

## Fluoride and Cancer (Cont'd.)

DR. ALFRED TAYLOR's otherwise impressive anti-fluoridation argument [SR Oct. 2] is sadly weakened by some of his words: "... very low levels of sodium fluoride accelerate the growth of cancer tissue. . . . not only sodium fluoride but the related compound, sodium bromide, also has this effect. In chemistry, there are certain elements known as halogens, and fluorine and bromine belong to this group. . . ."

The tone of the last sentence suggests that these "certain elements known as halogens" are sinister villains, prepared to strike us all with cancer and what not. Yet, if we apply Taylor's description of sodium bromide as a compound "related" to sodium fluoride as we glance at the Periodic Table of the Elements (in any high school chemistry text), we cannot help concluding that sodium chloride is even more closely related to sodium fluoride and sodium bromide than either of the latter two is to the other. It would follow, then, that sodium chloride is a toxic substance. One might even cite supporting evidence by pointing out that people who drink sea water invariably die as a result.

Those in favor of fluoridation have tended to disparage the scientific qualifications of their opponents. Such statements as those of Dr. Taylor do not help the situation.

SYDNEY ABBEY.

Ottawa, Ontario

THE CONCLUSIONS of Dr. Alfred Taylor of the University of Texas regarding cancer possibilities resulting from fluoridated drinking water can have a very disturbing influence upon new users, as in New York City, which has just converted.

Among the 50,000,000 or more people who have used these waters, there are approximately 10,000,000 who have inhabited certain areas for many generations, where the water supplies have always naturally contained not one but several parts per million of this chemical. In addition the city of Newburgh on the Hudson has treated its drinking water for over twenty years.

If Doctor Taylor's conclusions have any strong basis for future fears of a dangerous nature, would not cancer figures in these areas have developed years ago, numerically beyond those in fluorine free locations?

The government early in the Second World War surveyed these localities for general health conditions, because of their proximity to draft encampments. Have you any knowledge of competent organizations or individuals such as Doctor Taylor who, in view of the fluoride disturbance, have made a similar investigation?

A comprehensive survey of this type certainly seems to be in order. The validity of the results should be conclusive, and will perhaps abate the fears of many who anticipate immediate dangers from its use.

HENRY GOLLOMB,  
Formerly Chief Chemist (Retired),  
Office of the Borough President  
of Manhattan.

New York, N.Y.

EDITOR'S NOTE: When the question of subtle effects of fluoride in populations drinking fluoridated water was raised at Congressional hearings on the question more than a decade ago, officials of the U.S. Public Health Service publicly promised that tests of such effects would run concurrently with tests of effects on tooth decay in designated cities like Newburgh. However, these tests have never been instituted anywhere in a single comprehensive, thoroughly integrated experiment. Bits have been done here, and pieces there, but the whole complex of questions has not been examined in toto in one spot, where the relationship among various effects would be indisputable.

## Governing Medicine

I AM DISTURBED by the article "Who Should Govern Medicine?" [SR, June 5].

John Lear describes the nightmare of errors inflicted upon one patient in a hospital. This is commonplace in many institutions and results from the increasing and overwhelming demands for new clinical procedures and tests, inadequate administration and organization, absence of continuing training and evaluation, and the imposition of burdensome accounting, control, and record requirements. While physicians and patients may demand the new procedures, the hospitals cannot yet organize effectively to provide them. In urban hospitals, the entire institution frequently must operate at the pace and intellectual capacity of a slow-witted orderly. Several ineffective humans at the bottom rung can thoroughly foul up an operating

room schedule involving dozens of physicians and nurses and patients, a carefully ordered patient plan for diagnosis and care, meals, communications, and any other hospital activity. The techniques of systems analysis and operations analysis employed by the armed services and industry are seldom applied in the organization of medical care.

