

in the magazines

"Can the West Win Africa's Confidence?" asks Ralph Edward Dodge, Methodist Bishop of the Southern Rhodesia area, in the December issue of *World Outlook*. He answers that if the West would like to preserve its interests in the region, "a more fixed, forthright, and fearless policy must be pursued."

First in importance is the need for a fixed policy, Bishop Dodge says. For example, "is the West for majority government in Africa or is the question still being argued? It would appear," he writes, "that the maintenance of strong NATO ties is of greater concern to the majority of Western nations than the establishment of progressive, free, democratic nations in southern Africa. If military bases in the Azores are of more value to the future of the Western world than the freedom of eleven million people in Angola and Mozambique then the West should not be surprised if the people of those two countries turn to the East for help in escaping from the bondage of centuries." He adds that "the condemnation of the church of Laodiceans because of their lukewarmness may well be the divine judgment upon nations today which follow no moral principle but vacillate to the right or left according to what may be temporarily expedient."

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Werner Levi comments about India's unpreparedness for the Chinese invasion in October 1962 (*Pacific Affairs*, Summer 1964) that "the resulting misfortune for India might have been avoided had neutralism been handled as a tool of foreign policy rather than a measure for the evaluation of international relations."

Contributing to this failure in the nation's neutralist thinking, for example, was "the contempt of the Indian leaders for the balance of power" which "was really a much wider contempt for the role of power in international relations generally . . . that is," Levi adds, "unless in their minds power was wrongly identified with force. As an unmitigated evil, power was struck from the neutralists' ideal world. If it could not be abolished, they argued, it had to be relegated to a preferably secret position. Negotiation, compromise, adjustment were suggested as substitutes—as if power had no part in them."

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William F. Buckley, Jr. offers a "Bipartisan Proposal?" for the elimination of Red China's present nuclear potential which has, he states, the support of at least one individual "connected with a number of left-wing causes." As posed by Buckley in the *National Review* of December 29, "the question before the house is whether we are morally entitled,

and strategically compelled, to abort that threat [the Chinese bomb] while there is yet time. We cannot forever prevent Red China from manufacturing the Bomb. But we could significantly delay her doing so by the simple expedient of bombing her nuclear facilities, whose location we know exactly; now, at this moment. The proposal is to give a two-hour notice to the Red Chinese that we intend to destroy these facilities, and so give the civilian, military, and scientific population a chance to evacuate the plants: which then we would . . . blow up."

An editorial about the proposal in a subsequent issue of the journal (January 12) anticipates the retort that such an undertaking might "mean inevitable escalation into general war." On the contrary, the editorial states in part, "it would more probably have the effect of damping down the trend toward general war. The action would be strictly limited and clearly motivated. It would threaten no one except the Chinese Communists, nuclear bomb manufacturers, and affect them only in depriving them of the material means for becoming an intolerable threat to the rest of mankind. No matter what the full truth may be about Sino-Soviet relations, it is certain that Moscow does not want China to become a nuclear power—and in fact five years ago withdrew all support of China's nuclear development even along peaceful lines. There would be no motive whatever for the Russians to react militarily."

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José Miguez Bonino, president of Buenos Aires' Union Theological Seminary and an observer at Vatican II, discusses in the December 30 issue of *The Christian Century* the progress of the movements of renewal which are underway in Latin American Roman Catholicism. He sees as more important than the Church's efforts to date—to check superstition, lay bare the sources of anti-clerical feeling, and work toward alleviating the poverty of the people, to name a few—the need for "a real conversion of the traditional Roman Catholic understanding of the church's function in Latin American society. Is the church ready to forsake its dream of a Catholic society and to accept the secularized, autonomous culture, not merely as a 'necessary evil' but as God's will and doing? Is it ready to be a servant church?" Bonino says that "on this point neither the Council nor the Latin American bishops seem to be clear. There are signs of understanding and a willingness to move, but there are also signs of an attempt to make of *aggiornamento* merely another means of realizing the old theocratic dream by courting the increasingly influential masses instead of the waning aristocracy."

PAMPHILUS