in society is possible only with the development of structures which place a responsible restriction upon absolute freedom. (pp. 370, 371).

** Such restraint can be founding in individual self-control based on awareness of the interdependence of men and the limitations of individual power, or it can be imposed by external social, political, or religious controls. If it is imposed from without, Christian idealism becomes a farce, for the Christian concept of freedom must be “The absence of necessity, coercion, or restraint relative to the living of the gospel ideal.” (Agnew, p. 371)

Milton Konvitz makes a compelling plea for the enthronement of conscience rather than external compulsion in human expression. He believes that religion grows out of conscience, and that man must be true to himself even if it means confrontation with sovereign force or religious edict. His argument is compelling in its pleas for man to stand for what he believes and throw off the shackles of external restraint, for to do otherwise is to forfeit dignity.

Konvitz declares, however, that we live in changing and confused times:

... The limits on the legitimate powers of government are not frozen. Lines are drawn, but they are constantly being redrawn, and no one can foretell where the line will be in the next decade or even in the next year.
... Our views about the very nature of religion, like our views of the state, have undergone drastic changes, and the end of this process is not in sight. We no longer know definitely the things that are Caesar’s and the things that are God’s. (p. viii)

He goes on to argue that modern enlightenment is opening the way for man to question old ways and to stand boldly on his own feet:

... And this questioning mood spares no one and nothing. It refuses to exempt God and religion. The “honest to god” debate started by the Bishop of Woolwich, and the “death of God” debate, and the “secular city” debate, and the debate in Vatican Council II—all are part of the same phenomenon: nothing, no institution, no one, and no belief is too sacred to be questioned. (p. 4)
... Now, perhaps for the first time in history, the law as an institution is itself being critically, openly, defiantly challenged. (p. 5)

** The Nuremberg trials established the principle in international law that the defense of having acted pursuant to orders of the government or a superior officer does not absolve a defendant from responsibility. (p. 99)

The Universal Declaration of Human Rights, adopted by the U.N. General Assembly in 1948, Article 1, says,

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