

[February 15, 1949]

## The Pomp of Power

By Waldemar Doescher

The sage of Konigsberg, Immanuel Kant, once said, "There are two things that fill my mind, the oftener and longer I dwell upon them, with ever-fresh and ever-growing admiration and awe: the starry heavens above me and the moral law within me." This juxtaposition of seemingly unrelated ideas, the sublime spectacle of the stars, on the one hand, and the majesty of the moral law, on the other, has acquired in our time a truly portentous significance.

Nothing, indeed, known to man is better calculated to evoke the sense of wonder and awe than the stupendous spectacle of the sidereal universe as now revealed by modern science. In its vastness, in its intricate order and architecture, and in its energy--terrifying even when safely locked and chained behind its prison bars, the atom--the universe truly objectifies the pomp and sublimity of the primal Creative Power.

Many years ago, in a grade school reader, I read a poetic apostrophe addressed to the "great, wide, beautiful, wonderful world." I still think this a true, not a naive, report about our earthly home. Yet you would have to combine 333,000 earths to equal the mass of the sun, and you could stow away 1,300,000 earths within the sun's interior. The sun, in turn, is a slightly peripheral, inconspicuous, and post-middle-aged member of our Milky Way system of stars, generally called the galaxy. This galaxy, which constitutes our local universe of stars, is a whirling, disc-shaped pin-wheel about 100,000 light years in diameter and composed of an estimated 50 to 100 billion stars.

Beyond our galaxy stretches the illimitable ocean of space into which the astronomer peers with his giant telescopes on Mt. Wilson and Palomar. But the ocean is not empty. It is dotted with island universes, the extra-galactic spiral nebula, each of which is an immense whirling cluster of stars somewhat smaller in size, but otherwise like our own galaxy. These nebulae are distributed at distances from our galaxy which vary from 600,000 to 100,000,000

light years. How many of these island universes are there? Before the days of telescopic photography there were no more than you could count on one hand barely visible to the naked eye. Today, Harlow Shapley assures us, they run into the uncounted millions.

But the wonders do not cease with these enormous magnitudes. The infinitely small is no less astounding than the infinitely great. Each star in each galaxy, together with its retinue of planetary satellites, if any, is a mass of matter composed of atoms. An atom is as inconceivably small as a galaxy is vast. The largest atom found in nature is the uranium atom. If you could lay them end to end, it would take 1,000 million uranium atoms to make a chain 1 foot long. The architecture of these atoms is truly remarkable. To quote Professor Rabi of Columbia, "If the uranium atom were enlarged 1,000 million times, it would be about one foot in diameter. If its weight were increased proportionately, the atom would weigh about a thousand pounds. In the center of this magnified atom we would find a kernel about the size of a minute grain of sand. This is the nucleus. The part of the atom outside the nucleus consists only of electrons--and in the case of uranium there are 92 of them. These electrons are very light particles and move around the nucleus in orbits determined by the electrical forces that control them. On our scale of magnification, the total weight of the 92 electrons would be a quarter of a pound, and all the rest of the thousand-pound mass would be in the tiny nucleus. In other words, that magnified kernel, about the size of a small grain of sand, would weigh 999 pounds and 12 ounces. A thimbleful of uranium nuclei would weigh thousands of tons."

One of the fundamental discoveries of modern physics is the equivalence of matter and energy as represented by Einstein's equation  $E = mc^2$ . This tells us that the amount of energy in ergs that would be produced by the dissolution of a piece of matter equals its weight in grams multiplied by the square of

the velocity of light. Since the velocity of light is about  $3 \times 10^{10}$  cm. per second, the square of this is the colossal figure of  $9 \times 10^{20}$ . Matter turns out to be, as it were, highly concentrated "frozen energy," while energy is so much melted and diffused matter. If one ounce of uranium, therefore, could be completely transmuted through nuclear disintegration, it would release an amount of energy equal to that delivered by the total combustion of 180,000 tons of coal, or the exploding of 800 tons of TNT. This one ounce of matter locks up energy equivalent to the total kilowatt-hours of electric power generated by the great power-plant at Boulder Dam operating day and night for a month.

## II

There is, however, another aspect of these facts that is, to my mind, no less remarkable and humanly significant. The unveiling of this sublime spectacle of cosmic power is due to a power of another dimension: the power of human intelligence. If there is any fact about the nature of the physical world one would have supposed safely and permanently concealed from the prying scrutiny of human reason, that fact is the existence and internal structure of the atom.

