

this topic the only advice we get is a warning against merging the anti-communist work of various groups in one organization. Each group should use the special "dynamic" of its own faith and not dilute it through organizational unity.

That is the *whole* of the "Program for Survival." To sum up:

Today far too many self-styled experts on communism are plying the highways of America, giving erroneous and distorted information. This causes hysteria, false alarms, misplaced apprehension by many of our citizens.

We must remember that many non-Communists may legitimately, on their own, oppose the same laws or take positions on issues of the day which

Study the motivations of people, particularly the motive of self-interest, so that they will schedule anti-communist speakers and engage in other anti-communist activities; give people knowledge about communism so that they will not join, but instead fight, the millions who are promoting communism without being aware of

are also held by Communists. Their opinions, though temporarily coinciding with the party line, do not make them Communists. Not at all. We must be very careful with our facts and not brand as Communist any individual whose opinion may be different from our own. Freedom of dissent is a great heritage of America which we must treasure. — J. Edgar Hoover.

it; organize, but beware of unity.

The United States government has, apparently, no role to play. Economic policies can make no contribution. Neither military strength nor positive social programs are of any use. What a pitifully self-centered, short-sighted, hole-in-the-corner, inadequate program this is!

Political Action and Religious Belief

Christians and Power Politics
by Alan Booth. Association Press.
\$3.

by **William Lee Miller**

This little book is one of the best of the several that attempt a difficult task: connecting Christian belief with contemporary international politics, for the layman. Mr. Booth obviously is well educated theologically, and has made the theological statement not a backdrop or prelude but an integral part of the book. He is also politically sophisticated, and has dealt at a high level, although briefly, with the political questions he has chosen to treat. Moreover, the theological and the political parts of the thing are not put down side by side, or pasted together artificially—as sometimes happens in these efforts—but rather are woven together in a convincing and illuminating way. Finally, Mr. Booth writes with more apparent respect for the reader than do writers of some more jazzy and formula-ridden books in the same "popularizing"

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vein. All in all, then, this book should be of interest and of use, especially to readers of this journal.

Mr. Booth, who is secretary of the Commission of the Churches on International Affairs in Great Britain, deals succinctly with three great issues in the international field: the Cold War confrontation; the military problem in the nuclear age; and the impact of Europe on Africa. His treatment of the first goes beyond the ordinary points about communism, Christianity, and the West to set the conflict in the frame of the perennial problem of, and human need for, government. He has a good chapter going behind clichés about "the dignity of the individual" to state a "Christian humanism" related to, but not identical with, institutions of the West. His discussion of the nuclear problem is, like all of the book, on the realist side; perhaps there is not much in it that is unfamiliar, but it is a good brief statement, especially of the dimensions of a non-moralistic Christian response to the problem. The section on Europe and Africa seems to me to be the best in the book, with much wisdom in brief compass about this com-

plex historical relationship.

Mr. Booth is, as I have said, a "realist" in politics, and he is also, to use another of those overworked labels, a "contextualist" or "situationalist" in his Christian ethics. If one were to look for something in his book to argue with, the thing to seize on would be the rather predictable way he holds to these positions. He writes very much in a standard vein of the contemporary theologically educated ecumenical Protestant, about Christian ethics being in the indicative not the imperative mood, about there not being general Christian moral "principles," about the need to look at the facts of each situation and not have utopian dreams. Readers of this journal will be very familiar with many of these themes—there is no black-and-white, but only grey; all this international politics is very complex; there are no simple situations; etc. Perhaps it's all true, but it has been stated very often. And the best part of Mr. Booth's book, I think, is that in which he rather gets away from the insistent anti-principled position and, with reference to "political humanism" and to Europe's relation to Africa, states some general lines of moral interpretation.

Christianity and Political Responsibility

Alden D. Kolley. Westminster. 239 pp. \$5.

In the belief that "politics" is an integral and indispensable component of daily life" and that "Christians must always be in politics," the author discusses the relation between religion and culture, the meaning of communication, the nature of political philosophy, and the Church's relation to society.

Church and State

Luigi Sturzo. Notre Dame. 584 pp. \$6.75 (2 vol. paperback, \$4.50.)

A classic interpretation of "the Christian presence in history" first published in the late thirties, this work explores the diarchical synthesis of Church and State in Western Europe as a basis for an effective and just political order.

The Christian Century Reader

Harold E. Fey and Margaret Frakes, Eds. Association Press. 447 pp. \$7.50.

This anthology of articles, editorials and poems highlights not only the service performed over the years by a leading religious journal, but also the significant trends in Protestant opinion of the last half-century. Among the authors represented are Tillich, Toynbee, Schweitzer, Barth, Bennett, Reinhold and H. Richard Niebuhr.

Religion in the Soviet Union

Walter Kolarz. St. Martin's Press. 518 pp. \$12.50.

Despite forty years of official atheism, religion continues to survive in Russia today. The forms in which it survives and the various means of suppression used by the regime are exhaustively examined in this study.

Communism Today: Belief and Practice

Victor Ferkiss. Paulist Press. 192 pp. 95 cents.

This consideration of communism as philosophy, a system of government, and an international movement furthering the aims and policies of the Soviet Union is especially notable for its treatment of the strategies by which Communist leaders hope to divide and conquer the West.

Marx vs. Russia

J. A. Doerig, Ed. Ungar. 198 pp. \$3.50.

A little-known series of anti-Russian articles written by Marx for a New York newspaper during the Crimean War (1853-56) reveals the prophet of Communism warning the world of the "vast political menace of Pan Slavism," unmasking "Asiatic" duplicity, ridiculing rumors of a "split" between Petersburg and Moscow, excoriating the "pusillanimous" Western powers, and eagerly anticipating "American intervention."

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