

body and soul, and John Bunyan's *Pilgrim's Progress*." With its emphasis on the role of conscience it establishes a significant connection between a key element in the Augustinian Western Christian tradition and the Book of Job. But Neumann is aware of the difference in our situation from that of Job when he has one of his protagonists say:

I believe that the difference between Job's and our historical situation is that the presence of atheists or, for that matter, agnostics in the midst of us compels us to elaborate and pursue our theological questions with the greatest possible radicalism. Not only that we owe it to them—and we do owe it to them—but first of all for our own sake we must accept the challenge of theological nihilism. Its mere existence places us under a responsibility to gain our own insights vis-à-vis *de rien*.

American Religious Groups View Foreign Policy: Trends in Rank-and-File Opinion, 1937-1969 by Alfred O. Hero, Jr. (Duke University Press; 552 pp.; \$9.75)

Hillel Levine

In his study of the effects of religion on everyday life Gerhard Lenski concluded in the late 1950's, against the common wisdom of his day, that religion was quite influential. Backed by survey data Lenski contended that even when other factors such as class, education, and region of birth were held constant, religious affiliation could be seen to have a causal effect on the attitudes and behavior of Americans. In one area, Lenski stated, institutionalized religion seems to have little influence—foreign affairs. "One might suppose that with important moral issues involved, participation in the churches would have some significant effect

The knowledge of God we attest must be a fresh, on-the-spot gained knowledge.

This is how Neumann came to his faith, and there is much here that may prove suggestive and helpful to anyone who finds the conventional aids to understanding unhelpful. For this reviewer the most impressive message is Neumann's constant awareness of Christian theology as a theology of the Cross. "When I came to Christ, I came to the suffering Christ." "The Jews would listen more readily to what we must tell them if they saw the Church is also a suffering community, pilgrims and strangers in the signal sense of being marked by the sufferings of Christ." It was his lonely way to Christ as the suffering servant which may enable Frederick Neumann to be a guide to the many lonely seekers to whom tradition as well as mod-theology have become obstacles to faith.

period, in which attitudes toward foreign affairs are registered according to religious affiliation. (1969 was, however, an unfortunate choice of cut-off date considering the strong opinions that were held about the Vietnam war in the years following.) He is amply aware of the uneven quality of this data in terms of the degree to which limited samples represent the larger populations from which they are drawn and tries to temper his generalization accordingly.

Nevertheless, significant patterns do emerge. Of the major religious groups, Catholics were the least informed in the late 1930's, and the least favorably disposed to international collaboration. Jews were most aware of the foreign affairs issues of the day, most internationalist in orientation, and supportive of active U.S. involvement abroad (all measures of being liberal, in Hero's terms). These comparisons were true even when education and socioeconomic status were held constant, although there were differences attributed to ethnic background and regional factors.

By the forties levels of awareness and attitudinal differences between Catholics and Protestants had diminished, and by the sixties Catholics had become more supportive than Protestants of international cooperation and negotiation on such issues as the U.N., attitudes toward Communist governments (including Mainland China), foreign aid, and expanding cultural exchange. The Jews, it is implied, have maintained throughout their high level of concern with foreign affairs and their liberal attitudes. While Hero acknowledges the need for some kind of theoretical exploration to explain these findings, little is said that is new or interesting in this respect (Jews are more cosmopolitan, pietists are more concerned with personal salvation than "good deeds"). Surely Max Weber did not have the last word on this matter.

The crux of Hero's argument is that these correlations between religious affiliation and sets of attitudes toward international affairs seem to

on people's thinking, but such is evidently not the case" (*The Religious Factor*). More than a turbulent decade later—one in which American society and institutionalized religion went through important changes—Alfred Hero arrives at a similar conclusion: "On the whole, Christian churches in the United States seem to have little impact on the thinking of their parishioners on world affairs, even in such ethical issues as foreign aid."

