has related man to the Universal Order.

Confucianism received its impulse from the sources which produced Taoism. The term Confucianism covers a long and varied development. Still we can perceive certain trends which persist in the system. The Confucianists were the organizers of the social and the political life. The basic concept of Confucianism is the Universal Order, Tao. The religion of Confucianism is loyalty to the Universal Order, Tao. Its basic attitude is not control,

nor domination, but adjustment. The difference between Taoism and Confucianism is that Confucianism has formulated certain aspects of the Universal Order into a social and political system. The Taoists have insisted on the creative spontaneity of the Tao.

Confucius was born 551 B.C. and died 479 B.C. He was of humble origin and unknown until the age of 35. During the first half of his life he studied ancient governments, ceremonies and rites and developed a political philosophy.

During his age there were three important problems: (1) interstate relations; (2) constitutionality or legality of political authority; (3) social order. To solve the first he proposed a central authority. He favored the Chou dynasty whose power was fading rapidly. To solve the second he favored loyalty to the emperor. To solve the third he advocated a society ruled by filial piety and loyalty to the emperor and to Heaven.

His great contribution was not so much in advocating these patterns for the state and social order, but in training men. This training stressed loyalty to the Universal Order. Character was the prime quality of the ruler. Confucius believed that a good ruler would make people good and that a bad ruler would arouse the evil in his subjects.

In the Confucian system the emperor was responsible to Heaven. In this he resembled European monarchs. He was not responsible to the people in the modern sense. He had a mandate from Heaven, but the continuation of the mandate depended upon him. He was superior to the princes, ruled over nature and also over the gods, but he was an agent of Heaven to serve the people. He must allow himself to be advised, criticised and reproved. The history of China contains many records of the confession of sins by the emperor. The most recent example is the confession of failings of Chiang Kai-shek. The ruler must make the interests of the people his interests. When he becomes selfish his mandate is taken away and given to another.

In other words the Chinese have realized that absolute power is dangerous, and they have tried to check it by making all power as a mandate from Heaven, as a gift to the ruler and to the people.

This whole socio-political system is based on the insight that the laws of nature and of morality are parts of one system. The laws that produce the succession of day and night, that rule the seasons, belong to an interrelated system. Human and beyond the human belong to the whole. Natural and supernatural, natural and moral are aspects of one unity. But in this unity the ethical is supreme.

At this point another idea is introduced. When the ethical is neglected nature itself falls into chaos. If men do not perform their duty, nature itself becomes disorganized. If man is not a good father, a good husband, good son, good ruler, a good subject, the normal order of nature is disturbed. This is brought out clearly in the following passage from the Chung Yung, the Doctrine of the Mean:

By the ruler's cultivation of his own character, the duties of *universal obligation* are set forth. By honoring men of virtue and talents, he is preserved from errors of judgment. By showing affection to his relatives, there is no grumbling nor resentment among his uncles and brethren. By respecting the great ministers, he is kept from errors in the practice of government. By kind and considerate treatment of the whole body of officers, they are led to make the most grateful return for his courtesies. By dealing with the mass of the people as his children, they are led to exhort one another to what is good. By encouraging the resort to all classes of artisans, his resources for expenditure are ample. By indulgent treatment of men from a distance, they are brought to resort to him from all quarters. And by kindly cherishing the princes of the States, the whole empire is brought to revere him.

To the Chinese moral force is fundamental. To Kant two things filled his life with awe, the starry heavens above and the moral law within. To the Chinese the cosmos itself is the expression of moral law.

The Chinese in their past have traced order among men and in the world to a common cause. This view is opposed to Kant and to some modern views. The Chinese did not know law in our modern sense. To them nature was as capricious as man, and even more so. To them moral force expresses its influence directly. It does not need action. This was the view of Confucius. He believed that a good ruler would make the people good. Moral value has been a great force in China and is today. There was little government in the past, yet China was better governed than many countries in the West.

Mahayana Buddhism introduced the Chinese to the Universal Order dominated by love incarnate in the Bodhisattva. It gave value and significance to the individual. He was not merely a brother, a son with a status, but he was one working out his salvation with the rest of mankind. He had a destiny. Buddhism gave the Chinese a sense of relationship to all men. All men were potential children of Buddha. The salvation of each one was conditioned upon the salvation of all. Buddhism changed the moral

and religious climate of China. It reenforced some of the fundamental attitudes of the Chinese.

The Chinese regard history as the adjustment of man to the Universal Order. The Chinese regarded this Universal Order as ethical and as the source of human ethics both in social and political spheres. The Chinese government in contrast to Western governments has believed that ethics dominate politics.

This is no doubt connected with the fact that the Chinese have not had a strong national or racial consciousness. They did have quite early a cultural consciousness. It was only when they were ruled by foreigners that a national consciousness developed. This happened in the fourth century A.D., during the Mongol period, the Manchu period and also in the modern period under the impact of the West.

Many illustrations could be given of this attitude, but I shall confine myself to modern examples.

In 1915 Sun Yat-sen and Tanaka had an interview which is reported by Chiang Kai-shek.

Tanaka proposed that East Asiatic nations should denounce all treaty relations with foreign countries and "erect a new order in East Asia." Dr. Sun asked, "Would this not involve the breaking of international treaties?" To which Tanaka replied, "Would not the denunciation of international treaties and termination of unequal obligations be advantageous to China?" "Unequal treaties should be terminated by straightforward and legitimate procedure," solemnly declared Dr. Sun. "China is not prepared to become party to illegal, though advantageous, denunciation of treaties."²

A statement of Dr. Wellington Koo made at Versailles illustrates the attitude of China's statesmen:

China approaches the future as a reconstructive agent, not as a liability. Peace, not war, is on her tongue and heart; but she declines to be dominated by any Power. She is quietly determined to exercise her right as a sovereign nation to choose her own friends and associates. She neither needs, nor will she accept, political tutelage in any guise. She comes before the world in full comradeship, not to lean upon the world, but that she may bear her full share of the world's burden. To that end there must be respect for Chinese sovereignty, in fact as well as in assurance, throughout the length and breadth of China. She does not ask for the return of ceded territory, but she does ask for the termination of all leases wrung from her against Chinese interests and in jeopardy of the peace of

² *Contemporary China*, August 10, 1942, p. 3.

the world as a direct consequence of Germany's act of war in 1897 in Shantung.

