

in the magazines

The Review of Politics, Notre Dame's brilliant quarterly, marks the twentieth anniversary of its publication with two double issues. The first double issue (for October) contains articles on a variety of subjects by such writers as Gustave Weigel, Kenneth W. Thompson, Hans Kohn and Hannah Arendt, and it proves to be a testament, not only to the *Review's* faith in "the historical and philosophical approach to political realities," but also to the quality of critical writing currently being done in the service of this approach.

Father Weigel's contribution, "A Theologian Looks at Latin America," throws more light on one of the weakest areas of our foreign policy which publicity has only recently exposed. Father Weigel writes as an intimate and realistic observer of the Latin American ethos. His suggestion is that American statesmen have failed to realize the significance of that ethos in our relations with the Latin Americans; our values are not their values, the rules by which we conduct our affairs are not the rules they observe, and we are faced with such Latin American paradoxes as that which combines the distaste for work and discipline with the ardor of material competition.

But the Latin American's commitment to passion, to "grandiose ideas and messianic romanticism," also commits him to love. And it is Father Weigel's proposal that the special value which Latin Americans attach to friendship can be a sounder basis for our exchanges with them than any we have yet evolved. It is the sort of bond for which the "good neighbor policy" is a poor substitute. "Neighborliness," writes Father Weigel, "is something Americans understand and it is a form of friendship, but it is a Friendship, Ltd." American statesmanship, commerce, industry and tourism have combined to offend Latin sensitivities and Latin pride. Yet, an understanding of Latin American realities can become fixed in the mutual bonds of an enlightened and charitably conceived diplomacy. In his belief that "theology does have something to say to statesmanship" in that "it can show the ultimate dimensions of proximate issues," Father Weigel suggests that "perhaps true charity is not irrelevant to foreign policy." And he concludes, "If we want Latin-American friendship, we must treat the Latin Americans as friends."

Another special issue appearing this month is the Protestant journal *The Chaplain*, which devotes an expanded October issue to "Christian Ethics in the Nuclear Age." The subject was chosen, as the editors say, in direct response to chaplains themselves, who felt it a new and unique challenge to their professional interests. "Not the usual ethical questions brought to us in personal counseling. Not character

guidance or moral leadership . . . This time help us to wrestle with the larger, and emerging, ethical problems of our age."

The issue includes essays by Waldo Beach, Albert T. Rasmussen, James M. Gustafson, and others. Perhaps the leading feature is "The Ethics of Outer Space," an address given by Dean Walter G. Muelder of Boston University School of Theology. *The Chaplain* publishes the text of this address together with a symposium of comments by various persons.

Dean Muelder's thesis is that projection into outer space has involved us in confusions of purpose and dilemmas of conscience. He fears that, as we move into space, the advances of science will be increasingly perverted by the uses of militarism. As he points out, there is a movement to tie the U.S. space-flight program to its military-missile effort. "But the social ethics of such a policy is a diabolic downward spiral of destruction for everything a democracy once held dear. If you tie the scientific explorations and the technological developments of space flights to military efforts, you are not able to advance the former without intensifying the latter. You tie the noose of militarism tightly around the neck of a democratic people at the same time you hang 40 billion pieces of silver around its ankles in the form of a defense budget."

What, asks Dean Muelder, are our objectives and what are the values at stake? If, as Lyndon Johnson has declared, total control of space means total domination of the earth, to whom does outer space belong? For that matter, the Dean asks, to whom does the earth belong?

It is Dean Muelder's conviction that the ethics of outer space must be resolved now—"not in council chambers on the moon . . . but in the conference rooms of earth, the sanctuaries of the churches, the classrooms of universities." Before the technological count-down must come the moral summing-up.

Henry A. Kissinger, writing in the October issue of *Foreign Affairs*, tenders a warning to "the increasing number of people in the free world who desire an end to the Cold War so intensely that they ignore the lessons of the past and the fundamental professions of Communist doctrine . . . We must consider whether insistent Soviet demands for a complete ban on nuclear testing are not designed to paralyze the free world rather than to bring about peace as we understand the word." In line with his advocated policy of limited war, Mr. Kissinger believes we must develop nuclear weapons of "finer discrimination, less destructive power and greatly reduced fall-out," and that we must do this whether we intend to rely on a conventional or on a nuclear defense.

PAMPHILUS