The basic data of all scientific knowledge, which secure the latter's anchorage to the bedrock of reality and prevent thinking from drifting off into the uncharted sea of speculation and imagination, are the facts furnished by the human sense organs. These sense-organs are marvelously efficient as practical devices for adapting the organism to the conditions of our terrestrial environment. Their obvious first intention is to serve our biological needs. As scientific instruments, however, they are crude and inefficient. Each sense-organ samples only a tiny fragment of that aspect of the world to which it is sensitive. The eye responds visually to only a small octave in the entire scale of electro-magnetic radiations. These run from the man-made low-frequency radio waves, up through visible light waves, ultra-violet light,

soft and hard X-rays, up to the ultra high frequency and highly penetrating cosmic rays, now known to be by-products of nuclear disintegration. All the other sense-organs similarly sample the universe in insignificant fragments. Moreover, this sampling is wholesale, not retail. Every sensation is a single subjective transcription of billions of distinct events acting simultaneously, but which cannot be individually discriminated. This is highly useful for practical purposes, but constitutes a formidable, well-nigh insuperable, barrier to exact scientific knowledge.

But curiosity as well as necessity is the mother of invention. The expedient that compensated for the defects of the sense-organs for purposes of research was the invention of instruments of observation and measurement. By means of telescopes, microscopes, precision balances, vernier gauges, electroscopes, galvanometers, X-ray machines, geiger counters, photographic film, and a thousand other devices, the range and discrimination of human perception is tremendously extended.

The other, and more fundamental, factor that complements the deficiency of unaided sense-perception is the power of conceptual reason. This power springs from three interdependent capacities. There is first the power of abstraction, which enables the human mind to apprehend the constants that are exemplified in a multitude of variable and particular facts. This enables the mind to grasp and manipulate universals when divorced from concrete existence. Reason's power consists next in being able to grasp the formal logical ties that hold these abstracted universals together into systems of necessary relations. It is across these bridges of necessary relations that the mind moves from fact to fact, from the explicit to the implicit, from the known to the unknown, from the given to the implicated. Reason's power consists, thirdly, in the ability to conjure up through the creative and analogical imagination new hypotheses that integrate observed phenomena into new, and sometimes revolutionary, systems of relations.

The conquest of knowledge thus proceeds first by establishing separate and precarious beach-heads of sense perception. From these beach-heads the conceptual reason then pushes its armored columns back into the hinterland of the unknown and unperceivable. The architecture of the atom has thus been reconstructed indirectly by inference based on analogical imagination from observed sense effects to their unobserved causes. That, despite this indirection, atomic physics is a close version of the truth, the success of the atom bomb seems to prove.

Perhaps the most impressive evidence of the penetrative power of human reason is the discovery of the neutron by Sir James Chadwick in 1932. Of all the atomic particles the neutron was the most cunningly concealed from human observation. The chance of its eventual discovery was vanishingly small, for it seemed made to order to escape detection. Because it is electrically neutral, it is quickly captured by the nuclei of other atoms, thus producing isotopes. There are, therefore, under ordinary conditions, no free neutrons in nature. The physicist, therefore, would rarely encounter one, even indirectly. Moreover, its lack of charge prevents the neutron from affecting instruments like electroscopes, voltmeters, Wilson cloud-chambers, geiger counters, or other devices that register the electrical effects of charged particles. Its discovery was due to observing that when a metal like beryllium was exposed to alpha-rays and then brought close to a substance like paraffin (which contains large numbers of hydrogen atoms) the latter emitted rays of high-speed protons. These protons, having a positive charge, can be detected by the Wilson cloud-chamber and identified. Something emitted from the beryllium, then, was knocking high-speed protons out of the paraffin. Calculations showed that the kinetic energy of the unknown rays must be due to particles having a mass equal to a proton, but without charge, since the unknown rays showed no tracks in a Wilson cloud-chamber. Thus was deciphered one of nature's most closely guarded secrets, the neutron, which proved also to be the detonator required to set off a nuclear chain reaction like the atom-bomb.