She insists upon three points: (1) territorial integrity; (2) political independence; (3) economic independence. She invites western co-operation on fair terms—her own terms; not terms made for her, without her counsel or consent. She desires to throw all China completely open to foreign residence and foreign trade; and to that end she asks that her officials be helped and not hampered to bring her laws and their administration up to the highest point of modern efficiency as rapidly as possible. She seeks technical assistance, not direction of tutelage. China will enter the League of Nations as a man, not as a mendicant.³

The Chinese attitude to war belongs to the same system of insights and values. The Chinese as a whole are not a pacifist people. They differ in different periods, in different parts of China, and in different groups. In South China inter-village battles are not at all a rare occurrence. The great novel *San Kuo Chit* has a battle in every chapter. But on the whole the Chinese are adverse to war. They are agriculturalists and war, as a rule, does not appeal to peasants. War broke up the ancestral line. It disrupted the cycle of rural life.

But this attitude to war has been part and parcel of their philosophy of life and the universe. The Chinese believe in the Universal Order. Man is part of this Order. Man being a part of this Order must adjust himself to the Order. War is an attempt to force, to control things and hence must be avoided.

This philosophy has been expressed in varied ways by the different schools. Moti advocated equal love as the solution for all conflicts in social and international life. Confucius stressed manliness, humanity. Liang Shu-ming attempts to show that this concept of humanity is essentially an "intuitive perception of the action or attitude necessary to put oneself in complete accord with the universe and a spontaneous desire for such action."

The Buddhists have stressed the same point in another way. They hold that salvation for the individual is only possible as everyone is saved. Tai Hsu said: "The whole cannot separate itself from the individual and the individual cannot separate itself from the whole."

Chinese living and thinking has taken place in a system in which man is subordinate to the Universal Order. Sometimes this Universal Order is personified. In many philosophies it has

³ *Asia*, April, 1919, p. 352.

personal characteristics. Confucius said: "At fifty I knew the decrees of Heaven." This statement, if made by Confucius, is the key to the interpretation of the sayings of Confucius. To him Heaven was personal. Heaven granted him the insight to know the decrees of Heaven.

Liang Shu-ming, a modern philosopher, puts it this way: "The Indian studies nature in order to escape it. The Westerner studies nature in order to control it. The Chinese study nature in order to adjust themselves to it."

As a result the Chinese have built the largest social-political structure in the world. It is not perfect, but having continued so long and having grown so large it must have a profound sense of justice.

In the past the Chinese have passed on to the West many goods, silk, tea, porcelain, paper, printing, gunpowder, compass, many plants and so on. In the 17th and 18th century the Chinese helped to support the Deist theology by revealing to the people of Europe that morality of a high order can be developed without divine revelation. Perhaps in the decades and centuries before us the Chinese may help to restore the Christian dimension which has been crowded out by the renaissance and modern life.

This Christian dimension needs to be restored in order to give *value to the individual, meaning to life, and a sense of community*. It needs to be restored in order to enable the conscience of the New East and the New West to achieve agreement. For as long as the New East and the New West live in different dimensions there is little hope that there can be a common conscience. And there is little hope that there can be a common science the world over. There is little hope that the struggle for power of which science is merely the tool can be mastered.

LEWIS HODOUS.

Hartford Seminary Foundation, Hartford, Conn.

CHAPLAINS

The Autumn Number of the *Bulletin* carried the names of sixty-two alumni of the Divinity School now serving as chaplains in the United States Army and Navy. Ten other alumni also hold appointments as chaplains. They are as follows:

Cagle, J. F., '43, Greensboro, N. C. Army.

Crutchfield, H. E., '30, Office of the Chaplain, Reception Center 1772, Jefferson Barracks, Missouri.

Eaker, W. F., '36, Lawndale, N. C. Army.

Hornbuckle, J. P., Jr., '44, Seagrove, N. C. Army.

Jackson, F. B., '34, Chaplain, U. S. Naval Reserve.

Miller, J. C., '38, Chaplains' School, Harvard University, Cambridge, Massachusetts.

Morton, W. B., '38, Centerville, Texas. Army.

Shinn, F. H., '37, Wilkesboro, N. C. Navy.

Shore, Phil L., Jr., '37, Navy Chaplains' School, Norfolk, Va.

Stephenson, M. O., '39, U. S. Naval Operating Base, Bermuda.

Dean Garber has received many interesting letters from those who are serving as chaplains. In order that all of the alumni may know something of the work of these men, the following brief excerpts from letters are published:

Chaplain W. K. Anderson, Office of the Chaplain, 36th Armd. Regt., Ft. Knox, Kentucky.

For several weeks I have been intending to write you. I am beginning my second year in the Army and I must say it is a most challenging work. The opportunities for service to the men are without parallel—helping the square pegs to find square holes, consoling the homesick, cheering the lonely, providing proper recreation for the man with time on his hands, showing more than one man how to enter the Christian fellowship, and so on. I mean it when I say that the work is truly thrilling.

I use a motorcycle daily for transportation. I pick up the mail every other day, take it to the hospital for distribution in the wards. Also it is a handy vehicle to find groups of men out on bivouac and visit with them for a few minutes. I coach the regimental boxing team. Jimmy Stokes and I used to fight in the University intramural tournaments. Once a month I put on a boxing show for the men of the regiment, and with outside visitors we've had as high as 3,000 at the meets. I've had three church parades, led by the regimental band. As the band marches up 7th Avenue those going to church fall out from their barracks and fall in at the rear of the column and march to our chapel. I have an ambulating chapel. My attendance has been the best of all Protestant services on the Post. My colonel has been very wonderful in making my happy work possible.

Chaplain A. R. Cook, U. S. S. *Louisville*, care of Postmaster, San Francisco, California.

I noticed in a recent issue of *The Christian Advocate* a list of new chaplains which included the names of several former Duke students. I am both pleased and proud that the Divinity School of Duke University is furnishing men for this Christian work. I am

just completing my second year as a chaplain and can honestly say that I have only one regret concerning my work, and that is that I did not come direct from the school into the Chaplains' Corps. In this work one must be content without the publicity and position usually accorded a civilian pastor, but the opportunities for Christian work are unlimited. I heartily recommend it to *Men* who enjoy working with *Men*.

Chaplain S. R. Crumpton, Division Trains, 13th Armd. Div.,
Camp Beale, California.

My work here is most interesting. Last Sunday in our chapel we had the largest attendance in the entire division. This Sunday it is going to be larger, for we have more men in our battalion now. Thursday I am planning a Thanksgiving service, and I wish you could be here for it.

Just recently I was promoted to the grade of captain. This change in rank came as a surprise, and I shall work hard to measure up to this new responsibility.

Our training program here is fast getting under way. I am in contact daily with men from every walk of life. They are doing more for me than I am doing for them, but I am so glad that I can represent the church in our busy program.

Chaplain E. B. Edwards, APO 30, 318th Inf., Camp Forrest,
Tennessee.

