and sharpen the right questions in the broad area of ethics and foreign policy that worldview exists.

The discussions which develop around these questions are not, however, isolated events without consequences; they do more than simply inform or stimulate interest in issues of foreign policy among isolated individuals within our society, however valuable that service may be. For worldview is part of the well-integrated program of the Council on Religion and International Affairs, a program which involves those who are leaders at various levels and in various ways within our society, a program which provides a bridge for lively communication between those who govern and those who are governed, a program that brings to bear on crucial and urgent questions the attention of those who shape and those who responsibly criticize our foreign policy decisions.

Although the program has some short-range consequences it can probably best be described as a serious, continuing long-range dialogue on religion and international affairs. Because it is heartened by the participation and warm response this program has encountered the Council, in its fiftieth year, looks forward to extending its present program with the determination our present political situation demands and with the measured optimism it allows.

in the magazines

William G. Carleton, writing in The American Scholar (Winter 1963-64), advances the thesis that since the Fifties we have been living in a “post-crisis world.” The first half century, he contends, “was one of repeated high-crisis and sweeping change—total world wars, basic revolutions, devastating inflation and deflation, the momentous atomic breakthrough.” But many of the transformations threatened by these events either failed to take place or were contained in a smaller area than had been anticipated.

Among those factors which have affected significantly the stability of the current half century, Carleton numbers “the miscarriage of Marxism in Western Europe after World War I and again after World War II.” And thus, “failing to win Western Europe, Marxism was left with insufficient prestige and too few Western political and cultural carriers to win the colonial areas.”

While a host of explosive possibilities in the world do remain, the author is optimistic that there are still “the probabilities, which point strongly to increasing international stabilization.” Indeed, Carleton speculates, in the latter part of this century, statesmen may lament the fact that there appears on the horizon only “the inhibiting immobility of a frozen status quo.”

Ramon Venegas Carrasco, a Chilean, has contributed his understanding of “The Problems of Economic and Social Development in Latin America” to the September issue of World Justice, a quarterly published under the auspices of Belgium’s Louvain University.

Carrasco finds the problems of Latin America rooted in the “total destitution, embracing all sides of a man’s life—material, moral and cultural—and disintegrating his finest qualities: will-power, feeling, determination, hope” which characterizes the entire area.

This condition is thus not the same as poverty, the writer continues, and salvation from it is contingent upon the ability of “each and every one of the sufferers to make himself the master of his fate. Every human being must be responsible for his own life, both supernatural and terrestrial. . . . both as an individual and as a member of society.”

Before the Latin American can effects his own cure, it will be necessary to accept some outside assistance to initiate the process. But, Carrasco cautions, “any paternalistic form of charity or prolonged granting of aid, liable to be regarded as a permanent prop, results in a more criminal form of injustice than the present situation, for it would amount to relinquishing the one and only hope a man has of saving himself by freely accepting responsibility for himself.”

By the same token, it is maintained, no dictatorship, whatever its political hue, “or communism, or systems based on private ownership permitting only an insignificant minority to retain all the wealth and economic power while keeping the great mass of the population in slavery,” can ever be the correct and enduring answer to the problems confronting Latin America.

Social Action, monthly publication of the Council for Christian Social Action, has devoted its January issue to the topic, “The Peace Corps and Christian Service.” In addition to articles by returned Peace Corpsmen, some of the contributions explore the relationship of the project to principles of Judeo-Christian faith and tradition.