



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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I. CATHOLICS AND JEWS

SPIRITUAL MAN AT THE CROSSROADS

The middle years of the twentieth century have ushered in a period of profound change, unparalleled in the history of mankind.

Titanic forces--technical, intellectual and spiritual--are at work. Atomic energy, new methods of communication and travel, the population explosion and the dawn of space exploration, are remaking our society. Political and economic upheaval is the order of the day, as rich nations, blind and complacent, are faced with the awakening of the world's underprivileged masses. Established religions everywhere are confronted by the legions of those who openly deny the reality of spiritual things, or else wear a false religious badge while seeking only success and material comfort.

Under the impact of these forces, a totally new age has come into being in less than 25 years. Two overwhelming factors dominate this age. First: there are no islands any more; what happens anywhere on earth happens next door to us. Second: man is now able to destroy himself and his planet in a matter of minutes.

For these reasons, man's actions today have far wider repercussions than formerly--for better or for worse. The mighty forces at large in today's world can spell spiritual division and physical annihilation; or they can speed man on his search for unity and spiritual fulfillment.

### CATHOLIC-JEWISH TENSION

The state of the world thus calls for a re-appraisal of values among all those concerned with the spiritual destiny of man. Conscious of the gravity of the hour and of the Church's responsibility, His Holiness Pope John XXIII has called an ecumenical council, the first in nearly a century. We understand this council is to be pastoral rather than doctrinal and will concern itself mainly with concrete issues and practical directives.

The American Jewish Committee would like to take the opportunity afforded by the calling of this Council to lay before the Head of the Church a matter of deep concern: Catholic teaching about the Jews, particularly in the United States, and the prejudice and hostility generated by such teaching.

The tensions between Jews and Catholics are centuries old, but the dangers of the present day make the issue more urgent than ever before. Whatever may have been true in past ages, prejudice against any religious group today inevitably weakens the entire fabric of society, degrades both the haters and the victims, and saps the spiritual strength of all mankind. Hostility among believers of different creeds serves only to advance the cause of anti-religious forces. In this hour of peril, all those who share the spiritual heritage of the Bible must stand together if humanity is to survive.

### THE CHRISTIAN CONSCIENCE AND THE JEWS

Jews have lived in the Christian world since its beginning, yet their status among the Christian majority has almost always



been precarious. On one hand, they were ~~protected~~ by the Church during long periods--witness the safety they enjoyed in the Papal states from the eleventh to the sixteenth century, and the stand taken by several Popes against persecution. On the other hand, in nearly every century Jews have undergone untold suffering at the hands of supposed Christians, sometimes with the acquiescence of ecclesiastical authority.

This ambiguous attitude of the Christian world toward the Jews has persisted into our own time. When Hitlerism--an essentially anti-Christian movement generated chiefly by social and economic forces unrelated to religion--unleashed the most terrible of all persecutions, some individual Christians courageously saved Jewish lives, but the majority of Christendom stood indifferently by. The Jews will not forget their rescuers, Pope Pius XII among them; but neither can they forget the six millions whom no one rescued.

How could this diabolical crime have come to pass, in a country of ancient Christian traditions, unless the Christian conscience had been lulled to sleep--unless a strong undercurrent of anti-Jewish feeling ran through the Christian culture? In the days of the death camps as in those of the Black Death, many nominal Christians must have felt that the Jews were outside the human community, that they somehow deserved their fate, and that the rest of mankind was not responsible for them. It was this hostility and indifference which made possible the greatest mass murder in history.



### TEACHING HATE OF THE JEWS

It is therefore appalling to find that, fifteen years after the catastrophe, the same hostility and indifference is being transmitted to a new generation. Our culture still is permeated by religious prejudice, the result of a variety of social, psychological and political forces.

Organized religion must share some of the responsibility for this state of affairs. Churches of several denominations still tolerate explicitly or implicitly anti-Semitic attitudes and beliefs. Among the channels by which prejudice is spread, that is one of the most insidious, because it seemingly carries the approval of the highest moral and spiritual authority.