I have often thought of writing since I have been away. I like the work. I was glad to have the opportunity to go to the Chaplains' School at Fort Benjamin Harrison for a month. Those who do not go there have to get the same work in camp, which requires a longer period.

The men here attend church well. Even collections, although entirely voluntary, are better than they were on some charges I had at home. We are beginning a mid-week Church School class tomorrow night for men who wanted one.

Chaplain C. L. Heckard, Office of the Chaplain, Hq. 58th Fighter
Group, P. O. Box 2414, Southwark Station, Philadelphia,
Pennsylvania.

Being at Harvard was a pleasant experience. However, Harvard, with the beauty that comes from old age, is not nearly as awe-inspiring as Duke. Attendance at worship services in the chapel is far below ours at Duke. So it was with pride that we Duke graduates walked through the campus and buildings of the great Harvard. And there were many Duke graduates there. On Tuesday evening before Thanksgiving Bishop Oxnam entertained

the Methodist chaplains at a dinner in historic Wayside Inn. During the entertainment the Bishop requested us to tell where we came from and the seminary we attended. Duke and Boston Universities had the largest representations. I knew only a few of the chaplains who had attended Duke, but were I able to give you their names, you would recognize them. So the influence of the Divinity School reaches far.

The personnel with which I have to work is the most important thing. I was very fortunate in being assigned to this unit. It is exactly what the name says, and to be that all of the officers and men have to be young. My Commanding Officer, a Colonel, is my age, twenty-eight. The flying officers are boys. The enlisted men are Grade A physically and mentally. It is truly a wonderful job I have, and I do not feel that I am making any sacrifice, for it is not a sacrifice to be a chaplain to a group like this.

Chaplain W. F. Keeler, Chaplain's Office, Ellyson Field, U. S. Naval Air Station, Pensacola, Florida.

I am happy in my work and encouraged at the responses which our boys make to the many ways in which it is my high privilege to serve them. Bibles and New Testaments are in great demand, and I am finding it difficult to keep a sufficient supply on hand.

Chaplain E. G. Overton, 87th Inf. Div., Field Artillery, Camp McCain, Mississippi.

I have had in mind writing you for some time, but have been so much on the run this year that I have hardly had time to collect my thoughts. Since February 1, 1942, I have had three months as Assistant Post Chaplain at the New York Port of Embarkation, five months of transport duty, going to Ireland, Scotland, England, West Africa, South Africa, Madagascar, Arabia, Massawa in the Red Sea, and Egypt. I was all set to sail again when I received orders to report to the Chaplains' School, Harvard University. Had the delightful month of October there. From there I was ordered here. This is the first time I have been with a combat unit. Needless to say, I have had many interesting experiences which I hope to tell you about when I see you again. I can only say now that this is an impoverished world needing the Christ way of life more than anything else.

I continue to enjoy the chaplaincy, never regretting a day of this service. I may be going overseas again before 1943 is over, but I don't mind since this is our task.

Chaplain C. H. Peace, Office of the Chaplain, Hq. 216th General Hospital, Camp Forrest, Tennessee.

You may be interested to know that a General Hospital is an overseas unit, designed to care for the most seriously wounded and

diseased. We do not receive patients while in the States. When brought to full strength, it is supposed to carry 56 doctors, 105 nurses and 500 enlisted men. Training these enlisted men, both as soldiers and as technicians, is the main job here. Then the rest of the doctors and all of the nurses are added when the unit is activated and ready to sail. When functioning, the Hospital is supposed to care for 1,000 to 2,000 patients.

A General Hospital has two chaplains: a Protestant and a Catholic. I am, of course, the Protestant chaplain, and am now the senior chaplain, which gives me direction of the work. Here we serve the officers and enlisted men in our unit, and when functioning as a hospital we shall also care for the patients, which will be our main job. They will have been wounded for some time, and will have been in other hospitals, and may be defeated and wondering why they should get well if they are to be maimed for life. That will be our challenge.

I have found the Army as I expected it to be. I am being well cared for, and until this thing has been settled in the right way, I am where I want to be. I could not be satisfied outside. I am also pleased with my appointment to this hospital and hope that I shall be able to stay with it for the duration.

Chaplain E. A. Swann, New York Port of Embarkation, Brooklyn, New York.

I am serving now as a Transport Chaplain and have just returned from a trip after many months' absence from the States. I am enjoying my work very much and am doing the best I can with God's help to keep the Christian religion strong in the minds of our soldiers. The influence of days spent at Duke gives strength and inspiration for going forward.

Chaplain D. F. Tarver, 358th Motorized Inf., Camp Barkeley, Texas.

We are doing what we can for our men in the Army here, and I think that the men, as we minister for them, respond more than they did as civilians. Our church seems to be more behind with its quota of chaplains than any other. Our fighting men are mobilized regardless of their views and of all people need a powerful spiritual guidance and ministry.

Chaplain M. C. Wilkerson, New Caledonia. (Letter from Mrs. Wilkerson.)

Chick has had quite an eventful time for the last year. He left the New York Port of Embarkation on January 18, 1942, spent two weeks in Melbourne, Australia, where he attended the Methodist Conference which was in session at the time and extended a

few words of greetings from the American Methodists. Since that time, he has been in New Caledonia, where he is attached to a hospital unit. His experiences have been varied and very interesting. Chick and Ed Swann, who is serving as a Transport Chaplain, went over in the same convoy. They were not on the same ship, but were able to be together at the different ports.

STUDENT ACTIVITIES

The regular program of the Student Body of the Divinity School continues under the direction of the committee chairmen. From time to time the efforts of visitors supplement the work of the local leaders. Since the last *Bulletin* appeared the York Chapel Committee has presented two outside speakers. They are Mr. Leslie Bullock, of Union Theological Seminary, Richmond, and Mr. John Swomley, Associate Secretary of the Fellowship of Reconciliation, New York. Both were well received.

The evening meditation period, sponsored by the Spiritual Life Committee, continues. The same body also is responsible for the prayer group which meets weekly with Dr. Ray C. Petry. Such meetings have been found particularly valuable as opportunities for spiritual discussion and exercise.

The radio series that is being presented by students of the Divinity School has been commended for its variety, spirit, and finish. Its time is 2:30 on every Monday afternoon, having been changed from the time previously reported. WDNC carries the program.

Two recent forums have presented the Reverend Theodore Walser and Mr. John Swomley. The former is a Presbyterian missionary and author of "Interned in Japan," an article published by the *Christian Century*. His personality and matter made a striking impression, demonstrating, as they did, Christianity developing under fire. John Swomley discussed with the group matters of current and general interest.

