

the human family than perhaps any time since the days of Adam and Eve in Eden" (*Theology Digest*, Winter). "The implication of this extraordinary reality," Rabbi Tanenbaum goes on, "is that the ideals and values of Judaism and Christianity with regard to God, man, nature, society, and history are open to the possibility of application and translation into actual human experience more than at any time in historic memory. This moment in history can in truth therefore be more accurately described as 'pre-Judeo-Christian' rather than 'post-Judeo-Christian.'"

"... If we honestly open ourselves to the understanding that the world in many ways stands in a 'pre-Judeo-Christian condition,' then we allow ourselves the kind of stimulation and challenge which will call upon the most creative, rational, and productive uses of the extraordinary resources that I believe continue to obtain in our respective and common cultures and traditions."

Then: "It is no accident that the boldest and most advanced developments of science and technology have taken place in Western civilization which has been decisively shaped by the Judeo-Christian world view. Many historians of religion believe that the Hebrew view of creation began the process of what Max Weber has called 'the disenchantment' of the

magical view of man's relation to nature. While it is true that modern man's attitude toward disenchanted nature has sometimes shown elements of vindictiveness, the mature man who stands within the biblical tradition understood that his task was to make use of nature for human purposes. . . ."

"It is increasingly clear that the so-called Third World will enter into the 20th century to the degree that it appropriates modern scientific, cultural, and technological devices. In appropriating that science and technology, it is inevitable that Third World cultures will need to make major accommodations to the world views and the religious and cultural presuppositions without which the management of science and technology will become impossible. And here lies the crucial challenge for the Jew and the Christian in the Western world; namely, to what degree will Judeo-Christian civilization find it possible to mediate the fruits and benefits of a scientific-technological development to the Third World without the imperialism and triumphalism that has for so long dominated much of the posture of Western man to non-Western societies, religion, and culture. In that sense the Third World represents the 'pre-Judeo-Christian condition' . . ."

PAMPHILUS

Correspondence

[from p. 2]

in their defiance of civilian authority.

Finally, if Senator Taft had been elected in 1952, he might well have appointed MacArthur or one of MacArthur's military allies such as General Albert Wedemeyer. Similarly, if Senator Eugene McCarthy had been elected in 1968 he might well have dismissed General Westmoreland and other of President Johnson's military advisors. In short, when military questions become political issues it is not easy to draw the lines of proper conduct.

In response to Mr. Cohen's spec-

ulations, I would reply that obviously no one knows what Kennedy would have done about Vietnam if he had lived. But I am confident that if he had involved the country in a major war in Vietnam in 1965 he would—unlike Mr. Johnson—have shifted his ground in 1966 or 1967 rather than watch his party and his country blow up around him. He was much too sensitive to the currents of public opinion to have done otherwise. He was not a determinist who believed that "things are in the saddle and ride mankind." Kennedy believed that men can help make and unmake

their own destinies. It is a conviction I share.

Addendum

To the Editors: I don't know how it happened, I can't even think of an excuse—but somehow, in my July review of Koenig's *Bryan*, I failed to mention one of the greatest of all works on Bryan: Paolo E. Coletta's three-volume biographical analysis published by the University of Nebraska Press (1964-1970).

Janet W. Smith