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bedded in silicate glass) in corrosion-resistant canisters. Even these will leak after 1,000 years, requiring surrounding sediments to impede the escape of radioactivity from slowly decaying elements for up to 1 million years. Tests show that the radioactive element thorium travels through North Pacific clay sediments, for example, at a rate of one meter every 10 billion years. What remains, Heath writes, is to determine the effects, if any, of both radioactive heat and the placement of disposal canisters on the barrier properties of deep-ocean sediments. Such research is now underway.

*Better Mileage,
Less Pollution*

"More Miles Per Gallon," in *Scientific American* (Jan. 1977), 415 Madison Ave., New York, N.Y. 10017.

If 11 million 1977-model automobiles are sold in the United States as predicted, reports *Scientific American* (in "Science and the Citizen") they will burn 3 billion fewer gallons of fuel (or 2.6 percent of current U.S. consumption by motor vehicles) in their first year on the road than they would if they ran as inefficiently as cars built only three years ago. Savings to motorists: \$2 billion.

Due largely to technological improvements by Detroit in response to federal legislation, the "sales-weighted fuel economy" of the new models has reached 18.6 miles per gallon compared to the historic 1974 low of 13.9. The 19 percent greater fuel economy was achieved even though federal exhaust emission standards were tightened for 1977 models. Still stricter standards in California, requiring special antipollution devices, cost owners of 1977 models there a 12 percent "fuel penalty." The auto industry has asked Congress to ease 1970 legislation mandating "ultimate" emission standards nationwide by 1978.

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*Hare Krishna
and U.S. Youth*

"Light from the East: A Report from Naropa" by Harvey Cox, in *Christianity and Crisis* (Jan. 24, 1977), 537 W. 121st St., New York, N.Y. 10027.

"For over 100 years, some Americans have been tempted to Go East . . . when they have become discontented with what was at hand." It began as early as 1858, when India's Swami Jogut Sangooly visited Ralph Waldo Emerson in Concord. Oriental religions also intrigued Walt Whitman, William James, and the theosophists. After summer teaching at the Buddhist Naropa Institute (1,000 American students)

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in Boulder, Colo., Cox, a Harvard theologian, suggests, however, that there is "something different about the current wave of interest in Eastern spirituality."

Unlike the New England transcendentalists, today's young "seem more interested in *practice* than in doctrine." The average American "spiritual pilgrim" today is not an intellectual; he chants or does yoga before going on to philosophy, if he goes on at all; many Hare Krishna followers are working-class youths who joined up mostly to rid themselves of drug habits. In general, Americans are culturally ill-prepared for Eastern ideas, writes Cox. Many interpret the Buddhist "attitude of detachment," for example, as the "legitimization" of "free-floating irresponsibility"; they detach themselves from the world but not from their own egos.

But the challenge from the East has ended the Judaic-Christian "cartel on the religious market," Cox says, and may help to revive some neglected aspects of Western religious tradition. The Eastern emphasis on direct spiritual experience may encourage Western denominations to reaffirm their own belief that "faith must spring from real encounter" and inject a "long-needed corrective to the stern neo-orthodox suspicion of religious experience."

The Minister As Exemplar

"The Hero and the Minister in American Culture" by E. Brooks Holifield, in *Theology Today* (Jan. 1977), P.O. Box 29, Princeton, N.J. 08540.

As the American folk hero has evolved, so has the image of the ideal Protestant minister, writes Holifield, an associate professor of church history at Emory University.

"Folksiness," fervor, and the expression of rural populist values were expected of the frontier preacher. Later, as more Americans moved to the cities in the 19th century and adopted genteel ways, they wanted pastors who were "learned and refined." With the rise of industrial giants like Andrew Carnegie and John J. Rockefeller came a preference for the "prince of the pulpit," the "forceful orator," who could "hold, move, and sway vast congregations." During the Progressive era when the great tycoons were discredited as "robber barons," congregations expected the minister to be a "man of social vision, a reformer." After World War I came a "managerial revolution" in America, and pastors with executive talents were sought.

Today's Protestant clergymen have inherited the burden of all these stereotypes, Holifield contends, and many pastors feel pressured by their congregations to conform to one or more of them. Rather than succumb to this pressure, clergy should look beyond it and soothe parishioners' private anxieties—which may be its source. In the future, he adds, the growing number of women clerics may itself cause many churchgoers to "readjust their traditional images of the minister."