The Social Committees of both the Student Body and the Faculty have been active. After an initial party for new and old men, the student committee sponsored one for members of the Duke Nursing School and the Divinity School. At that time some of the best of entertainment features were offered.

Touch football season found the Divinity School again represented and strong in competition. The present basketball season finds two teams entered, both being strong contenders for divisional championships.

The first issue of *Christian Horizons*, under the editorship of Joel A. Cooper, has appeared and is in circulation. It offers an interesting commentary on the local mind and present issues. The next issue, appearing about the middle of January, is eagerly awaited. "Life and the Land," by J. A. Knight, printed in the first issue, has been commended by representatives of the Board of Missions and Church Extension of the Methodist Church and by the United States Department of Agriculture.

Each year there are several Communion services in the University Chapel at which members of the Divinity School help in serving the general congregation. Organization of this part of the program is in the hands of our representative to the University Church, J. Emerson Ford, Jr. The first service of the year, November 29, was smoothly carried out.

Club work, developed in connection with the local school system, is at present being expanded by the committee headed by Doug McGuire. Clubs now functioning are headed by Arnold Belcher and Paul Cummins.

The Duke Student War Chest, a united relief drive conducted on the campus during the latter part of November, called forth both a good contribution from the students of the Divinity School and personal effort, for many of the men were canvassers. The president of the Student Body was a member of the University Steering Committee for this fund.

The great event just ahead is the Spiritual Life Advance. This year's leader is G. Bromley Oxnam, Bishop of the Methodist Church. This period, according to present plans, begins on the last day of January.

Plans for the second semester include a Missionary Institute, which will present Dr. Newell Booth and Dr. W. G. Cram on the tenth of February. This session is under the supervision of Arthur Carlton and Dr. James Cannon, III. Later in the semester there will be an Institute of Evangelism. During February the Duke Endowment Association will present Dr. O. E. Baker, Senior Social Scientist, Bureau of Agricultural Economics, U. S. Department of Agriculture, and Dr. John H. Reisner, Secretary of Agricultural Missions and Editor of *The Rural Minister's Fellowship Bulletin*.

HOWARD CARROLL.

FACULTY NOTES

DR. HARVIE BRANSCOMB gave a series of three lectures at Hebrew Union College in Cincinnati on November 9-11, initiating a plan of exchange lectures between the Duke Divinity School and that institution. Dr. Branscomb's lectures dealt with the relations of the church and the synagogue in the first two centuries of the Christian Era. The particular titles of his speeches were as follows: "Jesus and the Pharisaism of His Day," "Paul's Attitude to the Law," and "Church and Synagogue in the Second Century." Dr. Branscomb also attended a meeting of the American Theological Committee of the World Council of Churches (in Formation) in New York on November 19-21.

DR. JAMES CANNON, III, represented the Divinity School at the meeting of the Association of Methodist Theological Schools at Philadelphia on January 11th.

DR. KENNETH CLARK is the author of an article "Use and Interpretation of Parable" which was published October 19, 1942, in *Classical Weekly*. On October 18 he preached at the Trinity Methodist Church in Raleigh. He has recently been elected to the Board of Directors of the Duke Y. M. C. A.

DEAN PAUL N. GARBER has served as a member of the seminar on *The Land and Human Welfare* at meetings held in Durham, November 24, 1942 and January 6-7, 1943. This seminar is preparing a report to be used at the conference on Christian Bases of World Order to be held at Ohio Wesleyan University, March 8-12, 1943. Dean Garber attended the meeting of the Board of Trustees of the North Carolina Pastors' School held in Durham, December 8 and the meeting of the Executive Committee of the Board of Publication of the Methodist Church held at Cincinnati, January 26, 1943.

DR. HORNELL HART spoke before the Annual Conference on Ministerial Training of the Methodist Church at Evanston, Ill., on January 5. On January 19 he spoke at Carnegie Tech in Pittsburgh; and on January 31 he was guest speaker at St. Augustine's College in Raleigh.

DR. FRANK S. HICKMAN addressed the Raleigh Kiwanis Club on January 22. On January 24 he was the speaker before the students of the North Carolina College for Negroes at the regular Sunday afternoon vesper service. Dr. Hickman has been advised that the Abingdon-Cokesbury Press will publish his book *Signs of Promise* about February 1st. This book is a compilation of

the Mendenhall lectures which he gave at DePauw University last April.

PROFESSOR H. E. MYERS preached the ordination sermon at the North Carolina Conference at Wilson, November 5. He taught in the Christian Workers' Training School, Arlington, Va., from November 11 to 18. On November 15 he preached in the Arlington Methodist Church and spoke to the Arlington Methodist Ministers on November 16.

DR. J. M. ORMOND attended a Regional Conference on Public Relations in Methodist Colleges and Universities in Baltimore, Md., on November 19. He spoke to representative Methodist ministers and laymen in a Durham district meeting on November 23. From November 28 to December 5 he attended the annual meeting of the Board of Missions and Church Extension of the Methodist Church in Cleveland, Ohio. Dr. Ormond is serving as leader of a seminar, *The Land and Human Welfare*, in preparation for a conference to be held at Ohio Wesleyan University, Delaware, Ohio, in March.

DR. ALBERT C. OUTLER made a trip to New York on November 20-21 where he read a paper before the Duodecim on "The Protestant Conception of the Word and the Sacraments." He attended the Inter-Seminary Conference on Inter-Racial Education held in Atlanta on December 5. Two articles have been recently published by Dr. Outler. The first, "Some Christian Affirmations About Man" appeared in the December issue of *Motive*. In the December issue of *Highroad* his article, "Crown Thine Ancient Church's Story," appeared in print. Dr. Outler has just completed a chapter entitled "The Meaning of the Reformation" for a book edited by Professor George F. Thomas of Princeton University, and sponsored by the National Council on Religion in Higher Education.

DR. RAY C. PETRY preached at the morning service at Fairmont Church, Raleigh, on December 6. He is at present defining a series of terms for the forthcoming *Dictionary of Theology* edited by Dr. Vergilius Ferm of Wooster College.

DR. GILBERT T. ROWE preached the sermon at the dedication of Pee Dee Church, Rockingham, on the first Sunday in November. He also preached at Central Church, Asheville, on November 15, and taught in the Asheville Training School from November 15-20. He served as pulpit supply for the Chapel Hill Baptist Church for four Sundays beginning November 20.

DR. ELBERT RUSSELL spoke on December 13 at the Chapel Hill Friends meeting. He delivered a sermon at Winston-Salem

Friends Church on January 3. On January 22-24 he addressed a meeting in Philadelphia of the Friends World Consultative Committee and Friends Fellowship Council.