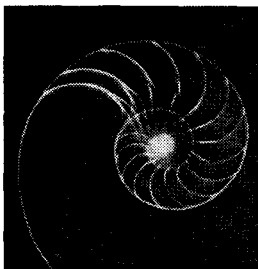
Staffing a medical school with teachers is more difficult than paying for it today. The dropout rate for medical students who cannot or will not stay in medical school is already too high. Selectivity needs to be improved as well as the number of students increased.

There is already a strong, mutual antagonism between practicing physicians and the medical academic community which is based in part on misunderstanding of each other's motives and in part upon real and substantial differences in defining, administering and controlling the role and actions of physicians. This is a strong conflict which deserves emphasis in any serious appraisal of the current direction of medicine.

Medicine, like any other human endeavor, is limited by the quality of its human resources. Physicians cannot function properly with secretaries who cannot spell, telephone-answering services which either do not answer or do not communicate messages accurately, nurses inadequate in number or quality, laboratory technicians who do not wish to work after five o'clock, technical equipment designed to be sold and breakdown after limited use, hospitals designed by architects who haven't the foggiest notion of organization of space and function



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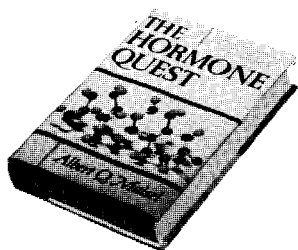
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J. J. NOBEL, M.D.,  
Resident in Surgery.

Philadelphia, Pa.

### Loose Women

PERHAPS IT is to be expected that an article on loose women ["Streetwalking," by Vern L. Bullough, SR, Sept. 4] would reflect some pretty loose thinking, which, of course, would show up in some pretty loose writing.

Mr. Bullough, with all his credentials, is guilty of a grossly unscientific, irrelevant, and dastardly deed, which even from the most uneducated and biased person could hardly be overlooked. In speaking of migrant prostitutes, he says:

"George Kneeland made a similar study in New York City, in 1912, this time of 2,363 prostitutes. Russia, the home of a large number of Jewish migrants, was then the country of derivation of the largest number of immigrant prostitutes."

Now just what does the irrelevant comment, "the home of a large number of Jewish migrants," mean? If the prostitutes from Russia were largely Jewish, why doesn't he say so? If there were other subgroups from Russia who were involved in this comment, why not mention them, or not attempt any breakdown?

Let the author either have the courage to state the facts, or let him have the good sense and scientific judgment not to leave such loose statements lying around.

As one who is himself involved in social and behavioral science, I find it inexcusable that such uncritical thinking should find its way into an article which purports to be scientific, and to have been first printed in the *Journal of the History of the Behavioral Sciences*. How loose can one be?

RAPHAEL D. ATLAS.

Houston, Tex.

SOMETIMES things which are clear to an author are not always clear to a reader. I hope I was not guilty of false logic. Between 1870 and 1914 there were an estimated million and half Russian Jews who came to the United States to escape the pogroms which were then going on. The majority of these emigrants came in the early years of the twentieth century and most of them first settled in New York City. Many of these emigrés arrived in New York with little more than the clothes on their backs, unable to speak English. This was the basis for the correlation I made between the Jewish migrants and the birthplace of the prostitutes as listed by Kneeland. There were other Russian emigrants to the United States, but the overwhelming majority of these went into the coal-mining and steel-working areas of Pennsylvania, West Virginia, and the Midwest. Very few settled in New York City.

The point to be made is not that one religious group is more prone to prostitution than another (which is not true in this case) but quite simply that those most alienated from a society and hence the most disenfranchised are the most likely to turn to prostitution.

VERN L. BULLOUGH.

Reseda, Calif.

