

was written to show that the Council took no stand in favor of an established religion. As the final text reads, the whole emphasis is on the importance of full guarantees of religious freedom for all, even if a particular country (for instance, England, Spain, the Scandinavian, or Moslem countries) gives some special recognition to one religious community. I would ask anyone who takes this part of Mr. Blanshard's book seriously to read the text of the *Declaration on Religious Liberty* (pages 675-696 in the paperback edition referred to above) and judge whether he has dealt with it fairly.

ONE has the impression on this issue, and on quite a few others, that Mr. Blanshard has been shooting so long at targets like these that he has not been able to accept with good grace the fact that the targets have been removed, or at least transferred to a different position.

Mr. Blanshard has said he is happy that the Roman Catholic Church has begun to correct some of the faults he has long criticized. I am sure he hopes

that in the future more of his critical suggestions are heeded. May I offer a critical suggestion to Mr. Blanshard? I think his ideas would receive a readier hearing from Catholics, especially those best placed to carry out reform in the Church, if without ceasing to draw attention to our faults, he would try harder to modify his outmoded polemic style. The repeated attribution of cheap motives and the frequent recurrence of such phrases as "priestly interference," "insufferable barnacles of superstition," "more humane than Roman Catholic," "arrogant claims," "the card-house of celibacy," "gobbledegook of Latin ritual," "the old dogmas of magic," "the miraculous underworld of the Church," "antinaturalistic magic," "ecclesiastical imperialism" make it hard for us to believe he really means what he says when he graciously refers in the preface to the men he met at the Council as "Christian gentlemen of high order whose sincerity I could not doubt."

Keep up the particularization, Mr. Blanshard, but don't be afraid of a little amiability now and again.

Many a reader will surely ask, as he sets aside this volume, what is the author trying to do? Is he introducing us to theologies or to theologians? Is he really concerned with their ideas, as he professes, or their idiosyncrasies? Too often he tells us more about their vanities than their virtues (Tillich: "My work is an infinite subject. Ask me some specific finite questions."), more about their differences than their common grounds (Van Buren: "Altizer and Bill Hamilton and I are saying different things."), more about their doubts and misgivings than about their accomplishments.

In spite of all this, Mehta is a delightful writer. Not every journalist has the ability to penetrate the obscurities and presumably unintentional obfuscations of philosophers and theologians. Neither does everyone have the fortitude or the knack to fire pointblank questions at such illustrious thinkers. Added to this, the reader gets a sort of vicarious thrill from knocking on secluded doors ("When I rang the bell, a boyish-faced man . . . opened the door and looked out. 'I am Woolwich,' he said. 'I can't get the door open any farther, because my wife is painting the hall.'"), meeting the modest wives of famous men, or inhaling the rarefied atmosphere of cramped studies where great or popular theological works first came into being.

But when everything is said and done, what is the net effect of reading this book? Is a person better informed or merely entertained? Is he invigorated by its substance, or frustrated by a suspicion that the author is subtly lampooning the efforts of these prominent thinkers? This judgment I leave to the reader. Few will quarrel about Mehta's brilliance. His ease at handling abstractions and, more important, his uncanny ability to transform the far-removed into the near-at-hand do much to offset whatever shortcomings the book may have. We do not, after all, come away empty: we discover that the giants of thought are mortals like unto us; we get a glimpse of personal struggles and the high cost of courage; we see that this radical movement, diverse and somewhat paradoxical as it is, does have some common ground, and the promise of something genuinely new filters through the diaphaneity of the text (in spite of the author's concluding remarks to the contrary) and presages a time of religious relevance. Perhaps if theology is to infuse a radically critical age it will need to invest itself in a contemporary idiom not unlike that foreshadowed by the new theologians.

Journey Into Religion

The New Theologian, by Ved Mehta (Harper & Row. 217 pp. \$5.95), records interviews with such pioneering religious thinkers as Bultmann, Tillich, Niebuhr, and Barth. Rudolph Muska is professor of philosophy at Heidelberg College.