DR. H. E. SPENCE delivered the annual address before the Historical Society of the North Carolina Methodist Conference at its recent session in Wilson. The subject of the address was "Methodism and War." Dr. Spence has been active in the presentation of Christmas programs during the holiday season, both on the campus and in the city. Among these presentations were included his own Christmas Pageant which was given for the eleventh consecutive year in the Duke Chapel; a play-pageant, "Strengthening the Stakes," given at Calvary Church; and "The Trial of Father Christmas," presented at the Y. E. Smith School in East Durham.

CHANGES OF APPOINTMENTS OF ALUMNI

BALTIMORE

Kesler, A. D., B.D. '35, from Berkley to Thurmont.

Phillips, J. H., '35, from Yale Divinity School to Associate Pastor, Foundry, Washington.

CALIFORNIA

Morton, H. O., B.D. '39, from Del Paso Heights to Chaplain, U. S. Army.

COLORADO

Ellzey, W. C., B.D. '39, from Wesley, Colorado Springs, to Assistant Field Director, American National Red Cross.

EAST OKLAHOMA

Gist, J. A., B.D. '30, from Clinton (West Oklahoma Conference) to Shawnee-St. Paul's.

FLORIDA

Foster, G. A., B.D. '33, from Pompano to Sarasota.

Shaw, M. A., '33, from Fort Ogden-Nocatee to Sellers Memorial, Miami.

HOLSTON

Colloms, L. H., Ph.D. '42, from Newport to Trinity, Athens.

Jackson, F. B., B.D. '34, from First, Morristown to Chaplain, U. S. Navy.

Randall, E. B., B.D. '37, from Hillsville to Simpson Memorial.

Ratliff, H. M., Jr., '39, from Oakdale to Madisonville.

Richardson, H. P., B.D. '40, from East Tazewell to Arno and Derby.

MISSISSIPPI

Bridewell, J. A., B.D. '41, from Hattiesburg to Moselle.
Grice, P. H., B.D. '39, from Terry to Chaplain, U. S. Navy.
Lindsey, J. A., B.D. '42, from Hemp (North Carolina Conference)
to Rose Hill.

MISSOURI

Kimbrell, C. W., B.D. '37, from Henrietta to Gallatin.

NORTH ALABAMA

Dean, W. E., B.D. '33, from Russell Mill to Fairfax.
Cooke, R. A., from Louisburg (North Carolina Conference) to
Somerville.

NORTH ARKANSAS

Pearce, H. E., B.D. '34, from Crawfordsville to Pocahontas.

NORTH CAROLINA

Barrs, W. K., B.D. '40, from Lakewood, Durham to Chaplain, U. S.
Army.
Bromley, E. R., '41, from Bath to Creswell.
Dimmette, J. W., '32, from Rockingham to Ellerbe.
Fouts, D. L., B.D. '29, from Jonesboro to Whiteville.
Harris, L. V., '31, from Whiteville to Chaplain, U. S. Army.
Hathaway, O. L., B.D. '32, from Selma to St. Paul's.
Joyce, J. L., '33, from Mt. Olive to Chaplain, U. S. Army.
Keeler, W. F., '36, from St. Johns-Gibson to Chaplain, U. S. Navy.
Lane, Daniel, B.D. '39, from Roanoke Rapids to Aberdeen-Vass.
Lewis, H. B., B.D. '37, from Wanchese to Glen Raven-Fountain Place.
McLeod, W. G., B.D. '40, from Bible Teacher, Burlington Public
Schools, to Chaplain, U. S. Army.
Meacham, B. F., B.D. '41, from Caledonia to Chaplain, U. S. Army.
Morris, C. P., B.D. '38, from Orange to Rockingham.
Ormond, J. K., B.D. '38, from Oriental to Chaplain, U. S. Army.
Overton, J. H., B.D. '39, from Director of Education, Edenton Street,
Raleigh, to Lakewood, Durham.
Pegg, J. P., '40, from Granville to St. John-Gibson.
Rogers, H. L., '40, from Apex-Macedonia to Hallsboro.
Stephenson, M. O., B.D. '39, from Morehead City to Chaplain, U. S.
Navy.
Stott, J. D., B.D. '29, from Missionary on Furlough to Pembroke
(Special Work).
Tilley, L. A., B.D. '35, from Ayden to Roanoke Rapids.
Vale, C. D., '33, from Murfreesboro to Zebulon-Wendell.
Vick, T. M., Jr., B.D. '39, from Roxboro to Chaplain, U. S. Army.
Walston, R. E., '34, from Pink Hill to Grifton.
Young, J. D., B.D. '38, from Ellerbe to Chaplain, U. S. Army.

NORTH GEORGIA

Budd, W. C., B.D. '34, from Warrenton to Eatonton.

NORTH TEXAS

Minga, T. H., from Honey Grove to Chaplain, U. S. Army.

ST. LOUIS

Arbaugh, R. N., B.D. '40, from Sedgewickville to Flat River.

SOUTHERN CALIFORNIA-ARIZONA

Rustin, L. D., B.D. '41, from Assistant Pastor, Wilshire, Los Angeles to Brawley.

SOUTH CAROLINA

Atkinson, S. M., B.D. '32, from Providence to Trinity, Bamberg.

Copeland, J. M., B.D. '37, from Yemasee to Chaplain, U. S. Army.

Crumpton, S. R., B.D. '41, from Rembert to Chaplain, U. S. Army.

Hickman, V. R., B.D. '40, from Entawville to Harleyville.

Jones, T. E., B.D. '39, from South Aynor to Beaufort.

Montgomery, D. H., '34, from Latta to Manning.

Parker, Carl, '41, from Chaplain U. S. Army to Hebron, Lydia.

Smith, T. B., '35, from Harleyville to Olar.

Spears, R. W., B.D. '36, from Manning to Trinity, Charleston.

Taylor, R. H., B.D. '35, from Turbeville-Olanta to Providence.

Trammell, J. F., B.D. '33, from Assistant Pastor, Central, Florence to Latta.

SOUTH GEORGIA

Brock, E. L., B.D. '41, from Bartow to Tennille.

Holloway, L. S., B.D. '36, from Wadley to Arlington.

SOUTHWEST MISSOURI

Standard, F. L., '34, from Eldorado Springs to Marshfield.

TENNESSEE

Stowe, J. J., Jr., '34, from Bell Buckle to Arlington.

UPPER SOUTH CAROLINA

DuBose, C. F., B.D. '39, from Cayce to Edgewood, Columbia.

Evans, J. C., B.D. '41, from Director Wesley Foundation, Washington Street, Columbia to McCormick.

George, L. B., B.D. '33, from Gordon Memorial, Winnsboro to Clover.