### Electric Motoring

I'M AFRAID that your slightly pessimistic view of electric automotive propulsion for the near future [Postscript, SR, July 3] depended too greatly on an uncritical look at Mr. W. T. Reid's article, "Energy Sources for Electrically Powered Automobiles," *Battelle Technical Review*, April 1965. Your statement that, to propel an automobile, the "batteries . . . would weigh as much as the remainder of the car and perhaps twice that weight," is derived from Mr. Reid's analysis of a Volkswagen-sized car, designed for 150 miles at continuous forty-miles-per-hour operation, and powered by about thirty Sears, Roebuck automobile batteries—certainly not the most economically engineered alternative. Mr. Reid's analysis is based on presently *available* batteries. I believe that an analysis based on presently *manufacturable* batteries would demonstrate that electrically powered autos, buses, and trucks (for intra-urban use, at least) are feasible now.

For instance, even using Mr. Reid's figures, it is interesting to note that the same car, designed for 100 miles of thirty-miles-per-hour operation (surely generous for intra-city use—a taxi, for example), with regenerative braking, and powered by a storage battery designed for the purpose (using present technology) is perfectly feasible. Such a battery might weigh about 400 pounds, cost about \$450, and take up about three cubic feet of space. Operating cost would be in the neighborhood of two and a quarter cents per mile—quite competitive with combustion engines considering the costs of gas, oil, and maintenance.

The fuel cell, which Mr. Reid advocates, is almost certainly the ultimate answer to electric automotive propulsion. However, the importance of immediately providing nonpolluting (and quiet) automotive engines for intra-city use cannot be overstressed. And the state of the art in storage battery design is well capable of coping with the bulk of today's urban low-speed, low-mileage transportation requirements.

Cities can make the choice now, if they wish, to power much of their municipal, or municipally franchised, vehicular traffic electrically. Buses especially, which contribute a good-sized percentage of automotive pollutants in a city such as New York, could be powered by batteries and still perform effectively within their already limited operational requirements. Years of experience with trolleys, trolley-buses, and battery-driven delivery trucks—once common on most city streets—have demonstrated the low maintenance costs and high reliability of electric vehicles.

Many years ago, combustion-powered locomotives were banned from many city limits and replaced by electric engines. Eventually, a similar type of move will have to be made in all surface transportation. Anti-smog devices and improved combustion engines (such as gas turbines) seem to be only stopgap measures. The use of battery-powered municipal vehicles can help reduce urban air pollution now and, at the same time, point the way for future fuel-cell and higher-performance battery research.

MAXWELL EDWARD SIEGEL.

New York, N.Y.



# Niebuhr

Continued from page 24

conventional from the vocational standpoint, while my convictions were critical in confronting liberalism, secular or religious.

My vocations were determined by my inheritance. This included the tradition of home and family, as well as the liberal Protestantism both of my father and of those teachers who influenced me at Eden Seminary and at Yale Divinity School. This inheritance gave me an understanding of religious faith as trust in the meaning of human existence. At home, the emphasis expressed in family worship and in instruction was on gratitude for the blessings of life. This interpretation remained with me and was deepened through the give-and-take with colleagues and friends, particularly through endless dialogues with my late brother, H. Richard Niebuhr, and at home with my wife, herself a scholar and a teacher of the history of religions.

Religious faith interpreted as basic trust in the meaning of human existence would explain why religion has survived—despite obvious weaknesses—even in a secular age.

Trust in the meaning of human existence is, in short, uniquely a human extension of the natural impulse of survival. It is not rational in the sense that a scientific or philosophic explanation might be. Yet such explanations of natural and historical coherences would not satisfy the anxious individual, confronting the many incoherences and ills in his own life. Therefore it is impossible to construct religious faith "within the limits of pure reason" (Kant), for "religion is not transcendently true, but is transcendently important" (Whitehead).

The studies of Erik Erikson, from *Childhood and Society* on, have proved of inestimable value for those of us who interpreted faith as basic trust. His work has given clinical evidence for the importance of basic trust as rooted in the securities of the child's family and home. At the same time, significant clues are given for the reasons and occasions of the corruptions of religion.

