[The leader] handed him the child and he seized it up, looked once at Holme with witness eyes, and buried his moaning face in its throats act of drinking its blood is a parody of Christian communion. Any doubt the reader might have that the strange meat which Culla was forced to eat in his earlier encounter with the trio was human flesh is now removed. Unwilling to confront his guilt, he has nevertheless been forced to partake of **and, fully unrepentant, he can hardly chew it. All of this is not, of course, an endorsement of cannibalism. It represents McCarthys sin, indicate, god**I hate known they is such people, don **(88). One assumes that he does not mean the grotesquely displayed corpses but rather people who could do such things to the dead.**

**One aspect of McCarthys fourthspace, actions like the triunes willingness to commit incest, abandon his child, and then repeatedly deny that the child is his, as well as embodying Cullas fourthspace. They contribute to its merger of a grotesquely detailed mimesis, its metaphoric and sociological implications, and its surrealistic feeling as a projection of Cullasomewhat paradoxically, given the content of the novels own subconscious guilt.**

**Psychology, especially abnormal psychology, is a concern of Child of God, though in a subtle manner. As several critics point out, the narration rarely intrudes on Lester**a nearly unadulterated nomadBallard lives absolutely on the fringe, his dependence on society reduced to a minimum. Like the movie Badlands, Child of God portrays directionless violence, an amorality which refuses to apologize for itself, which denies judgmentthe fringes judgment. Edwin Arnold points out that **(56).**

**Lester is forced to retreat to societys suicide, he no longer knows, if he ever did, how to function in human society. He is then almost fated to occupy the kind of smooth space Evenson describes. Imprisoned because of the false charge of rape, Lester meets a black prisoner whose past and future foreshadow Lesters crime, in its sheer excess of brutality, previews the extremes of perversion that Lester will soon explore: he has beheaded a man with a pocketknife. Moreover, he feels no remorse for what he did**

**( [53]), and his self-definition is appropriate for Lester as well: m a fugitive from the ways of the world. I (53).**

**Still a kind of innocent at this point, Lester doesn**snows paradigm. McCarthy sometimes employs a kind of after-the-fact communal narration to describe Lester, and one early such passage describes a propensity for sudden and frightening acts of violence.

Still, before committing acts that make his exile from the human community complete and irrevocable, Lester makes failed attempts to rejoin at least its outer limits. In fact, he once makes an overture for something approaching mainstream acceptance by abruptly entering a country church, but his presence merely serves to shock the preacher and the congregation, which he inadvertently further outrages: **(32). Lester is condemned partly because of his family**It outstrip them allas shocked and disgusted as they are by his actions, the community feels a degree of genuine pride in having produced the sinner of sinners. In Hawthorneevil is the nature of mankind sabbath, the **The communitys violent assault on the communal order indicates at least that evil is a strong part of human nature.**