Lever, O. W., '40, from Duke University to Saluda.

VIRGINIA

Acey, A. E., B.D. '32, from Boulevard, Richmond to Main Street, Danville.

Arthur, C. R., B.D. '41, from Minister to Military Forces to Mount Pleasant.

Budd, A. C., B.D. '38, from Sherando to Goshen-Craigsville.
Foley, L. P., B.D. '40, from Moneta to Monterey.
Inge, J. W., B.D. '41, from Huddleston to Annandale.
Kolbe, H. E., from Chatham to Garrett Biblical Institute.
Morris, C. V., '35, from Capron to Phoebus.
Rees, E. J., '31, from Belmont, Roanoke to Ghent, Norfolk.
Smith, H. H., Jr., '36, from St. Paul's, Richmond to Assistant Secretary, Board of Christian Education.
Stone, J. L., Jr., '41, from Callaway to Henry.
Varner, L. S., '37, from Onancock to Goochland.
White, P. D., B.D. '38, from Lynnhaven to Courtland.

WESTERN NORTH CAROLINA

Akers, L. R., Jr., '33, from Big Spring to China Grove.
Brandon, J. M., '38, from Weaverville to Shepards.
Brown, C. D., '32, from Concord-El Bethel to Big Springs.
Carper, J. H., B.D. '31, from Thrift-Moores to Chaplain, U. S. Army.
Dixon, P. T., '34, from Morven to Brevard Street, Charlotte.
Edwards, E. B., B.D. '31, from Rocky-Ridge to Chaplain, U. S. Army.
Edwards, M. W., '31, from Mill Spring to Drexel.
Grigg, W. Q., B.D. '31, from Catawba to Union-Randleman.
Hardin, H. G., '37, from Associate Pastor, Centenary, Winston-Salem to Black Mountain.
Holt, K. G., '30, from Fairview to Sabbatical Leave.
Jones, H. E., B.D. '36, from Elmwood to Salem.
Hardee, R. M., B.D. '33, from Mocksville to Chaplain, U. S. Army.
Heckard, C. L., B.D. '39, from Stanley to Chaplain, U. S. Army.
Kale, W. A., B.D. '31, from Trinity, Kannapolis to First, Hickory.
Kelly, W. R., B.D. '38, from Central, Canton to Main Street, High Point.
LaFevers, H. L., Jr., '35, from Marshall to Bethel.
Lindsey, J. A., B.D. '39, from Assistant Pastor, Wesley Memorial, High Point to Chaplain, U. S. Army.
Mabry, L. E., '33, from Trinity-Mt. Carmel to Stanley.
McCulley, R. W., B.D. '39, from Bethpage, Kannapolis to Claremont-Shiloh.
Myers, H. P., Jr., '38, from Fieldale (Virginia Conference) to Morven.
Myrphy, H. E., B.D. '31, from Shelby Mission to Warrensville.
Nease, E. H., B.D. '31, from Hawthorne Lane, Charlotte to District Superintendent, Salisbury District.
Needham, E. W., '32, from East End, Gastonia to Asbury Memorial, Asheville.
Peace, C. H., B.D. '36, from Pleasant Grove to Chaplain, U. S. Army.
Phibbs, A. F., B.D. '37, from Leicester-Grace to Chaplain, U. S. Army.
Rink, J. E., B.D. '38, from Norwood Circuit to Thrift-Moores.
Roberts, I. L., B.D. '39, from Union-Randleman to Granite Falls.
Robinson, H. M., B.D. '33, from First, Winston-Salem to Draper.

- Schreyer, G. M., B.D. '39, from Tryon to Chaplain, U. S. Army.
 Sharpe, C. C., Jr., '42, from Tabernacle, Albemarle to New London.
 Shives, M. B., '38, from Leicester-Bell to Marshall.
 Shumaker, R. B., '31, from Kerr St., Concord to Chaplain, U. S. Army.
 Stokes, J. C., B.D. '34, from Wilkesboro to Chaplain, U. S. Navy.
 Strickland, T. E., B.D. '34, from Mt. Vernon, High Point to Welsh Memorial, High Point.
 Taylor, R. H., '34, from Asbury Memorial, Asheville to Murphy.
 Thompson, W. R., B.D. '41, from Mayodan to Ruffin.
 Weldon, W. O., B.D. '34, from China Grove to First, High Point.

OUTSTANDING RELIGIOUS BOOKS

A committee of the American Library Association has compiled a list of the best religious books published between May 1, 1941, and May 1, 1942. A number of these books have been noted in previous issues of the *Bulletin*. The entire list recommended by the American Library Association is published for the information and guidance of readers of this publication. The list was prepared by the following committee:

- Doctor Louis Finkelstein, President, Jewish Theological Seminary, New York City.
 Doctor Halford E. Luccock, Professor of Homiletics, Yale University Divinity School, New Haven, Connecticut.
 Dr. Arthur Cushman McGiffert, Jr., President, Pacific School of Religion, Berkeley, California.
 Doctor John K. Ryan, Associate Professor of Philosophy, Catholic University of America, Washington, D. C.
 Doctor Matthew Spinka, Professor of Church History, Chicago Theological Seminary, Chicago, Illinois.
 Miss Edna M. Hull, Head, Philosophy and Religion Division, Cleveland Public Library, Cleveland, Ohio, Chairman.
 Beaven, A. W. *The Fine Art of Living Together*. New York, Harper, 1942. \$1.60.

A completely revised edition of a well-known work. Designed especially for young people, this book is marked by a sane and wholesome spirit of common sense along with spiritual insight.

- Brown, W. A. *A Creed for Free Men*. New York, Scribner, 1941. \$2.50.

A study of the loyalties that divide and the faith that unites, pointing out the interdependence and the complementary character of Christianity and the democratic way of life.

Buckham, J. W. *The Inner World*. New York, Harper, 1941. \$3.50.

A book shot through with the wisdom of a ripe scholar and mature thinker who has made it his business across the years to develop a personalist philosophy of religion. For the general reader as well as the scholar.

Buttrick, G. A. *Prayer*. New York, Abingdon-Cokesbury, 1942. \$2.75.

An original and profoundly moving study of the significance and value of prayer in our lives. It is particularly valuable in our period of stress, as a source of the courage and power needed to withstand the temporary hardships which must be suffered in order to reach the future good.

Calkins, Raymond. *How Jesus Dealt with Men*. New York, Abingdon-Cokesbury, 1942. \$1.75.

Convinced that the ministry of the church to the mentally disordered and spiritually deficient need not be restricted to professionally trained psychiatrists, the author selects various scenes from the New Testament dealing with such cases and depicts Jesus' treatment of them.