The basic trust of the person of faith may be childlike in its single-heartedness, yet this basic trust can be changed into a childish belief that God is on the side of the believer, and that this faith, which is belief rather than trust, merits the reward of special favor.

I was shown the difference between faith as basic trust, and faith as possessing vested rights, in the very beginning of my Detroit ministry. Two old ladies, whose characters I had not known, but who were, by conventional standards, equally devout, faced certain death. The one old lady asked me to read her

psalms of praise and gratitude. She was particularly grateful for the love of two splendid daughters, whom she had put through nursing school since her husband's illness made her both homemaker and breadwinner for the family. The other old lady was in a fever of anxiety and resentment. She recounted all her virtues with the implication that it was unjust for a righteous woman to suffer her pains. I learned from the one that gratitude is the natural response of a life lived in faith as trust in the goodness of life. I learned from the other that faith is frequently corrupted by childish peevishness about the lack of special favors for the righteous.

The tendency to claim God as an ally for our partisan values and ends is another childish, but also universal, cor-

ruption of religion. This is the source of all religious fanaticism. Abraham Lincoln, in his eloquent Second Inaugural, took pains to disavow this corruption as revealed in the American Civil War. He said: "Both sides read the same Bible, and prayed to the same God; and each invoked his aid against the other. . . . The prayers of both could not be answered. The prayers of neither were answered just as they intended."

This fallacy is part of a special problem that has to be faced by all religions that seek to comprehend history in the realm of meaning. Impatience with such faiths has prompted some to turn to mysticism, to neo-Platonism in its many forms, or to Buddhism. But the price of such alternatives is high. Mysticism projects an undifferentiated eternity that

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swallows up time and history. It therefore reduces all historic responsibilities to insignificance, and denies any meaning to this life.

The biblical faiths, Hebrew and Christian, tried to express their faith in an ultimate triumph over all evils of history by their messianic hopes. According to the Hebrew prophets, "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid." Thus there would be an ideal messianic age in which a transformed nature would guarantee the fulfilment of all historic hopes. But a naturalistic culture found this hope incredible and substituted instead a utopia, a heaven on earth, with nature untransformed. But this utopian hope proved as dangerous as the older hope was incredible, as the despotism of Stalin has shown.

There is in Judaism and Christianity, because of their historic particularity, this tendency to limit the universality of God in their own favor. Yet also there is criticism and correction ("Thou art our Father, though Abraham does not know us and Israel does not acknowledge us"), and in the New Testament parable the goats will sit down in the Kingdom of God, rather than the sheep, who are the flock of obvious elect ones.

The ironic twist given in this parable illustrates the peculiar genius of the Bible. The ultimate and transcendent character of God challenges man's own



conception of piety and goodness: "My thoughts are not your thoughts," etc. The faith of Israel gave the world this vision of a God transcendent over historic process, who also is intimately related to history and to man, and is "as a father who pitieth his children." As transcendence and historic relatedness were bound together in the drama of God and Israel, and of God and man, so also were love and justice held together in the schema of the Law. Jesus reiterated this faith of Israel, for it was "the first and great commandment" . . . to "love the Lord your God with all your heart, and with all your soul and with all your mind and with all your strength." The ultimate transcendence was beyond man's exact understanding, for "no man can see God and live," and the glory of God cannot be measured or its mystery plumbed, yet the character of God was made known in "his ways" which were the fulfilments of the Law. Thus transcendent mystery and transcendent love were to be made plain in the historical measures of justice, in the proportionate interchanges of responsibility and concern between man and man; "the second [commandment] is this, you shall love your neighbor as yourself."

The New Testament reiterates this theme in story, parable, and saying with simplicity and immediacy. To his followers, the words and the ministry of Jesus so expressed the message of love (mercy) and justice (righteousness) that he became exemplar and example of "the ways of God."