Whatever reservations one makes concerning the deficiencies of the human mind, its accomplishments in modern scientific knowledge deserve our genuine respect. Man is physically insignificant in the vast universe. But the mental processes mysteriously associated with the tiny speck of cellular protoplasm which is his brain, nevertheless knows of its own existence and has succeeded in charting the map and mechanism of the universe within which it finds itself. This knowledge has finally put an almost unlimited power into the hands of man. For the first time in his long history he has command of power capable of threatening the foundations of his existence. Thus Bacon's aphorism that "knowledge is power" becomes, in our day, an ominous truth. Like Aladdin, the scientist in our time, has set free a Genie from the magic lamp of knowledge. Can Aladdin control him and make of him an obedient servant?

This question brings us necessarily to the consideration of a third dimension of power: the power of human purpose. It is this kind of power with which I am chiefly concerned. That colossal Genie called "energy" which the power of reason has released from nature's prison-house, the universe of atoms, has no mind of its own. It is the obedient servant of the human will. It stands ready to obey the power of purpose. What happens depends entirely on the quality of that will. "Behold, I have set before thee this day life and good; and death and evil...therefore choose."

### III

We have learned from Toynbee, Spengler, Marx, and Lewis Mumford that there are many factors which determine the development of civilizations. In my opinion, the two most important factors of social change are (1) the accepted values which determine social purposes, (2) the possession of means to realize such purposes, i.e. power.

Let us first consider this second factor of power. Power as a sociological concept is defined by Bertrand Russell (Power: A New Social Analysis, p. 35) as "capacity to produce an intended effect." While Russell's study is concerned

mainly with the forms of power over men, he fully recognizes that social power is always intimately related to man's power over matter and energy, which is derived from science and technology.

Mumford in his Technics and Civilization has brilliantly analyzed the impact of scientific technology on modern civilization. He adopts Patrick Geddes' chronological division of modern history into what he designates as the Eotechnic, the Paleotechnic, and the Neotechnic periods of modern high-energy civilization. More significant for my purpose would be a classification based on successive increments of energy available for implementing the social interests and life-goals of different periods. Let me suggest, therefore, calling these successive periods the cellular age, the molar age, the molecular age, and the atomic age. The latter may be subdivided into the electronic age and the nuclear age.

The cellular age based power over man and nature chiefly on the energy stored in the cells of human and animal muscle. Its work was done chiefly by human slaves, or by domesticated animals like the ox and the horse. Egyptian civilization was primarily of this kind.

The molar age supplemented human and animal muscle with more elaborate tools and instruments and employed on an extended scale the kinetic energy of molar masses, such as running streams and winds, by means of such devices as the water wheel and the wind-mill.

The molecular age is so called because it achieved an immensely greater energy consumption by utilizing the kinetic energy of molecular motion, which, in turn, it derived from molecular disintegration or chemical change. All heat engines are applications of this principle. The heat involved is derived from the combustion of fuel. In the steam engine the combustion of coal is external to the engine proper, and its heat is used to produce steam pressure as a source of mechanical power. In the gas or internal-combustion engine, the combustion is explosive and results in the production of high pressure gases in the cylinders, which, in turn, is transformed into mechanical power.

The atomic age is so called because it has learned to utilize the electrical forces resident in the atom. The earlier, or electronic period, harnessed the electrical forces exerted by the planetary electrons that constitute the outer shells of all atoms. These forces are non-mechanical because they result from the known property of electric charges to move in strictly determined paths when immersed in immaterial electro-static fields. So far as I know, science does not understand how or why these field forces set up their propulsive effects. It does know, however, the rules according to which these field forces operate. This knowledge is sufficient for their practical application in the invention of electric generators and electric motors. These devices have enormously increased the per capita energy rate of the countries where western technology prevails.

We have but recently moved into the second, or nuclear, phase of the atomic age. So long as release of nuclear energy is dependent on the use of U-235, it may be some time before such energy will outstrip in importance the more familiar energy sources such as coal and oil for use in normal, peace-time production. The situation would, of course, be radically changed should abundant sources of this rare isotope be discovered or should some of the more abundant atoms yield isotopes that could be made fissionable. The principle significance of nuclear energy at this moment, therefore, lies in its use as a weapon of war, the atom bomb. This puts into the hands of a handful of political and military leaders a weapon of such stupendous destructive power that its unrestrained use in a major war, once the potential belligerents have acquired a stock-pile of bombs, would quickly reduce the civilized world to shambles, and would demoralize the mutilated survivors of the human race to a condition of primitive barbarism, if not extinction. Widespread atomic bombing could very well so contaminate the physical environment with **lethal** radiation as to seriously upset the balance of nature, and so the viability of the race. It is of first importance, therefore, to realize that in atomic energy man is toying around with the thunderbolt of Jove. One mistake and it will destroy him.