Case, S. J. *Christianity in a Changing World*. New York, Harper, 1941. \$2.00.

Taking a long view of the entire history of Christianity, Dr. Case answers the question as to the chances of survival of Christianity confronted by the modern world crisis. The author is critical in his judgment but hopeful.

Dicks, R. L. *Who Is My Patient?* New York, Macmillan, 1941. \$1.50.

This little book fills a definite need. It is written by a man who has had experience with men and women of varying characters, needs and religious beliefs and practices. He gives practical advice upon how to help the sick. Although sub-titled "A religious manual for nurses," this book should prove profitable to doctors and others who work among the sick.

Doberstein, J. W. *On Wings of Healing*. Philadelphia, Muhlenberg Press, 1942. \$2.00.

A devotional book designed particularly for the sick. The devotions for the most part are well chosen and of high quality. The publishers have taken considerable care with the format of the book.

Meister Eckhart; a Modern Translation, by R. B. Blakney. New York, Harper, 1941. \$2.00.

The first modern translation of one of the most important of the medieval mystics. It fills a need in English scholarship, since Eckhart's influence extends from religion and theology into philosophy, literature and allied subjects.

Farrell, Walter. *Companion to the Summa*. Vol. 1. New York, Sheed and Ward, 1941. \$3.75.

Although the first of the four volumes that will make up the complete *Companion to the Summa* of St. Thomas Aquinas, this volume subtitled "The architect of the universe," is the third of the four to appear. The work constitutes an almost indispensable introduction for the average reader to the greatest of the medieval syntheses in theology and philosophy.

Ferré, N. F. S. *The Christian Faith*. New York, Harper, 1942. \$2.00.

An inquiry into the adequacy of the Christian faith as man's ultimate religion by one of the ablest of the younger theologians who is at once mystic and rationalist. Rich in insights, sound judgments and stimulating thoughts.

Fleming, D. J. *The World at One in Prayer*. New York, Harper, 1942. \$2.00.

Following the pattern of his other volumes in the series intended to illustrate the creative life in the younger churches, the author has gathered together private and public Christian prayers from Asia, the Islands, Africa, etc., which often by strange idioms and local imagery stir imaginations and devotion.

Fosdick, H. E. *Living Under Tension*. New York, Harper, 1941. \$1.50.

Sermons designed to express the church's distinctive international, inter-racial and ecumenical message in a time of war, with skilful blending of the immediate temporal issues and the eternal and abiding verities.

Gordis, Robert. *The Jew Faces a New World*. New York, Behrman, 1941. \$2.75.

An excellent collection of essays dealing with various aspects of Judaism, theology, scholarship and current events. Written with profound devotion to Jewish religious tradition, and at the same time with a universal outlook.

Groves, E. R. *Christianity and the Family*. New York, Macmillan, 1942. \$2.00.

A sociologist who has made a life-long study of the family gives a realistic and constructive consideration of the family as an ally of Christianity and of the church as an ally of the family, stressing especially the role of the minister as counsellor in domestic relations.

Harney, M. P. *The Jesuits in History*. America Press, 1941. \$4.00.

An excellent readable summary of the history of the Jesuit order. In view of the wide misinterpretation to which the order has been subjected, and the failure of the educated world generally to appreciate its real contribution, this book should be of great importance.

Hart, Hornell. *New Gateways to Creative Living*. New York, Abingdon-Cokesbury, 1941. \$1.75.

A popularly written discussion of the technique of securing happiness, based on modern psychology and psychiatry.

Holman, C. T. *Getting Down to Cases*. New York, Macmillan, 1942. \$2.00.

A helpful guide to personal counselling, based on the records of actual cases, analyzed and commented on by a genial and wise professor of practical theology.

Hough, L. H. *The Christian Criticism of Life*. New York, Abingdon-Cokesbury, 1941. \$2.50.

In a series of wide-ranging essays, linked together by a constant concern for humanistic values, the author interprets Christianity as the conservator of civilization. His thesis is that by its criticism of impulse and barbarism Christianity has kept the mind alive.

The Imitation of Christ; ed. by E. J. Klein. New York, Harper, 1941. \$3.00.

A classic devotional book presented in the vigor and freshness of the original English translation of Richard Whitford, which doubtless influenced the authorized version of the Bible. The editor's introduction is an important contribution to the immense literature on this great book. A very attractive edition.

Jones, Rufus. *A Small Town Boy*. New York, Macmillan, 1941. \$2.00.

A delightful autobiographical sketch of an influential American religious leader, popularly told but religiously helpful.

Kelly, T. R. *A Testament of Devotion*. New York, Harper, 1941. \$1.00.

A stirring record of the growth in spiritual understanding and mystical experience of the author, told with clarity and force. An excellent devotional book, as well as a document in the study of mysticism.

Kepler, T. S. *Contemporary Religious Thought*. New York, Abingdon-Cokesbury, 1941. \$3.50.

An anthology of sixty selections by some of the leading religious thinkers of today. The articles have been well chosen and cover six general themes, viz., the nature of religion, the findings of religious truth, the idea of God, the problem of evil, the meaning of worship, and immortality.

Komroff, Manuel. *In the Years of Our Lord*. New York, Harper, 1942. \$2.50.

Reverently and vividly told story of our Lord. In our own day a work of fiction of this sort may well be an effective way of presenting its subject to the larger reading public.

Latourette, K. S. *The Unquenchable Light*. New York, Harper, 1941. \$2.00.

Answers the question why the influence of Jesus has spread, persisted and increased in some areas and not in others; why it has gone forward like a tide with a successive flow and ebb; and what of the future of Christianity in the light of the past.

Maritain, Jacques. *Ransoming the Time*. New York, Scribner, 1941. \$3.00.

A book of real importance for the serious reader in the field of the philosophy of religion, by one of the greatest of Catholic thinkers. The essays range from Pascal and Bergson to mysticism and the question "who is my neighbor?"

Maritain, Raissa. *We Have Been Friends Together*. New York, Longmans, 1942. \$2.50.

The account of a brilliant Jewish girl from her early days in Russia, through her life in France and up to the present time in America. Her meeting with Jacques Maritain, their marriage, their conversion to the Catholic Church, their friendship with Bergson, Charles Peguy, Leon Bloy and many others, make a story of unusual interest and charm.

Maynard, Theodore. *The Story of American Catholicism*. New York, Macmillan, 1941. \$3.50.

An invaluable book for students of American history and for students of the history of religious institutions in America. Despite some obvious shortcomings in its treatment of details it is fascinating, describing the rise and growth of the Catholic Church in the United States, and offering any reader a vivid insight into the contribution of the Church as an institution to the development of American democracy.

