**Who Matters, and Why?**

**CAN TWO WALK TOGETHER UNLESS THEY BE AGREED? American**

**Religious Schisms in the 1970s. By Bryan V. Hillis.** Carlson. Pp. 200. $50.

**THE ANGLICAN LEFT: Radical Social Reformers in the Church of England**

**and the Protestant Episcopal Church, 1846-1954.** By **Bernard Kent Markwell.** Carlson. Pp. 325. $60.

These two books concerning Anglican and Episcopal religious history are from the 21 volumes of the *Chicago Studies in the History of American Religion,* a series of publications on a

variety of topics by religious historians of the "Chicago School." Both volumes are edited doctoral dissertations from the University of Chicago. The series is edited by Jerald C. Brauer and Martin Marty.

*Can Two Walk Together* considers the schisms in the 1970s of the Southern Presbyterian Church, the Lutheran Church-Missouri Synod, and the Episcopal Church. *The Anglican Left* considers contributions of a variety of English and American social reformers , including Frederick Denison Maurice, the Tractarians and ritualist slum priests, the reformers of the Social Gospel era, James O .S. Huntington, William Dwight Porter Bliss and Vida Scudder.

Hillis challenges the scholarly assumption that the schisms of the 1970s can be understood solely in terms of sociological factors at work in the life of the denomination. He notes that the religious issues involved in each of the denominations were central to the dispute leading to the schism. He concludes, "Most important is the fact that the precipitating factor was an event that left the schismatic party with no option other than to pursue its vision of what it meant to be true to the pristine standards outside the denomination. Not only would remaining

inside the denomination make it much too difficult to pursue the vision, but remaining in fellowship with the majority could compromise the vision."

Markwell includes many quotations from the reformers' work that provide a vivid picture of their mission. For example, the reader will encounter Stewart Headlam's statement on Christian social reform: "It becomes impossible for a priest, who knows what the Lord's Supper means, not to take a part to the best of his power in every work of political or social emancipation; impossible for an earnest communicant not to be an earnest politician."

Although the genre and price of these books will limit their audience these volumes will be useful and interesting resources for readers who seek a deeper understanding of these themes from religious history.

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