This fact has implicitly but radically revolutionized all human relationships, so that, as Norman Cousins has put it, "modern man is obsolete." Modern man is, of course, just you and I, who take pride in our modernity because we think electronically--in the nuclear age. That age suddenly arrived August 6, 1945, and at once rendered obsolete the axioms which, since the dawn of history, have been held to govern the life of man on earth. Just as feudalism, with all the pomp and glory of the armored knight on horseback, collapsed before the common man with a gun in his hand, so today the whole traditional scheme of international life collapses in the presence of the lone aviator carrying an atom-bomb.

In the atom-bomb the traditional power-diplomacy, which was wont to bolster up any failure of moral persuasiveness by the threat of military reprisal, has at length met its nemesis.

"The good old rule...the simple plan,  
That he shall take who has the power,  
And he shall keep who can!"

is about to be "hoisted on its own petard." The effectiveness of power-diplomacy hitherto was based on the calculated ability of any nation to shoulder the risk of armed conflict and to emerge therefrom with a balance of advantage. The calculation could be based on ascertainable and reasonably predictable factors, such as relative man-power, relative economic resources, relative preparedness, and the availability of defensive measures that could limit the amount of destruction of property and of human life. All these factors are absent and irrelevant in a weapon as terrible as the atom bomb--that is, they will be as soon as other nations have the bomb, which must inevitably be the case within a few years. For the atom-bomb is independent of national man-power. It is unhampered by any mobilization time-factor or premature publicity. Impending attack can be kept absolutely secret. It can strike at once a well-nigh paralyzing blow. It cannot be contained by any adequate defence. The significance of this situation has been forcibly pointed out by Mr. Cousins:

"Can it be that we do not realize that in an age of atomic energy and rocket planes the foundations of the old sovereignties have been shattered? That no longer is security to be found in armies and navies, however large and mighty? That no longer is there security based on size and size alone? That any nation, however small, with atomic energy, is potentially as powerful as any other nation, however large? That in an Atomic Age all nations are now directly accessible to each other--for better or worse? That in the erasure of man-made barriers and boundaries all the peoples of the world stand virtually unarmed in the presence of one another? That they are at the mercy of one another, and shall have to devise a common security or suffer a common cataclysm? That the only really effective influence between peoples is such influence as they are able to exert morally, politically, ideologically upon each other? That the use of disproportionate wealth and abundance of resources by any nation, when applied for bargaining purposes, do not constitute influence but the type of coercion against which severe reaction is inevitable?"

One aspect of pre-atomic diplomacy survives, however, which might be urged to justify a less pessimistic view of the effectiveness of power politics. Nations with atomic weapons might expect by a wide dispersal of bombs, planes, and personnel to escape the initial destructiveness of an atomic attack sufficiently to inflict reprisal in kind. Hence, fear of reprisal is still a powerful deterrent in the use of atomic weapons.

This may be true so far as it goes, but fear, as a purely negative force, remains but a slender thread on which to hang the fate of civilization. It only fans the emotions of distrust, resentment, hatred, and desperation which goad a fanatical "fuehrer" on a dictatorial demagogue into a reckless face-saving gamble. Since an atomic war, once started, would run its cataclysmic course to final death and destruction, history comes to depend on the capricious impulses of paranoiacs and sadistic perverts. No one would win such a war. This, however, means nothing to international desperadoes, who would doubtless prefer to assuage their ego by grandiosely hurling themselves into the conflagration.

This, then, is the menacing demon which our scientific Aladdins have exorcised from the magic lamp of knowledge. Now certainly their motives, their integrity, and their skill in conducting this campaign for the conquest of

nature deserve our highest respect and our genuine gratitude. They are but fulfilling the Lord's command to the children of Adam to acquire dominion over the earth. The law of life is creative work. In this task lies man's calling and his happiness during his life on earth. The development of culture is a noble and divinely given task. Its success requires the application of physical energy to the task of transforming matter into the things which meet human need and into the instruments and symbols of spiritual culture. But to do this in such a way as to fulfill the legitimate aspiration of all the peoples of the earth for a life of dignity, of worthy achievement, and of richness of experience requires a rate of energy expenditure and a utilization of natural resources which has hitherto surpassed the ability of all past ages of history, until the coming of the nuclear age. An economy, not only of physical abundance but also of spiritual abundance, so far as the latter demands the creative use of physical resources, is in our generation something more than a Utopian dream. It is a scientific possibility in so far as its realization depends on science and technology alone.