Miller, Hugh. *Christian Truth in History*. New York, Harper, 1941. \$2.50.

A study of the causal connection between Christianity and what is best and most enduring in our civilization with emphasis on the role of Christianity in the future reconstruction of the world.

Miller, R. C. *What We Can Believe*. New York, Scribner, 1941. \$2.00.

An empirical approach to Christian theology, intended for people who have turned skeptic but are not happy about it.

The New Testament; a revision of the Challoner-Rheims version, edited by Catholic scholars. Paterson, N. J., St. Anthony Guild, 1941. \$1.00.

A new and greatly needed revision of the English translation from the Latin Vulgate, replete with valuable notes together with introductions to the several books. The publication of this volume marks a fine achievement of the Roman Catholic Church in America.

[This list will be completed in next issue.]

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

Religious Crossroads. Radoslave A. Tsanoff. New York: E. P. Dutton & Co., 1942. xiv + 384 pp. \$3.75.

Writing out of a lifetime of study and writing on subjects in philosophy and religion, Professor Tsanoff has ransacked the treasury of philosophic and religious thought in order to present a survey of man's greatest thoughts on all phases of religion, including both the great doubts as well as the great affirmations. This book is neither for the hasty reader nor for the seeker after new ideas, but for those who wish to study conveniently the important religious ideas of all times and places. It is a deeply religious yet thoroughly critical book.—H. H. D.

Man's Quest for Salvation. An Historical and Comparative Study of the Idea of Salvation in the World's Great Living Religions. Charles Samuel Braden, Ph.D., Northwestern University. Chicago: Willett, Clark & Co., 1941. xii + 274 pp. \$2.50.

This book expounds clearly and in detail the notion of salvation held by the various religions. In each case certain points are discussed: What is meant by salvation? When is it attained? To whom is it vouchsafed? Through what means is it effected? What techniques or methods are used in achieving it? Since most handbooks of religion neglect to consider these common-sense questions, this book is highly illuminating. It is less successful, however, with religions that do not emphasize salvation, such as Confucianism.—H. H. D.

Preaching in the Early Church. Hugh Thomson Kerr. New York: Fleming H. Revell, 1942. 238 pp. \$2.50.

A book for preachers, by a preacher who is admittedly not a specialist in New Testament criticism. He writes with vigor a suggestive and readable discussion of the application of the historical gospels to problems common to both eras—theirs and ours.—K. W. C.

The Disciple. T. R. Glover. New York: Macmillan, 1942. 62 pp. \$1.00.

One of England's great scholars presents, in this little book, the first followers of Jesus—at greater length, Paul especially—in vivid and popular style.—K. W. C.

Jesus in Action. Benjamin W. Robinson. New York: Macmillan, 1942. 217 pp. \$1.50.

The theme is revealed in the subtitle: "Jesus' Program for a Truly Vital Christian Faith." This is a good sequel to an analytic study of the life of Jesus.—K. W. C.

The Growth of the Christian Church. Robert Hastings Nichols. Revised Edition. Philadelphia: The Westminster Press, 1941. 380 pp. \$2.00.

Theological students and ministers should find a ready place for this well-organized, simply written account of the church's development. It lends itself admirably to student reviews of the fundamentals and to the pastor's use in conducting study classes.—R. C. P.

Settlement of the Brethren on the Pacific Slope: A Study in Colonization. Gladys Esther Muir. Elgin, Illinois: Brethren Publishing House, 1939. 469 pp. \$2.50.

This scholarly study, based on carefully selected primary materials, is well calculated to demonstrate the close connection which exists between the church and the world at all times. But it illustrates, especially, the circumstances linking the fortunes of God-fearing, land-hungry Dunkers with those of land agents and railroad men in the rough and ready period of the West Coast Colonization. The righteous surprise of these Brethren over things unrighteous is related in their own picturesque words, and the illustrative sketches done by one of their own number are a delight to see.—R. C. P.

Meister Eckhart: A Modern Translation. Raymond Bernard Blakney. New York: Harper and Brothers, 1941. \$3.00.

No amount of reading about the mystics can compensate for direct acquaintance with their works. Here is a much-needed translation of writings by one of the great characters of medieval mysticism.—R. C. P.

Conditions of Peace. Edward Hallett Carr. New York: The Macmillan Company, 1942. 260 pp. \$2.50.

Dr. Carr, who is Professor of International Politics in the University College of Wales, says the old world is dead, and a new one must be created by leaders who are willing to recognize the economic deficiencies of former days and who will offer new loyalties which will oppose nationalism or other divisive political boundaries.—J. M. O.

Evangelism in the Home Church. Andrew W. Blackwood. New York and Nashville: Abingdon-Cokesbury Press, 1942. 160 pp. \$1.00.

The author thinks that the program of evangelism in the local church should be extended far beyond the traditional revival technique. Ministers will find in this book many practical aids to a more effective evangelistic emphasis.—J. M. O.

Rural America Today—Its Schools and Community Institutions. George A. Works and Simon O. Lesser. Chicago: The University of Chicago Press, 1942. 450 pp. \$1.50.

This book is a report of a study of rural education which the authors have made with the aid of the General Education Board. A vast amount of data is presented which indicates inequalities in educational opportunity. Some community institutions—notably the church—are not included.

J. M. O.

Aishah. The Beloved of Mohammed. Nabia Abbott. Chicago: The University of Chicago Press, 1942. 230 pp. \$2.50.

A valuable and interesting contribution to the study of early Islam, centering in the life of Aishah and emphasizing the position of women and their part in the early development of Mohammedanism.—J. C.

Nathaniel William Taylor, 1786-1858: A Connecticut Liberal. Sidney E. Mead. Chicago: University of Chicago Press, 1942. 259 pp. \$2.50.

With theology once more becoming a focal point of interest, this volume assumes more than ordinary significance. Previous students of Taylor have regarded his system of thought as the ripened product of a movement that began with Jonathan Edwards, commonly called "The New England Theology." Professor Mead, however, believes that Taylor is rooted in Old Calvinism rather than in the Edwardian tradition, and it is this fact, he suggests, that renders "Taylorism" both a liberalizing and an evangelizing force in the first half of the nineteenth century. This will doubtless be a moot point in the reviews of this volume, and we cannot argue the case in a mere book-note. But if a dogmatic word may be allowed, it seems to me that, diligent though Professor Mead is in assembling his evidence, he has not conclusively demonstrated his claim. But whatever may be the truth about this relatively minor point, it is clear that Dr. Mead has written a chapter in American theology that is indispensable to the understanding of later tendencies in both orthodox and liberal thought.—H. S. S.

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