

was only a bit above two billions (it is now over seven billion and likely to increase to nine billion by 2050). Another important resource is the National Security Study Memorandum 200 report, produced during the Nixon-Ford administrations, and reported in *Voice of Reason*, Issues 41 and 50.

Englander does not assign any blame for our situation, but I would suggest that ignorance, apathy, disdain for science, media inattention, political paralysis, special interest lobbying, and reactionary religious pressure are primary factors. We need to get serious about environmentalism and overpopulation.

— Edd Doerr

*God and War: American Civil Religion Since 1945*, by Raymond Haberski Jr., Rutgers University Press, 2012, 286 pp., \$29.95.

That the United States, which clearly differentiates civil and religious authority, maintains a kind of civil religion is both unremarkable and generally accepted. Certain national values are held to be rooted in a broad understanding of religion, though civil religion itself has evolved and redefined itself from generation to generation.

Tracing the civil religion model from Lincoln to Obama, the author stresses that the concept is most often used to justify the nation's wars and international adventures.

Most of our presidents have accepted the existence of this vague entity and several have attempted to redefine it. Barack Obama "proposed a civil religion based on justice rather than confidence" while John F. Kennedy "offered an idealized version of both civil religion and American religious freedom." From Lincoln's notion of "an almost chosen" people, "every president has made similar appeals to a common purpose—an American creed."

The author believes that Truman inaugurated a different emphasis in civil religion. "A new American civil religion took shape in a way different from that in other times of trial in American history. Rather than during a war, as in the American Revolution, or after a war, as with the Civil War, civil religion in postwar America initially emerged to fight a cold war and ostensibly to prevent a real war." Eisenhower continued this tradition. "The imperatives of the Cold War pressed religion into the service of the nation. . . . The Cold War revealed something about the soul of the nation, and religious leaders fell in line."

This excellent study of American intellectual history concludes with an appropriate observation: "And while it is prone to manipulation, civil religion is also the only way to acknowledge that we will need to believe in something worthy of the sacrifices that have been and will continue to be made in the name of the nation."

— Al Menendez

*Moral Minority: The Evangelical Left in an Age of Conservatism*, by David R. Swartz. University of Pennsylvania Press, 2012, 376 pp., \$47.50

The evangelical left is almost an anomaly in modern U.S. politics, having been completely overshadowed by the Religious Right (itself a mainly, but not wholly, evangelical phenomenon). But for a brief time in the 1960s and 1970s, the movement included such figures as Oregon Sen. Mark Hatfield, a leader of the anti-war movement, and, possibly, George McGovern and Jimmy Carter.

In this story of "the rise, decline and legacy of the evangelical left," the author argues that "President Jimmy Carter and the broader evangelical left were 'left behind' by both the political left and the religious right." The vast majority of evangelicals were never sympathetic to the movement, which tended to be centered on college campuses and young professionals. Other liberals or progressives were generally indifferent to or suspicious of them. Finally, the evangelical left "ran aground when progressive evangelicals refused to conform to political orthodoxies on abortion. The movement found itself politically home-

## World's Religious Population: New Data

- About 84% of the world's 6.9 billion people are affiliated with a religion. The four largest groups are: Christians (32%), Muslims (23%), Hindus (15%), and Buddhists (7%).

- About 16% are unaffiliated. The unaffiliated are a majority of the population in six countries: China, the Czech Republic, Estonia, Hong Kong, Japan and North Korea. Some of these findings are surprising, since Japan has large numbers of Buddhists and Shintoists. Estonia is historically Lutheran and the Czech Republic used to have a Catholic majority.

- 72% of the world's people live in countries in which their religious group makes up a majority of the population. This is particularly true for Hindus (97%), Christians (87%) and Muslims (73%), but is less true for Buddhists (28%) and Jews (41%).

- Christians are the majority faith in 157 of the 230 countries whose census reports and other demographic data were surveyed by the Pew Forum. Muslims are the majority faith in 49 countries, mostly in the Middle East and North Africa, while Buddhists are the dominant faith in seven lands (Bhutan, Burma, Cambodia, Laos, Mongolia, Sri Lanka and Thailand). Hindus are dominant in India, Mauritius and Nepal.

- Muslims have the youngest median age (23), followed by Hindus (26) and Christians (30). Jews (36), Buddhists (34) and the nonaffiliated (34) are older. Demographers predict that the youngest groups will grow the fastest in coming years.

less, obscured by a burgeoning religious right and an unfriendly progressive coalition."

In sum, the movement "failed to live up to its initial promise" but "occasionally had real political impact" and "contributed to the broader politicization of evangelicalism."

This impressive study of a mostly forgotten strain of politico-religious thought fills a void in historical studies. Its superb documentation (90 pages of reference material) is also an asset.

— Al Menendez

*Southern Crucifix, Southern Cross: Catholic-Protestant Relations in the Old South*, by Andrew H.M. Stern. The University of Alabama Press, 2012, 265 pp., \$39.95.

Catholic-Protestant relations were often strained by differing views toward government and education in addition to wide disparities in theology and worship. This was particularly true in the pre-Civil War north and in the 20th century south, especially from the 1920s through the 1960s.

But relationships were cordial in the Old South before and up to the Civil War, according to this study. "Friendships between Catholics and Protestants, often born of shared experiences, suggest that religious toleration was at least as important as antipathy in the Old South. But southern Protestants went a step further than simply tolerating Catholics or describing them as decent people; they encouraged Catholics to participate in the public life of the South."

This absorbing volume fills a void in American, and especially Southern, religious history, revealing much new information and challenging existing stereotypes.

This amity and concord came at a price, though, and that was acceptance of the institution of slavery in the Antebellum South, a conviction shared by almost all religious groups within the region. "Catholics bought their place in the South in part by acquiescing to slavery."

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