

in the magazines

Three special issues that make interesting cover-to-cover reading have been recently published. The January issue of *Current History* devotes its pages to a survey of foreign policy in the U. S. S. R., the *Antioch Review* (Winter '58) reports on "The American Abroad," and *Apostolic Perspectives* for December-January explores religious unity.

Among the topics covered in *Current History's* comprehensive group of articles are Russian relations with East and West Europe, with China, the Arab world, and South and Southeast Asia. There is a valuable study of the fifteen-year history of disarmament proposals by the journal's editor, Carol J. Thompson, and Frederick L. Schuman contributes a piece on "The Russian-American Stalemate."

The major thesis of Mr. Schuman's article is that the tensions of the Cold War have been prolonged and heightened chiefly through American fears and misunderstandings of Soviet intentions and also as a result of conditions determined by the events of the last forty years. The record of our relations with Russia, compassing the alignments and decisions of World War II, shows that the balance of power as we know it today, with the world geographically divided into "free" and "Communist," was historically inevitable. Yet Western policy, led by the U. S., attempts repeatedly to restore the "*status quo ante bellum*." Mr. Schuman writes, "The 'Cold War' has been from the beginning, and remains today, a contest of wills in which policy-makers in Washington seek (unsuccessfully, thus far) to reverse the verdict of 1945 while policy-makers in Moscow seek (successfully, thus far) to perpetuate the verdict of 1945."

The conviction that Soviet foreign policy since 1945 is devoted to the military conquest of the world is rejected by Mr. Schuman as "a phantasy no longer taken seriously by anyone save professional anti-Communists." Apart from its main purpose which, "like that of all other Powers, is dedicated to maximizing Soviet power and to minimizing the power of potential enemies," Soviet policy attempts to negotiate "a *modus vivendi* with the West (i.e., with the United States)" by which the expenditures and energies of the Cold War may be diverted to a "peacefully competitive 'co-existence'" implying Western acknowledgment of Soviet claims and interests and creating a "desired public image of 'equality' between the Communist bloc and the Western coalition."

Mr. Schuman cites evidence for his belief that certain Russian proposals for the practical settlement of East-West differences, if accepted by the West, may prove advantageous for both sides. The American response to Russia's campaign for a "Summit" conference has been consistently "negative" and "evasive."

This inflexibility (which, Mr. Schuman suggests, is in part calculated) not only places the West in an unfavorable light, but it also renders any compromise solutions to the problems of the Cold War impossible. "Contemporary America," Mr. Schuman continues, "remains committed to goals which are non-negotiable with Moscow and Peking . . ."

The role of Americans overseas is evaluated by the *Antioch Review* in five articles which discuss the experiences businessmen, diplomats, technical assistants, missionaries, tourists and students have had in their travels abroad. The major difficulty common to all experiences lies in what one writer calls "the cross-cultural collision."

"Generally speaking," writes Gerald J. Mangone of Syracuse University's Maxwell School of Citizenship and Public Affairs, "where the American fails abroad it is not for lack of technical skill, but human relations. Religion, military aid, sewing machines, and health clinics are conveyed into foreign countries by people, by individual Americans . . ."

Contrasting the American method with that of the Russians, Mr. Mangone points out that "Russian citizens sent abroad are carefully recruited and trained to represent the state; . . . The voluntaristic society of the United States finds the Russian methods antithetical and undesirable, for democracy thrives on the self-regulation of the individual. To make American assistance effective requires individuals who have the self-control to moderate their behavior patterns in line with the society in which they live and the intelligence to perceive the inner logic of a system in which they must work."

Apostolic Perspectives, which acts as a focus on the many aspects of the current religious scene, includes in its issue on "Religious Unity" an article on ecumenical attitudes, a report on the Orthodox churches, a survey on Jews in the world, and a series of interviews with noted writers and commentators on such subjects as the Judeo-Christian dialogue, the relevance of ethics to foreign policy, the Protestant religious press, and the position of Catholics in a pluralistic society. "We are all profoundly implicated in the modern world's evolution toward a new pattern of vision," the editors write. ". . . To find truth we must determine the proper relation between what is old and what is new, between what has been and what is yet to be. It is not the least responsibility of Christian leaders today to effect, as energetically as possible, this relationship."

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