For nearly forty years I preached almost every Sunday in various parts of this country. This experience taught me much. "Making sense" out of the symbols and professions of faith has always been the responsibility of preacher and of teacher. Since we must use symbols to define the reaches of the human spirit beyond definable knowledge, we must realize that these symbols are tangents toward the ultimate, and therefore fruits of the human imagination. These symbols create a penumbra of mystery around every realm of meaning within the bounds of verifiable knowledge.

The penumbra of mystery is able to enrich the realm of meaning, provided we are modest enough to distinguish the mystery of the unknowable from the tentative mystery of the unknown, which is constantly subject to diminution by advancing knowledge. Such modesty might well be prompted by the suspicion that no neat system of coherence is able to comprehend the beauty and terror of life.

## Ralph Jones' Pain

By Bink Noll

**I**S private science, one way to know. Pain shapes him so he's named for it as a giant is for size. We call him Pain, his body the figure of that craft.

It has raged twenty-seven years,  
enlarged  
kink and joint in the man's likeness,  
not sleeping. Nor has broad-eyed he  
whose stare has left him half deaf.

He's a scholar of wrong who submits  
the months of his bones to learn why pain  
without mind drives its might through  
his nerves.  
His sick sighs stand for shouted wrath.

What knowledge of physicians  
Ralph Jones has—  
those artists dreaming their white  
dream—  
and of us: he learns how he's worn out  
each charity we could improvise.

He tolerates us comfortable men  
as a teacher does meanness in boys  
or a prophet his people's abandonment  
or a cousin's face, full of ignorance.

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(Continued on page 66)



## PERSONALS

(Continued from page 65)

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SR/November 6, 1965

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By Doris Nash Wortman

## DEFINITIONS

- A. First and second of Tishri in the Jewish calendar (2 wds.)
- B. Quail (2 wds.)
- C. See WORD F (4 wds.)
- D. Protagonist of Joyce's *Finnegans Wake*.
- E. Poured out in liquid form, as lava from a volcano, blood from vein, artery, etc.
- F. Following Neither a, and followed by WORD C, sound advice from Polonius to Laertes (*Hamlet*).
- G. Though acknowledging the priority of fingers, what the modern diner prefers to do (2 wds.)
- H. Titular heroine of famous Sanskrit drama.
- I. Specifying the year of 13 lunar months, or 384 days.
- J. Capital of Malagasy Republic.
- K. Weariness or annoyance from the importunate and burdensome.
- L. Impudent transgression of the bounds of decorum.

## WORDS

143 100 151 58 92 35 148 110 220 182 29

214 178 86 134 96 206 146 238 153

177 5 197 38 190 123 106 222 63 94 149

232

66 26 132 57 124 42 83 154 22

192 108 135 43 209 50 229 233 88 1 9

18

230 131 205 236 183 80 128 139

150 7 16 41 59 122 97 56

74 21 169 198 221 165 60 55 48

31 104 133 211 195 73 159 208 105 237

87 111 85 14 173 32 37 227 213 71

2 136 36 84 156 188 171 204 215 8

62 99 226 10 81 137 91 217 77 39

## DEFINITIONS

- M. Beings never definitely personified but recognized as exerting power over the lives and fortunes of men.
- N. Figure regarded as a good price for a ten-dollar item by the bargaining shopper, but merely as ten minutes of nine by the commuter (2 wds.)
- O. Followers of the Old Man of the Mountain (11th cent.)
- P. Readiness and grace in physical activity; skill and ease in using the hands, etc.
- Q. Raise something as one whole mass (2 wds.)
- R. Early crop of certain Chinese green tea (2 wds.)
- S. Elasmobranchic.
- T. Existing only in fancy.
- U. Range of hills in SE Scotland, familiar in literature and opera.
- V. Discoursed copiously on a subject.
- W. Swimmers.
- X. What a surgeon was called in the 18th century.
- Y. Depending upon atmospheric conditions.

