

CATHOLIC BISHOPS & HUMAN RIGHTS IN LATIN AMERICA	AGOSTINO BONO
WHO ARE THESE SOUTH MOLUCCANS?	HENRI J. WARMENHOVEN
THE THIRD WORLD'S <i>OTHER</i> FIRST LADY AN INTERVIEW WITH FORMER SRI LANKA PRIME MINISTER SIRIMAVO BANDARANAIKE	RALPH BUULTJENS
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& WILSON CAREY McWILLIAMS, G. McLEOD BRYAN, WENDY MOGEY, HAZEL HENDERSON, THANAT KHOMAN, PEGGY DURDIN, ROBERT A. GREENBERG, RICHARD JOHN NEUHAUS, ABRAHAM MARTIN MURRAY	

As an alien ideology, Christianity never did “take root” in China. That’s one common argument. Others are intrigued by the rumored Christian underground that endured the Maoist years. Ivan and Miriam London go beyond rumor and, through their unique method of interviewing refugees, establish solid information about some aspects of perduring Christianity in China.

“The Fatal Assumptions of Social Therapy” by L.H. Gann argues that there may be some surprising connections between the National Socialism of the Thirties and current efforts to call in the cops against alleged instances of sectarian “brainwashing.” The same laws that restrict the “Moonies,” for example, might very well have put Joan of Arc and other oddballs into mental hospitals. As important as the policies we adopt are the assumptions about personal and social “health” that undergird those policies.

Beatrice and Henry are a working-class couple who know a thing or two about upward mobility. In “Settling Up” Thomas Cottle depicts their moving from apartment to apartment, from neighborhood to neighborhood as a metaphor of restlessness and search for satisfaction in modern society.

Of the 150-odd nations in the U.N., a very large number fashion themselves “Marxist.” Anthony Joes examines these mixes of populism and nationalism and suggests that what we may really have is a variety of fascisms, which, given the bad reputation of fascism, have latched onto Marxist banners in a bid for “legitimacy.”

And more: on human rights and foreign aid; on the ambivalence of dissidence in South Korea; on William Sloane Coffin and Will Campbell as models of activist virtue; on civil religion as “the religion of civility”; on Jimmy Carter’s vision of a denuclearized defence policy; and on other issues that expose the intersections of public policy and ethical decision.