By RUDOLPH MUSKA

THOSE who want a painless and easygoing introduction to the "new theology" will find it in this latest offering by *The New Yorker's* vigorous Ved Mehta. His forte is his fluid pen, and here again, as in his earlier books, he displays an effortless prose that delights the eye. Indeed, some may judge this to be the best feature of the book, which at best is a sweeping survey of the contemporary firmament.

Actually this volume is something of an intellectual journey by an inquisitive journalist. Starting with the "sensational stuff" of Bishop Robinson's *Honest to God*, Mehta readily perceives that the bishop is dealing with ideas more profound than his own—namely, those of Bultmann, Tillich, and Bonhoeffer. Not to be intimidated by these awesome figures, the author turns to their main works to discover exactly what they are saying, and with the aplomb of a child

making a modest request he simply asks to drop in on them. (Niebuhr "was only a few minutes away by taxi. I decided to look him up.") In the course of his investigations, Mehta winds up by meeting an impressive array of eminent thinkers—not only Niebuhr and Tillich (shortly before his death), but Barth, Ramsey, Hamilton, and others.

Most of the book is a record of the ensuing interviews, in which personalities come through more clearly than ideas. But some of the conversations are disappointing. With Barth, for example, we enjoy only a short and chatty bit of nothing (he was not feeling too well). With Van Buren, on the other hand, some keen insights and an unparalleled honesty are revealed: "If you really got me with my back to the wall, I'd probably want to say I am more concerned about the substance of that Christian picture [i.e., a certain image of man and of human relationships] than about the name by which you call it. If somebody wants to fight about the name, then I guess I would have to admit that I'm just not a Christian." From Eberhard Bethge we learn little about new theology but much about the talents of his family and how everyone there worships the memory of Bonhoeffer. And from Bultmann we hear that he has already said in his books everything he cares to say about demythologizing.

LITERARY I.Q. ANSWERS

Column One should read 10, 2, 7, 12, 9, 5, 3, 4, 1, 6, 11, 8.

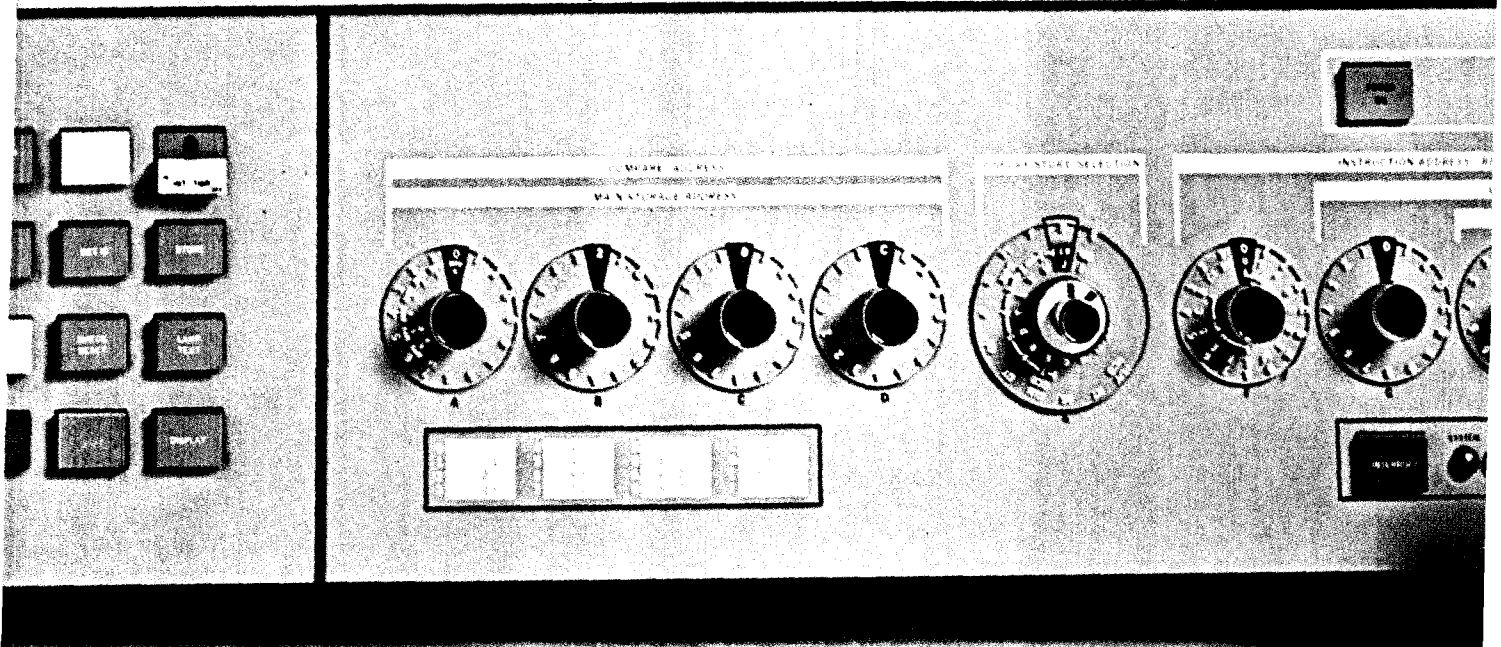
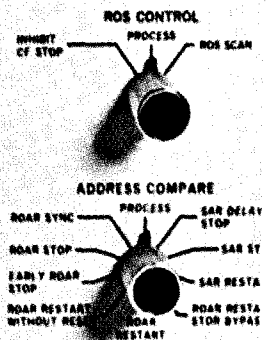
SR/November 12, 1966