## WORDS

70 51 129 161 225 144 200

93 160 113 127 78 202 157 115 25 34

185 155 158 17 119 98 46 27 53

196 24 186 68 114 117 44 219 79

49 207 203 138 6 69 33 216 231 164

175 40 235 218 65 102 181 145 201 125

52 11 121 67 89 163 189 23 3

95 4 118 199 147 47 168 224 19

191 12 45 20 107 15 167 116 234 82

170 130 179 194 228 152 54 126 187 28

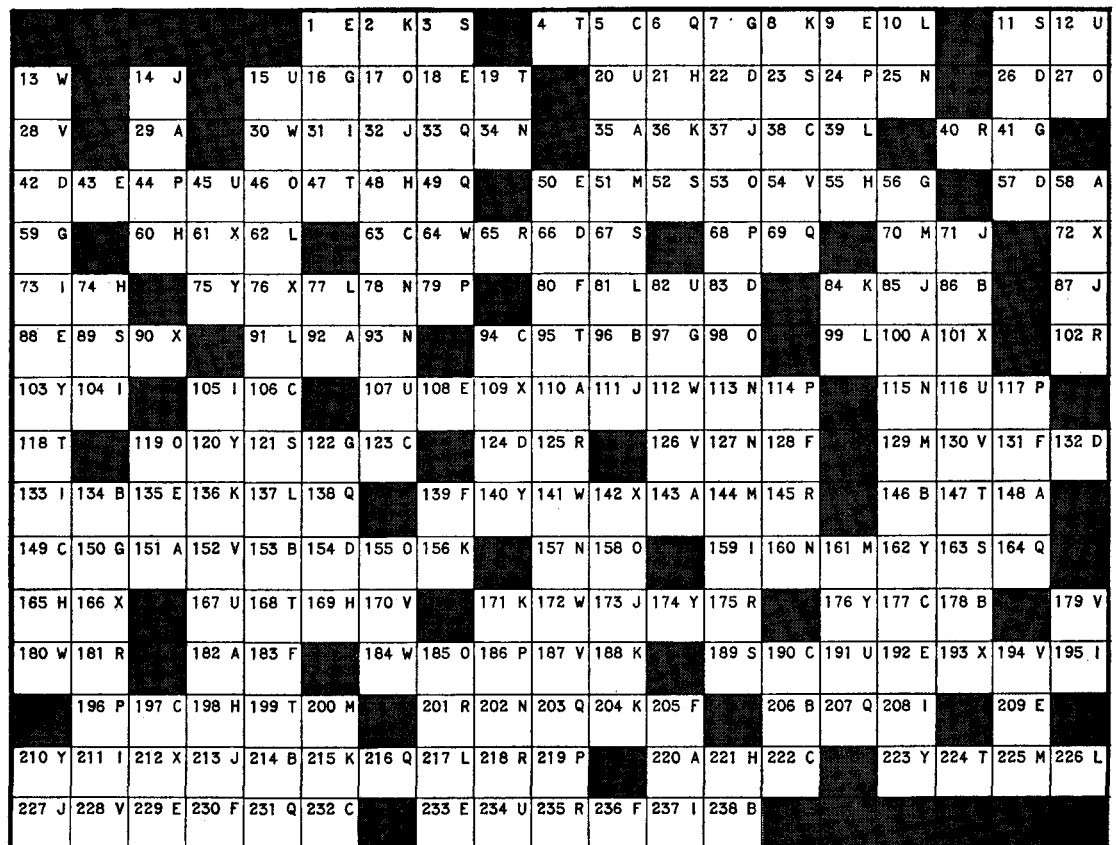
112 180 184 64 141 172 30 13

109 72 76 61 142 101 193 90 166 212

174 162 140 75 176 223 120 103 210

## DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram. . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning. . . . Black squares indicate ends of words: if there is no black square at the right side of the diagram, the word carries over to the next line. . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop. Authority for spellings and definitions is Webster's New International Dictionary, Second and Third Editions.



Solution of last week's Double-Crostic will be found on page 11 of this issue.

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