

a little help and enlightenment from non-Catholics, Catholic dogma will gradually become reformed so that differences between Catholics and Protestants will disappear. But Father Weigel is, very wisely, uncompromising and forthright on this point: Catholic dogma does *not* change, and Catholics will find no final com-

mon meeting ground with non-Catholics save Catholic dogma. (*Mutatis mutandis*, let it be added, the true Protestant will say the same from his perspective.)

These are the only realistic terms in which to foster the dialogue between the two groups. Two groups there are, and two groups there will be, as far as is

humanly foreseeable. They must, therefore, engage more fully than ever in the kind of dialogue which Father Weigel's book represents, speaking both to themselves and to one another, so that if there cannot now be religious unity, there can at least (and it is no small thing) be solidarity as brethren.

A HUMANIST IN MOSCOW

The Communist World and Ours by Walter Lippmann. Little, Brown. 56 pp. \$2.00.

Almost fifty years ago, Walter Lippmann studied at Harvard under George Santayana. In the subsequent decades Lippmann has played many roles: diplomat, editor, moralist, journalist, pundit par excellence. In all of them one can see traces of the Santayana spirit. While the century has grown progressively anarchic, Lippmann has been a public monument to the Life of Reason. To a generation caught up in fanaticisms and crusades he has proclaimed a sense of contingency, irony, tradition, and that ordered scepticism about history which (in Santayana's view) is the mark of a civilized man.

The Communist World and Ours, Mr. Lippmann's report on his conversations last autumn with Premier Khrushchev, exemplifies this balanced reasonableness, which has been the author's major contribution to our public life. Here, as elsewhere, he attempts to bring a measure of objectivity and detachment to a problem that is usually clouded over with emotion and bombast. Mr. Lippmann is an enemy of illusions, and both East and West, he believes, are beset with them. He would have both reexamine the world coolly,

and be willing to settle for much less than either desires—because much less is all either can have if there is to be any future at all.

The views of both camps, Mr. Lippmann believes, are "derived from the same very human and common fallacy. It is the fallacy of assuming that this is one world and that the social order to which one belongs must either perish or become the universal order of mankind. But," he says, "looking at the history of the globe, the truth, as I see it, is that there has never been one world . . . The failure to recognize this truth that there are many worlds, not merely one, is, I believe, the deepest source of confusion between us, and the most stubborn obstacle to that mutual toleration which is the very best that is conceivable between our two societies."

What Americans must do, Mr. Lippmann insists, is be rid of one-world illusions and "relax their fears in order to fortify and clarify their purposes." What their purposes must be, he thinks, are the nurturing and fortification of freedom in those areas of the world—Asia and Africa—where the real issue between democracy and totalitarianism will be resolved. Unless a heroic effort is made here, the future will indeed belong to Marxism.

"The Communists are expanding in Asia," he writes, "because

they are demonstrating a way, at present the only obvious and effective way, of raising quickly the power and the standard of living of a backward people. The only convincing answer to that must be a demonstration by the non-Communist nations that there is another and more humane way of overcoming the immemorial poverty and weakness of the Asian peoples.

"This demonstration can best be made in India," Mr. Lippmann says, "and there is little doubt in my mind that if we and our Western partners could underwrite and assure the success of India's development, it would make a world of difference. It might be decisive in turning the tide. It would put an end to the enervating feeling of fatality and inevitability, to the sense that Communism is the only wave of the future . . . and that the West is impotent and too lazy to do anything but let the future go by default."

The Communist World and Ours is a short book, and wise with the wisdom for which Walter Lippmann is famous. Such wisdom, of course, may not be enough. The humanism of a George Santayana, even, may be inadequate to master the demonic forces of modern totalitarianism, and the future may resist all attempts at rational ordering. Be that as it may, the duty to make the attempts lies upon us, and Mr. Lippmann sets an example of how to begin them. W. C.

The Big Red Schoolhouse

by Fred M. Hechinger. Doubleday. 240 pp. \$3.95.

This comparison of the goals, methods and approaches of the Russian and American school systems is a clearheaded attempt to dispel the hysteria of competition which threatens to engulf the present education controversy in this country. The author's emphasis is on the facts of the matter, some of which are "fearful enough to cry out for action, without the benefit of sensationalism."

Paradise in Trust: A Report on Americans in Micronesia
by Robert Trumbull. Sloane. 222 pp. \$3.50.

The islands of Micronesia—the Marshalls, the Carolines, and the northern Marianas—administered since 1946 by the U. S. under UN trusteeship, are today the scene of U.S.-supervised programs and experiments, which range from education in self-government to atom bomb tests. This book presents a comprehensive picture of the place.

Determinism and Freedom in the Age of Modern Science.
Edited by Sidney Hook. New York University Press. 237 pp. \$5.00.

Perennial philosophical themes of human freedom, determinism, and moral responsibility are examined within the context of the new age of science. Among the contributors to this symposium are William Barrett, Brand Blanshard, Sidney Hook, and F. S. C. Northrop.

Crisis Diplomacy

by D. A. Graber. Public Affairs Press. 402 pp. \$6.75.

Subtitled "A History of U.S. Intervention Policies and Practices," this book traces the principle of non-intervention as it has been manifest in theory and practice from the Monroe Doctrine of 1823 to the Eisenhower Doctrine of 1957.

The Great Powers

by Max Beloff. Macmillan. 240 pp. \$4.50.

In a collection of essays, most of them reprinted from American and British periodicals, an eminent historian and political analyst confronts some major problems of the present political age. The last section of the book deals with America, and is a thoughtful commentary on dominant motifs in our history and foreign policy.

Waging Peace: the Swiss Experience

by William Gross Lloyd, Jr. Public Affairs Press. 101 pp. \$2.50.

The secret of Switzerland's unique position involves the author in a discussion of conciliation and neutrality as practiced by the Swiss down through the ages, and he concludes that the Swiss way of providing for peacemaking constitutes a lesson to the world.

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