Manpower is one of our most critical problems.

We face a serious shortage of skilled workers, technicians, executives.

But there's something America needs as much as manpower...

[illegible][illegible]

Womanpower.

It's one of America's greatest natural resources—but it's not being properly used.

Women have invaded male ranks in almost every field. There are more women in professional and semi-professional occupations than ever. But year after year, their proportion of the total *declines*.

Today, only 18% of America's skilled workers are women.

Only 12% of our technicians. 7% of our doctors. 3% of our lawyers.

Only 15% of America's executives are women.

Women are working. But women are also *shirking* the jobs that put a premium on talent and brains.

The reasons are many. Women are marrying earlier. Some 60% of all women students leave college *before* graduation. For married women, it's easier to help family finances by taking a clerical, factory, or service job.

But the most disturbing reason is the barrier which still exists—of prejudice, ignorance, and simple discrimination.

Frequently, women earn less money than men, even when doing similar jobs.

Advancement is uncertain. In many fields, "for men only" is the unwritten sign on the front door. Even today, when industry faces a near-critical labor shortage, one of the *last* palliatives applied is the hiring of women.

Of course women are different. And viva that difference.

But when it comes to intelligence, learning abilities, and skills, women are hardly different at all.

In the study of the government's Commission on the Status of Women, it was found that at comparable high levels, women differed very little from men in job turnover, length of service, and reliability.

Today, both industry and government have discovered that a prime source of brainpower is the woman in college.

Today, universities and companies are proving that *women* can be trained for top-level management jobs.

Today, there is legislation designed to guarantee equal pay for women who perform jobs equal to men.

But legislation alone isn't the answer. We need a new attitude. Acceptance of women in the realms which only stubborn tradition has left to men. Programs to encourage women to enter new fields and enlarge their knowledge horizon. Ways to help women *continue* education after marriage, to enable them to cope with technological changes when they're ready to re-enter the labor force.

Our lack of womanpower may be a crucial weakness in our social and economic system—and a determining factor in our survival.

If we're fair to the fair sex, our nation's manpower and brainpower can be increased enormously. Our capacity for growth can be greatly enlarged. Our future can be brighter and more secure.

