

Book Reviews

Webb Garrison, *Giving Wings To A Warm Heart*. Commission on Promotion and Cultivation of The Methodist Church, 1968. 118 pp. \$3.00 (\$1.00 paper).

This small volume is, as the subtitle states, "The Story of Benevolence Giving in The Methodist Church 1939-1968." Dr. Garrison has not attempted a chronicle of this story, but has personalized it for a popular readership. Through the skillful focus upon people and events he has shown benevolence giving to be not a "denominational tax" but "love in action." His book is a warm-hearted account of the spectacular growth of giving to Missions in The Methodist Church, and of the global work in the name of Christ made possible by this unprecedented outpouring of financial aid to persons and institutions. He has sounded an alarm, however, that if the slight decrease in receipts for the 1966-1967 fiscal year marks the beginning of a new trend, the mission of the Church is endangered.

The final nineteen pages of the book contain four appendices which list the financial records "from union to union," and the personnel who gave leadership in this era. These will be of value to the statistically minded.

C. DWIGHT PYATT, Minister
Long's Chapel United Methodist Church
Lake Junaluska, North Carolina

Joseph C. Hough, Jr., *Black Power and White Protestants* (New York: Oxford University Press, 1968) 228 pp. \$5.75 (\$1.75 Paper)

Professor Hough has written a very interesting book particularly for those who have had no depth experiences in race relations. It does a good job of tracing the historic path of the problem with special emphasis on the development of black pride. The history of the black man in America is a history of a people's struggles for freedom with the attendant anguish, revolts, anger and frequent despair.

I have a feeling that the author in his efforts to help the movement for freedom by giving it a sympathetic treatment in many difficult situations has left the door open for a feeling that he is indulging in the familiar paternalism which in certain instances he condemns. The author leans too heavily on sociological studies without evidences of the kind of personal experiences with blacks which would have given him insights more tuned to the real life he writes about.

The chapter on the Context of Black Power is a good interpretation of a variety of movements which have brought society to the point of confrontation with itself. There will be no racial stagnation in America for a long time. Black Power is with us to stay and the author does a good job of analyzing why. The churches, response to the whole problem of race during the history of the problem has reflected the response of society as a whole. It is here that the

author treats the churches too mildly and too generally. Special attention could have been given to those national church groups who have been in the forefront of Christian interpretation in racial matters since the days of slavery. The reference to Methodist women is not the most noteworthy contribution of women to the cause of racial justice. Perhaps the heroic stand of southern white women during the terrible days of frequent lynchings has been forgotten. This stand was the first general breakthrough in the South and gave heart to many who had not dared speak out in times past.

In the chapter on Christian response, Professor Hough acknowledges certain solutions as valid, i.e., face-to-face relations, and personal communications, but turns these down as too difficult because segregation still reigns as a way of life. It is at this point that the author could have interpreted the change in personal attitude incumbent upon Christians and kept these valid responses as the Christians' challenge. It is true that the new pluralism, which forms the foundation of the blacks' efforts to achieve authentic groupness casts a barrier to the kind of relationships known in the past, still represents the only current valid posture which will aid their efforts to honest identity. The author accepts the overburdening presence of guilt, but fears that it will become morbid on the part of whites. Guilt is a problem but there are reasons why it should be and while guilt should not become the problem, steps to overcome it and the kind of experiences needed to resolve it are possible and necessary. Blacks have their share of guilt and their resolution to accept nothing short of honesty in communications is an effort of acknowledgement and overcoming.

The book according to its title was written to suggest a stance for white Protestants. The presentation of this stance is made with many reservations and loopholes, but it finally casts the problem in the ethical context where all Christians are called upon to see it. Group loyalty must give way to one's personal conviction as a member of the church. If the Christian is to participate in the church's efforts to help redeem the world by helping all human beings achieve more of their humaneness then a Christian has no alternative as a Christian than to create the kind of society in which all men are free to become the kind of human beings possible according to their potential.

EARNEST A. SMITH
Washington, D.C.

Emilio Willems, *Followers Of The New Faith* (Nashville: Vanderbilt University Press, 1967) 290 pp. \$7.50.

Followers Of The New Faith is a convincing social analysis of the emergence and development of Protestant Christianity in Brazil and Chile. The author, Emilio Willems, formerly Professor of Sociology and Anthropology at the University of Sao Paulo in Brazil and since 1949 Professor of Anthropology at Vanderbilt University, is well equipped to make this study. He sets out to demonstrate the interaction between Protestantism and culture in these Latin Ameri-

can countries, arguing in a compelling manner that the acceptance and dissemination of the Protestant religion is conditioned by the social and cultural situations in Brazil and Chile and that the new religion when accepted becomes a force in the generation and development of new modes of life for the Latin American people. As the author says, "emphasis is placed on what Protestantism 'does' to the societies of Brazil and Chile and what specific conditions in the texture of these societies have been instrumental in generating the Protestant deviation from religious norms and folkways." (p.v)

The missionary, says Willems, like all other agents of cultural diffusion, intends to change certain aspects of the "native" way of life. In the case of the Protestant missionaries to Latin America in the nineteenth century the change sought was primarily from the religious monopoly of the Roman Catholic Church and its ally, the ruling class, to the more fundamentalistic and puritanical views of the North American Baptists, Methodists, and Presbyterians. Since the Christian religion was already a part of the culture of Chile and Brazil their task was one of calling people to what they considered to be the true interpretation of the Christian religion.

If it is true, as Professor Willems argues, that the development of religion is dependent on receptive conditions and that religion tends to foster change and development he must be able to demonstrate that there is some compatibility between the views of these missionaries and the developments that were taking place in the societies of Chile and Brazil. That is, he must be able to demonstrate that a religion emphasizing individual conversion, self-governing autonomy, and individual moral responsibility finds acceptance in a society which at first glance seems to be characterized by the opposite way of life.

To a very large extent Professor Willems has accomplished this aim and has produced a very readable book in doing so. His argument is presented carefully and convincingly. He demonstrates the coincidence of Protestantism and the emergence of a rising middle class and an industrialized and urbanized society which begins to break with the traditional authoritarian structure of society; he indicates the developments that took place within the Protestant mission as a result of its accommodation to the life of the people and he points to developments in the life of the people as a result of this interaction of religion and society. It may be that some "hard-nosed" social scientists will not be satisfied as the author admits. But Professor Willems has certainly more than accomplished his goal of supporting tentative generalizations and conclusions to be further tested.

EUGENE THOMAS LONG, III
Randolph-Macon College
Ashland, Virginia