If for no other reason we would be indebted to Mr. Hero for the service he has rendered in assembling survey data, from the days preceding World War II to the Vietnam

be quite independent of official and public church announcements on these issues. The clergy and leaders of nonfundamentalist denominations and church organizations seem to have little impact on the thinking of their constituents in these realms. This is the case, as Hero notes, even during a period when there is growing concern among the church leadership to elaborate the implications of their respective faiths for worldly matters. In fairness to religious organizations, Hero admits, voluntary associations in general have a poor record when it comes to influencing membership in areas not integral to the basic purposes of the organization. But if religious organizations are to have an influence on the thinking of their memberships about world affairs, they will have to learn some communication, education, and public relations techniques and not simply confine themselves to issuing pronouncements—as insightful, sophisticated, and balanced as these may sometimes be. Hero concludes with a series of practical proposals by which religious organizations can sensitize their membership to world affairs while developing ethical perspectives that stem from particular traditions which may not be brought to bear in other discussions of these issues.

I can cite a good example of what Hero indicates to be the failure of religious organizations to design programs in the field of international affairs that have impact on the rank and file: a recent project of the American Jewish Committee's Task Force on the World of the 1970's. The Task Force has issued a collection of essays called *World Politics and the Jewish Condition*, which are regional surveys that assess conditions affecting Israel or indigenous Jewish populations. Though the essays are of reasonable quality, the volume does not score high on predicting the most salient issues emerging in the mid-seventies, and some of the essays are of little more than historical interest. Lest the reader be misled by the title, there are reassurances in the preface that this is not a "parochial book." One

hopes that not too much more of the decade will go by before the leadership of the AJC will realize that Jewish interests are not always consonant with the interests of "all good people." Such wishful thinking is not likely to gain the confidence of Jews overwhelmed by the precariousness of Jewish interests.

Spirit and technique always have an uneasy alliance, but the strength of such an alliance is often the measure of success of religious leadership.

One hopes that the analysis and recommendations of Alfred Hero will be taken seriously by religious leaders. They can make the world a less baffling place for those who heed them by expanding their understanding of international affairs and by showing how ethical perspectives stemming from particular religious traditions can be applied.

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Briefly Noted

Intellectual Skywriting by Philip Nobile

(Charterhouse; 312 pp.; \$7.95)

Probably more than you ever wanted to know about the *New York Review of Books*. Yet NYR has had an inestimable impact upon intellectual trends over the past decade, and therefore—depending on how you see the connection between the contemplative and active—upon our public life. There is gossip, to be sure, but Nobile's effort is rescued

from mere gossipmongering by his serious, if unimaginative, attempt to rate NYR's performance against its own claims and against the expectations, often bitterly disappointed, of people who in one way or another live off books. More literary voyeur than analyst, Nobile has nonetheless catalogued discontents and inspirations in a way that should be useful to more adventurous students of the life of the mind in America.

Meetings by Martin Buber

(Open Court; 115 pp.; \$5.95)

There are fifty pages of Maurice Friedman's thorough bibliography of Buber's work, plus thirteen pages of Mr. Friedman's explaining in prose Buber's poetry, which leaves about fifty pages of Buber. These are fragments of memories that might have found a place in the autobiography that Buber never wrote. The fragments are enough to make one regret deeply that decision of the spiritual master.

Religion and Political Modernization edited by Donald Eugene Smith

(Yale University Press; 340 pp.; \$15.00)

This volume contains the papers given at a conference on Religion and Political Modernization in 1971. The geographical range is from Nepal to Peru, and the papers are held together by little beyond a rather awful terminology ("political-culture secularization," "polity-dominance secularization"), for which, it appears, the editor must be held responsible. No thesis emerges, apart from the impressive evidence of the continuing importance of religion in Third World politics. All the same, there is a wealth of interesting and useful material here, and the papers are of uniformly competent quality. The price of the volume is excessive.