

ble of embodying powerful religious experience. American religious architecture of the eighteenth and twentieth centuries appears to me to offer a much more useful and reliable guide to the strength and creativeness of the religious impulse than do painting and sculpture. In *The Hand and the Spirit*, the work of the naive artists in their unselfconscious piety, reverent but not overawed by the biblical events they attempted to record, most clearly communicates a living religious inspiration behind their work. One senses that, except for these primitive workers, artists found it a matter of uneasiness, sometimes of embarrassment, to attempt to represent a miraculous event. Tanner, who succeeds better than most others in making biblical events seem understandable in modern terms, illustrates this well in his *Study for the Annunciation*, where attention is strongly concentrated on the humanity of Mary, while the angel has become simply a glow of light.

Taylor notes in his essay that the Protestantism in American culture is not enough to account for the lack of obvious religiosity in art, but it seems to me to have been one of the strong factors that made it difficult to express in the visual arts the real power of a religious spirit in America.

Having expressed that disappointment, however, I must say that *The Hand and the Spirit* is of significant interest and has far more value than the usual exhibition catalogue. The notes and the biographical sketches assemble a great deal of useful information, including excellent bibliographical matter. The scholarly interpretative and introductory matter by Mrs. Dillenberger and Mr. Taylor contribute valuable insights and considerably amplify our understanding of the place of religious art in our cultural history.

Anti-Conversion

DONALD E. HALL

THE FLIGHT OF PETER FROMM

By Martin Gardner

Los Altos, California: William Kaufmann, Inc. 1973 272 pp \$8.95

Avid readers of *Scientific American* will recognize the name of Martin Gardner, writer of the regular monthly Mathematical Games column. Others may recall him for *Fads and Fallacies in the Name of Science*, in which one chapter stars George McCready Price. One of my main reasons for buying *The Flight of Peter Fromm* was the feeling that its author was an old friend. This first novel shows the same inventiveness, pithy good humor, and delightful facility with words that characterize his other writing.

Peter Fromm, with a rural Oklahoma pentecostal background (not unlike that depicted in the recent film *Marjoe*), somehow found himself at the University of Chicago Divinity School in the late 1930s. By way of explaining the new ideas that were confronting Peter, the author provides brief informal summaries of the salient points of various modern theologies — Barth's, Tillich's, Bultmann's, and others. Not being a theologian, I cannot vouch for their accuracy, but they are certainly more easily comprehensible than anything else I have read in that field.

With the passage of a few years, Peter's religious experience was radically changed, and he suffered a spectacular nervous breakdown. Which should be blamed: the unrealistic biblical literalism and psychic manipulation of pentecostalism, or the destructive, scoffing liberalism of the university? It is a strength of the book that Gardner treats both sides quite sympathetically, concludes impartially, and forces the reader to judge for himself. I suspect many autobiographical elements in the story. This dilemma, I think, must have been close to Gardner's heart for many years.

Perhaps few Adventists have experienced, or ever will experience, the trip from this far right to this far left. Nevertheless, many should find it very relevant, for only by regrettable ignorance or closedmindedness, can any of us avoid facing this same dilemma in some degree. I recommend the book even more for its painful relevance to the Adventist experience than for its being highly readable and enjoyable.

NOTES ON CONTRIBUTORS

GODFREY T. ANDERSON (Liberal Arts — the Last Hurrah?) has worked diligently since 1967 at his early loves (teaching, researching, writing). He has published two books: *Outrider of the Apocalypse: Life and Times of Joseph Bates* (Pacific Press 1972) and *Walk God's Battlefield* (Southern Publishing Company 1971). Among his published articles are "The Captain Lays Down the Law" (June 1971 *New England Quarterly* and Summer 1972 *SPECTRUM*) and "Edward Bancroft, M.D., F.R.S., Aberrant, 'Practitioner of Physick,'" the latter in collaboration with his son Dennis K. Anderson (October 1973 *Medical History*, Wellcome Institute of the History of Medicine, London). . . . During his presidency of Loma Linda University (1954-67) he was primary initiator in establishing, in cooperation with neighboring educational institutions, the World Affairs Council of Inland Southern California and served two terms as the first president. He has also had a key role in organizing and forwarding the Western Adventist Historical Association, the Studies in Adventist History group, and the National Association of Seventh-day Adventist Historians. He is university archivist for Loma Linda University libraries and is professor of history in the Graduate School. . . . Dr. Anderson, whose PH.D. degree was earned at the University of Chicago, became chairman of the history department at Atlantic Union College (Massachusetts) in 1939, served as academic dean there (1944-46), and was president of La Sierra College (1946-54).