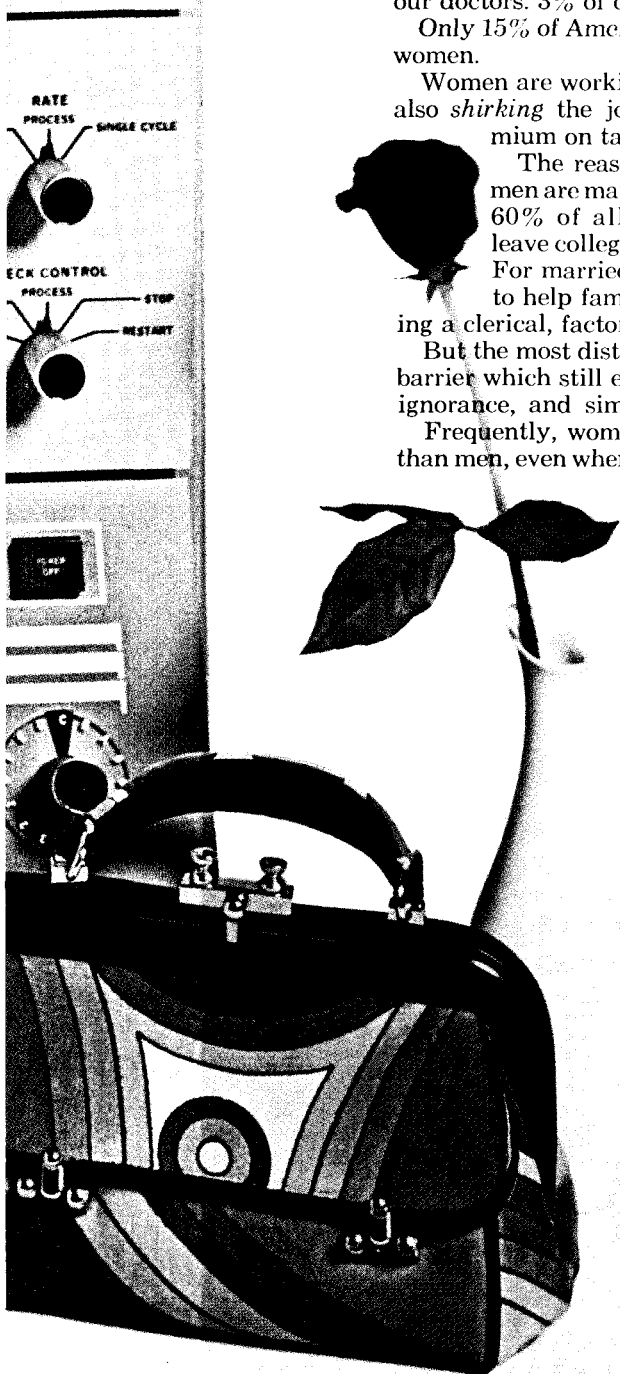
There's so much work to do.

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A Volkswagen also comes apart very easily. (It only takes about twenty minutes to take off a fender, or 45 minutes to take out the whole engine.) That makes repairing it

easy. And quite inexpensive.

But when it's not being taken apart, a VW holds together very nicely. So even though old ones cost a good deal, they're still a good deal.

Especially if you happen to get one that was owned by an elderly king who only used it to go to court.

BY APPOINTMENT TO HIS MAJESTY,
KING NJIIRI.

The Secular Saints

Dissenter in a Great Society: A Christian View of America in Crisis, by William Stringfellow (Holt, Rinehart & Winston. 164 pp. \$4.95); ***The Social Gospel in America, 1870-1920: Gladden - Ely - Rauschenbusch***, edited by Robert T. Handy (Oxford University Press. 399 pp. \$7); ***The Fifteenth Ward and the Great Society***, by William Lee Miller (Houghton Mifflin. 278 pp. \$5); ***God's People on the March: A Modern Bishop Speaks to His People***, by W. M. Bekkers (Holt, Rinehart & Winston. 180 pp. \$4.95); ***Christian Ethics and Contemporary Philosophy***, edited by Ian T. Ramsey (Macmillan. 399 pp. \$7.95), and ***Christian Social Ethics in a Changing World***, edited by John C. Bennett (Association Press/SCM Press. 381 pp. \$5.50), examine from various viewpoints the relationship and responsibility of Christianity to the human problems of our time. David Poling is associate editor of *Christian Herald*.