#### IV

The rub is, of course, that it does not depend on science and technology alone. It depends on the nature of our principles and on the strength of our ethical good-will. And this brings us back to the point we postponed when we began to talk of power. I suggested above that the progress of civilization depends not only on the instruments, tools, and the mechanical slaves put at our disposal by scientific knowledge. It depends even more on the strength of our moral purposes. It is for this reason that I said at the beginning that Kant's juxtaposition of the pomp of power, as represented by a universe of atomic energy, and the majesty of the moral law assumes for us a portentous significance. Unless our available resources of moral power are sufficient to divert the human will from the ways of selfishness, greed, and pride to the ways

of "peace on earth, good will toward men," Thomas Gray's verdict must stand:

"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave,  
Await alike the inevitable hour:  
The paths of glory lead but to the grave."

As we stand face to face with the inevitable hour, with time fast running out, we need to take stock of ourselves. One of the things we need to do, which alas, is all too easy, and yet is both useful and necessary, is to apprehend clearly the great moral conceptions that are especially pertinent to the present crisis in human affairs. These not only demand our renewed allegiance, but they call for an audacity of thought and action fully commensurate with a revolutionary age. This is no time for timid traditionalists. There are no "good old days," and the flesh pots of Egypt are only the seductive bribes used to lure mankind-on-the-march back to Egyptian slavery. Also, this is no time for sophists and fact-dodgers. Nothing but honest thinking will serve us. Man is today being called upon to launch out into the deep. He is faced, as the price of his continued existence, with the peremptory demand to abandon his sectarian prejudices, his nationalistic arrogance, his racial pride, his exploitive economics, and his smug indifference to the abortive lives of millions of his fellow-men, in order that he might acknowledge the true unity of the human race and establish at long last a planetary world order pledged to protect impartially the rights and the welfare of all men.

One of the moral principles to which this new age must renew its allegiance is plain ordinary honesty. Richard Cabot, of Harvard, in his book, Honesty, makes out a good case that honesty is the most basic of the virtues. We can call it respect for the truth, or the rule of reason. Or we can call it scientific method, if by that term we wish especially to emphasize the scientist's intellectual humility, his readiness to learn and to abandon unfounded preconceptions, his extraordinary precautions to achieve accuracy of observation, his scrupulous respect for all available evidence. These are moral attitudes of the highest importance, and they go far to account for the scientist's success.

In comparison with the mental integrity of trained scholars and scientists, the average politician is a moral troglodyte. So are all too many diplomats, salesmen, advertisers, propagandists, lobbyists, dictators, leaders and promoters of special interest groups (not excepting some ecclesiastics, theologians, and philosophers). Let us include also the man on the street--which includes you and me in most matters outside the narrow interests of our job or profession. In fact, let him who is without sin cast the first stone. Our age is shot through with dishonesty and irrationalism. It habitually engages in double-talk, uses weazel words, thrives in haziness and mental fog, substitutes name-calling for logic, is given to evasion, dodges or suppresses facts, resorts to guesswork, jumps at conclusions, spreads insinuations, and tells bare-faced lies.

As Paul Schilpp recently stated it to the Xth International Congress of Philosophy, "It should be clear to any thoughtful mind that without the use of rational intelligence it is futile to expect either individuals or nations, religions, or races to find any common ground upon which they can meet and whence they can at least begin to work on the task of composing their differences....Even in the case of the constantly increasing emotional tension between Soviet communism in the East and American capitalism in the West...on the basis of all the known facts...an appeal to reason would also be an appeal to self-interest....Reason furnishes one of the major methods of composing differences which are the result of conflicting value-judgments." It would thus appear that, while scientific facts alone cannot save us, yet a more general adoption of the scientific attitude of scrupulous honesty and respect for facts--at least by those in positions of authority--would do much to dispel the crises and emotional tensions of our post-world-war age.

