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Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

**Neil, Anderson and Goodwin: Concise
Dictionary of the Christian World
Mission**

Review Author: Francis X. Clark, S.J.

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me for considerable variability among even remotely situated people. The author's 50 case studies might have supplied some of this difference of opinion, but they are used mostly to illustrate the same kind of consensual statements. The fact that almost three-fifths of these cases came from just one knowledgeable but highly placed couple, together with the contradictions that sometimes appear between generalizations in text and the unattended-to details in unrelated cases, makes one wish that Dr. Jocano had struck a better balance between the ideal and the actual, analysis and synthesis. But the professional reader will know how to deal with this problem in an otherwise very informative volume.

The book is marred by a considerable number of type-setters' and artists' errors which will annoy the reader almost as much as they do the author.

FRANK LYNCH

CONCISE DICTIONARY OF THE CHRISTIAN WORLD MISSION. Edited by Stephen Neill, Gerald H. Anderson, John Goodwin. Nashville and York: Abingdon Press, 1971. xxi and 682 pp. \$10.50.

This volume is basically more an "encyclopedia" than a "dictionary" in the usual sense, because the articles are much fuller than normal dictionary definitions. It also rightly claims to be the first of its kind in the field. It describes the entire Christian world mission, both Protestant and Catholic, since the year 1492; roughly 80% of the articles are by Protestant authors about more specifically Protestant themes.

The authors are well known in their field. For example, Stephen Neill, a Bishop for twenty years in South India, has written many books on various aspects of Christian world mission. Gerald H. Anderson who has published widely on mission topics will be of special interest to Philippine readers, since he taught in the Philippines for some years at Union Theological College, and only recently returned to the United States to be the President of Scarritt College in Tennessee.

The book is both valuable and important because it gathers within two covers varied information not otherwise easily available. As every encyclopedia, it is to be consulted more than read, to be on the reference shelf rather than on the bedside table. Nonetheless, any readers interested in mission can find themselves so fascinated by page after page of different topics as to read on successively for some hours.

With regard to the articles themselves, it is clear that the historical articles are more valuable, because the data and facts have some permanence. The more current theological and sociological topics, as in-

digenization, continuity, aim of mission, theology of mission, conversion, etc. are necessarily subject to change with the advance of knowledge. But they do offer the present position of the problems, with indications of the trends for the immediate future.

Normally Protestants know more about Catholic mission history and theology than Catholics know about Protestant mission. This is especially true in the Philippines. Until 1898 and the end of the Spanish regime Protestant missionaries were not welcome here. Consequently the Filipino people have known Protestant mission activity for only the past 70 years; further, since when they arrived the Catholic Church was already strongly rooted among the people, Protestant mission work has not been very successful in numbers.

But it would be erroneous to conclude from this experience at home that the same situation prevailed in other places. Protestant mission in Indonesia, Korea, India, China, Japan, the South Pacific, etc. made progress, and not rarely their numbers and works surpassed Catholic mission activity. For example, one need only consult the article on William Carey to see how ardently the missionaries learned Asian languages to present the gospel message through them. James Legge (1815-1897) likewise so mastered Chinese language and literature that his English translations of Confucius, Mencius and other classical writers, in five huge volumes, are still treasured today.

In summary, this book is written largely by Protestant authors on predominantly Protestant mission persons and interests. In this, in addition to the themes common to both Catholics and Protestants, lies its value for catholic students of history and theology. It gives them in handy reference form fundamental information on hundreds of themes, and offers a vast panorama for understanding Protestant mission yesterday and today. Though the articles on Catholic mission are fewer, one can readily retort that hardly any Catholic books on mission give proportionately as much attention to Protestant mission history and theology. As it stands, it is an important event both for ecumenism and for mission, and deserves commendation. It is a pleasure also to praise it for its price; despite the size, its cost compares favorably with many a slimmer modern volume.

FRANCIS X. CLARK, S.J.

PLANTS OF THE PHILIPPINES. The Science Education Center, University of the Philippines. Quezon City: University of the Philippines, 1971. vii + 512 pp.

Plants of the Philippines is a milestone in Philippine botany. Whereas most books on the subject were written by foreigners, this book