By DAVID POLING

WILLIAM STRINGFELLOW, a New York attorney and an active churchman, is on first-name terms with people who suffer from poverty, racial wounds, and neighborhood despair, and his *Dissenter in a Great Society* is a serious reminder of the human problems that plague our national life.

There are many who will not accept Stringfellow's piercing commentary. His theme is similar to that of his earlier book, *My People Is the Enemy*: that racial injustice and ignorance have not been alleviated; that Washington marches or Selma parades or a Civil Rights Act bring no relief. "On the contrary," says Stringfellow, "as far as I can discern there has been a hardening of white apathy and a fermenting of black despair. The nation is not apt to be spared a holocaust."

Few are spared harsh comment. After a searching analysis of the Great Society and its embarrassments in Vietnam and Watts, Stringfellow levels stiff criticism against the churches, which, he feels, are not yet willing to accept the radical claims of Christ to be the agent of reconciliation in the world. He defines the

missing dimension: "It is, terribly and wonderfully, forgiving the KKK, though they have not yet abandoned their violence and treachery. It requires caring for the John Birchers as human beings, even in the face of their hysteria and contempt. It is loving others though they hate themselves."

For those who want to know what secular sainthood is all about the author gives living examples, but none perhaps is as authentic and vivid as William Stringfellow himself.

At the beginning of this century some early nominees for secular sainthood appeared, often appalling the Christian church. When Washington Gladden, Richard Ely, and Walter Rauschenbusch prescribed a social gospel, the vibrations were felt throughout the industrial empires of our land. With a firm basis in what they believed about the Christian message, these three did much to challenge prevailing political and economic doctrines. Robert T. Handy traces the background of each personality in the well-prepared resource volume *The Social Gospel in America*. Rauschenbusch, who became deaf in later life, was not confused by wealthy men urging individual piety. "The church has passed under the spiritual domination of the commercial and professional classes. When the Christian businessman is presented as a model Christian, working people are coming to look with suspicion on these samples of our Christianity."

Dr. Handy shows through his selections from their writings and speeches that these reformers were prepared for

many eventualities, including the development of a pluralistic society. In 1904 Rauschenbusch said, "By Christianizing the social order I do not mean putting the name of Christ in the Constitution of the United States. Some descendants of the Scotch Covenanters still refuse to vote or hold office under a government because Jesus Christ is not formally acknowledged as the head of our nation. But in our stage of life that would only be one more act of national hypocrisy. To put a stop to child labor in our country would be a more effective way of doing homage to His sovereignty than any business of words and names."

OF the many religious centers with an interest in the urban community, few have had so much continuity and vigor as Yale Divinity School. Its students, faculty, and graduates have a certain fondness for the City of Man. In this tradition is William Lee Miller. His *Fifteenth Ward and the Great Society* includes much more than anecdotes about the Italian-Irish skirmishes of New Haven, or even the phenomenal urban renewal program of Mayor Richard Lee, who put New Haven on the map by taking it off. Dr. Miller's surprising range of comment touches the Kennedy-Nixon contest, the intricacies of public housing, and his own election as Alderman in the fifteenth ward. The author describes the uproar and white backlash that followed the integration of school buses for children. Whole blocks were incensed over "the comfortably well-off private school liberals with good jobs and big houses in the suburbs, bravely summoning the public school working man in two-family house streets to face the moral crisis of our time." Yet William Lee Miller faced it and won.

One can almost hear the cheering in Europe when Bishop W. M. Bekkers writes: "Thanks be to God, we now look at the world differently. The world is the



"We'll have to have these earphones checked. The French delegate keeps telling me to pick up two fares on the corner of 23rd and Broadway."