Another important fact to which Professor Schilpp called attention in the same address above-mentioned is the fact that humanity is one. In the words of Professor Schilpp, "Modern laboratories have now shown the truth of St. Paul's statement nineteen centuries ago: 'God has made of one blood all the nations

of men to dwell on the face of the earth'....The scientific fact of the biological unity of the race must be made a philosophical and social doctrine of first-rate importance. Philosophers, scientists, theologians, and social-scientists must unite in their insistence upon the scientific validity of this simple--and yet, in terms of practical consequences, very far-reaching--fact. The various myths of racial and national superiority, which, after all, were not invented by Hitler and his Nazis, but can be traced through long centuries of history, could never have been taken very seriously nor have persisted if men had universally been taught the basic fact of the ultimate unity of the human race."

Not to prolong this discussion unduly by including numerous other principles worthy of our attention, I shall mention only one more cardinal moral ideal that sorely needs our renewed allegiance. This is the principle of the inviolable rights of man. It is only as a subject of rights that man may claim to possess moral dignity. This is the basis of all mutual respect among men, and of all humanitarian feeling. The recognition of this fact is the basis of modern liberty and the democratic philosophy of life. It is implicit in the Hebrew-Christian tradition and, despite persistent violation, has received widest recognition where this religious tradition prevails, namely in what is called western culture. The only saving element about these violations hitherto has been that they have been committed with an uneasy conscience, which uneasy conscience eventually has inspired measures of reform and abolition.

It is only in our day--for the first time since pre-classical paganism--that we have witnessed a deliberate apostacy from this cardinal tenet of western civilization. We have experienced the rise and the disastrous effects of a sophisticated barbarism that for cruelty, inhuman brutality, and cynical indifference to the most elementary rights of man is unmatched by the barbarities of Attila, the Hun. The uneasy conscience, which hitherto could be counted on to restrain men from the worst excesses of "schrecklichkeit", has apparently disappeared, or has become so feeble as to be merely vestigial.

We have thus arrived at the ultimate issue. What can reinvigorate in modern man the strong sense of objective duty which has been throughout history the main-spring of social and spiritual progress? We began with a statement from the sage of Konigsberg. We can, perhaps, not do better than to allow him, in conclusion, to answer our question in one of the noblest passages Kant ever penned:

"Duty! Thou sublime and mighty name that dost embrace nothing charming or insinuating, but requirest submission, and yet seekest not to move the will by threatening aught that would arouse natural aversion or terror, but merely holdst forth a law which of itself finds entrance into the mind, and yet gains reluctant reverence (though not always obedience) a law before which all inclinations are dumb, even though they secretly counterwork it; what origin is there worthy of thee, and where is to be found the root of thy noble descent which proudly rejects all kindred with more inclinations; a root to be derived from which is the indispensable condition of the only worth that man can attribute to himself?"

"It can be nothing less," our philosopher continues, "than a power which exalts man above himself, a power which relates him to an order of things... which rules the whole sensible world and with it the empirically determinable existence of man in time, as well as the sum-total of all ends.... Man as belonging to the sensible world is subject to his own personality as belonging to the super-sensible world. Belonging to both worlds, he must regard his own nature in respect to its second and highest attribute only with reverence, and its laws with the highest respect."

In substance Kant holds that the ground of supreme devotion to duty is the recognition that it coincides with the will of God, and for this reason becomes an object of profound personal reverence, loyalty, and love. It possesses also supreme importance, because, on the theistic view, duty is a manifestation of the nature of ultimate reality, and therefore grounded on that supreme being in which all things live, move, and have their being.

Naturalistic humanists will demur to Kant's metaphysical and theological view of duty. They agree with theists that human personality presents itself to us as the bearer of self-evident value which rightfully claims our profound respect, and on this basis they, too, contend for the dignity of man. However, they differ with theists in viewing the worth of man as isolated, as without foundation in ultimate reality, and devoid of cosmic support or cosmic significance. Man stands alone, they say, in a morally indifferent universe.

It is my personal conviction that the latter view, implied in naturalistic metaphysics, has largely contributed to our current moral skepticism and the disappearance in modern man of the uneasy conscience. The "morally indifferent universe" is an indignity that radically devaluates the dignity of man. There is no question whatever that humanity today stands in the gravest peril. With the stupendous power of atomic energy in his hand, it is not impossible for man to commit planetary suicide. The power of the atom has been released by the power of mind. Nothing can control it but the power of good-will. I am constrained to add: Nothing can inspire a sufficient degree of good-will but the Supreme Good itself. Douglas MacArthur was right, "The problem of peace and good-will is theological."