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Vol. IV

SEPTEMBER, 1935

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AMONG OUR MEMBERS

BOOK REVIEWS

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PROBLEMS OF THE NORWEGIAN CHURCH IN THE ELEVENTH CENTURY

LAURENCE M. LARSON
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In Viking times the Northmen recognized several important sea routes, one of which, "the North Way," was of such significance that it gave its name to a kingdom. The ships that sailed this route followed the west coast of the great Scandinavian peninsula northward and northeastward for a distance of one thousand miles to the land's end in the Arctic. Out toward the sea the fairway is flanked by an almost continuous series of islands, large and small, numbering perhaps one hundred and fifty thousand. Many of these are inhabited. On the other side rises the Norwegian plateau, a massive wall of ancient rock, which in many places descends abruptly to the water's edge. The wall is not continuous, for all along the coast the sea, thrusting forth its mighty arms, has carved out a maze of deep inlets, some of which run far into the land. The longest of these, the Sogn Fjord, has a length of nearly one hundred and forty miles.

For present purposes the important fact is that the fjords give Norway a coast line of extraordinary length. Since there is usually a strip of land along the shore where farms can be cleared and homes built, they have added greatly to the habitable area of the land. Elsewhere on the plateau, especially in its southern stretches, geologic forces have scooped out a series of important valleys, some of which are rich and populous. The old tribes that found their homes in these highland trenches have played significant rôles in the drama of northern history; but they have never achieved an impressive total in the census.

for while writing it, Professor Lucas has evidently thought of students who wish to be introduced to the study of the Renaissance and the Reformation.

The Chicago Theological Seminary.

W. Pauck.

INTOLERANCE

By WINFRED ERNEST GARRISON. New York: Round Table Press, 1934. xv, 270 pages. \$2.50.

Dr. Garrison's most recently published works show a trend towards the intensive application of the historical method of study to very limited specific fields. This trend is traceable in *Religion Follows the Frontier* and *The March of Faith*. In the book before us his field is the difficult and at the same time tantalising one of the negative type of zeal commonly called intolerance. Under Dr. Garrison's competent and alluring treatment the topic develops a manifold interest. In the first place the broad historical aspects of it as an emotional movement in human experience are presented in their varied manifestations. Some of these are strange and incomprehensible, some pathetic, some ferocious, some ridiculous, but all full of human interest.

But on a higher level than the historical value of the book in itself is the light it throws on the nature of the emotion itself. The author seems to be fully conscious of this phase of his self-imposed task. He distinctly disclaims any desire "either to sell his own brand of intolerance or to promote the idea of putting away all intolerance." He admits that there are many "brands" of it. He might as well have made this admission not only on his own behalf, but also in behalf of every fellow man. Surely it would be a puny and colorless sort of a man or woman who would tolerate everything. Yet, how to judge where is the line between that which should and that which should not be tolerated depends upon a multitude of considerations which it is necessary to understand in order to know the better brands and use them. At this point Dr. Garrison gives us the help which we most need in four preliminary non-historical chapters in his book on the "Primal Urge" of Intolerance, the "Grounds of Tolerance," the "Techniques of Intolerance" and the "Roots of Western Culture."

But the book is more than a historical treatise, even more than that plus a lesson in the theory and definition of a most puzzling phenomenon in human nature as a whole. It has an educational value. And this is apparently the desire and purpose of its author that it should have very distinctly. Dr. Garrison aims to make his work a means of killing the deadly "brands" of intolerance which function abundantly in our own generation. In the church and in the state some of these are not only disturbing our minds, which in itself might not be a serious offence, but even a blessing in disguise, but they are hindering the natural and wholesome progress of the world to a better understanding of itself and a richer life. For this vigorous attack on them he desires the thanks of every thoughtful man.

From what has been said it must be obvious that a review of such a book should not be permitted to include such differences of view as may exist between the author and the reviewer. It is to be assumed that whatever differences of this sort exist are of very minor importance.

Presbyterian Theological Seminary, Chicago.

Andrew C. Zenos.

THE CHURCH: CATHOLIC AND PROTESTANT

A STUDY OF DIFFERENCES THAT MATTER

By WILLIAM ADAMS BROWN. New York: Charles Scribner's Sons, 1935. xix, 410 pages. \$2.75.

Dr. Brown's purpose is what might be expected from his reconciling spirit. Thinking of what the Christian church ought to be, he sees that in order to reach this "we must transcend our differences through a unifying purpose"; and he seeks to point the way to this. He addresses himself to the differences between Catholics and Protestants. Each of these words he defines by reference to a "type of piety," that which "follows models set by the pre-Reformation church" and that "which meets us in the churches which find their standards in the post-Reformation period." One wonders why Dr. Brown did not put here at the beginning the contrast to which he comes around near the end, between the religion of an authoritative institution and that of "a fellowship whose bond of union is a common spirit."

A foundation for unifying effort is laid by an impressive statement of "What Catholics and Protestants Have in Common." A good deal of the point of the book will be missed by readers who skim this and hurry on to the differences. Of these three classes are found: the results of misunderstanding; genuine differences which yet admit of fellowship and cooperation; deeper differences which so far forbid both. A historical account of the differences reaches the conclusion that there are two "persistent types of churchly Christianity," which the book proceeds to characterize. A deeply sympathetic exposition of "The Genius of Catholic Piety" is followed by discussions of the forms of Catholicism. In describing Roman Christianity Dr. Brown shows clear realization of some hitherto insuperable obstacles to fellowship—"the ethics of militant imperialism everywhere—the ethics of war, not of peace," "the consciousness of a divine commission to dominate at all costs," "the ruthless attitude toward irreconcilable opponents." In connection with the attention now being given in Catholic ethics to the questions raised by modern industry he gives a reminder that "the test by which the church judges all good works, whether in the ceremonial or the ethical sphere, is that they must be such as it prescribes and such as will enhance its power." This chapter gains emphasis from being in substance repeated from the author's *Imperialistic Religion and the Religion of Democracy* (1923) and therefore representing matured positions. Discussing other forms of Catholicism, Dr. Brown offers a welcome contribution of understanding of Orthodox Christianity, shows the importance of the Old Catholic Church as being avowedly Catholic and also in communion with the Church of Eng-