is a meaning, says Tillich, even to the meaninglessness of life as lived in torture by those who know not the True God and who know that they know Him not. "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt."

When American philosophers and theologians begin to take seriously the cross of anxiety and anguish; when they come to see that the insane and those menaced by insanity often live more profoundly the human situation than those whose lives are untroubled by doubt and free from tragedy; when they see that risk and failure are fundamental human categories; when they begin to face the issues Paul Tillich has faced—American philosophy and theology will have come of age. Will Herberg has forwarded this future maturity of American intellectual life.


by Bernard Murchland

"We must dirty our hands," Albert Camus wrote in his early days as a rebel. With that statement he summed up his vigorous plea for social commitment in an absurd world.

In this slender volume, William Lee Miller calls for political awareness with Camusian energy. He also indicates the absurdity of the present political scene in America. And he sees both in the broader context of Christianity's relevance to all political activity. "Christianity," he writes, "gives no precise answer to any of the dilemmas of life—certainly not the political ones. But it provides what's more important: direction, understanding, commitment. There is no 'Christian' position—but there are better and worse positions, relatively just and relatively unjust acts, and the Christian should seek what is good and just."

Mr. Miller's preliminary concern is to establish the non-political character of the American citizen and censure his fellow Protestants rather severely (and humorously) for the part they played in creating it. A curious combination of idealism and individualism, Miller argues, accounts for its distinctive traits.

Thus the traditional American

Father Murchland, of the University of Notre Dame, contributes frequently to a number of religious journals.
What We Are For
"What we are for," in the author's opinion, "is the active, positive force for change in the world." Yet by appearing only to oppose the revolutionary Soviet offensive on all fronts, we have come to represent in the world's eyes an "ill-defined force for countering change." To offset this image, Mr. Larson suggests several ways to re-think our position in the affirmative.

Voices of Dissent
Grove Press. 384 pp. $1.95.
The continuing tradition of articulate American radicalism is embodied in this challenging anthology of articles from Dissent magazine. Among the authors who appear are Irving Howe, Lewis Ceter, Norman Thomas, Paul Goodman, Harvey Swados, Erich Fromm, and C. Wright Mills.

Education and Freedom
To this passionate critique of twentieth century American education Admiral Rickover brings the insights of professional knowledge and a sense of urgency gained from a career of public service. "The future belongs to the best-educated nation," he writes. "Let it be ours."

International Politics in the Atomic Age
How a variety of factors, most notably technological advancement and nuclear power, has fundamentally changed the traditional structure of international relations is the subject of this study. The author recommends and outlines a whole new approach to the problems of co-existence which, in their turn, demand new concepts of sovereignty, security, and defense.

Island in the City: the World of Spanish Harlem
by Dan Wakefield. Houghton Mifflin. 278 pp. $4.00.
A distinguished piece of social reporting, this book communicates not only the observable grim facts of daily life in Manhattan's "El Barrio," but also a true understanding of the personal tragedies of its inhabitants.

The Tragedy of American Diplomacy
by William Appleman Williams. World. 219 pp. $4.75.
"The tragedy of American action is not that it is evil, but that it denies American ideas and ideals," writes the author, who supports this conclusion by tracing developments in modern U.S. history that reveal a basic misunderstanding of our role in world affairs.