There is ample evidence that Catholic religious teaching today abounds with misstatements and omissions likely to create hostility and contempt for Jews. We consider it our duty to bring this violation of the precepts of love and brotherhood to the attention of the Head of the Church, and to ask that it be stopped at once.

### THE CHURCH'S TRUE POSITION

Teachings that tend to perpetuate hostility between Catholics and Jews appear in all their monstrous absurdity when read against the true relationship of the two faiths. The close historical and spiritual ties between them were forcefully recalled by Pope Pius XI, when he declared to a Christian audience: "Spiritually...we are Semites." In the light of this statement, we believe our concern with Catholic-Jewish relations parallels that of the Church itself.

That the Church is aware of the possible influence of words and rituals on religious hostility is indicated by certain changes in the liturgy during the last six years, particularly since the accession of Pope John XXIII. Thus, in 1955, kneeling in prayer for the Jews during the Good Friday service was reintroduced, and in 1958, references to "perfidii Judaei" and "Judaica perfidia" were removed from the Good Friday prayer. In 1959, the following sentence was dropped from the Act of Consecration of the Human Race (celebrated as part of the Mass of the Sacred Heart, the Blessing of the Holy Sacrament, the Feast of Christ and King, and on the first Friday of each month):

"Look, finally, with eyes of pity upon the children of that race which was for so long a time thy chosen people; and let thy Blood, which was once invoked upon them in vengeance, now descend upon them also in a cleansing flood of redemption and eternal life."

Finally, in 1960, this sentence was dropped from the Baptism of Converts:

"Horresce Judaicam perfidiam, respue Hebraicam superstitionem."

#### TOWARD MUTUAL UNDERSTANDING AND RESPECT

The Holy See's concern with religious influences in anti-Semitic attitudes is echoed by the work of Catholic thinkers both in Europe and the United States. The improvement of relations between the two faiths is being discussed in numerous articles, studies, lectures and books.



In France, Father Paul Démann, N.D.S., has published a comprehensive survey of Catholic teachings about the Jews (La catéchèse chrétienne et le peuple de la Bible, Paris 1952). Specific issues bearing on Catholic-Jewish relations have been the subjects of statements by clerics, such as Achilles Cardinal Liénart, Bishop of Lille; Msgr. Charles de Provencheres, Bishop of Aix, Father John La Farge, S.J., and Father Louis Hartman, C. Ss. R., of the Catholic Biblical Association of America.

Relations between Catholics and Jews have been discussed in the United States in Jubilee Magazine and in the Annual Report of the Catholic Library Association. The German publication Rundbrief zur Forderung der Freundschaft zwischen dem alten und dem neuen Gottesvolk im Geiste der beiden Testamente (Freiburg) is devoted to the same cause, as are the organization Amitié Juéo-Chrétienne in France, and the Catholic Commission for Israel in the Netherlands.

At the same time, Jewish scholars have shed new light on the problem--most notably the distinguished historian Jules Isaac in France. In the United States, Hyman E. Goldin, Morris Goldstein and Solomon Zeitlin have published studies of Jesus from the Jewish viewpoint during recent years.

#### DESTROYING THE ROOTE OF HATE

What are the stereotyped false charges against the Jews which, despite these efforts, still disfigure Catholic teaching, spreading old hatreds among a new generation? Our findings, paralleling studies made in other countries, indicate that misguided religious teaching likely to foster hostility against Jews falls into a fairly consistent pattern. Characteristic American examples of



such teaching taken from textbooks used in parochial schools, will be presented in the second part of this memorandum.

If the American Jewish Committee adds its voice to those of others who ask for a general revision of Catholic teaching materials concerning Jews, it does so without any spirit of accusation or rancor. It is moved solely by the belief that eradicating religious hostility will greatly benefit both Christians and Jews, and will strengthen the spiritual forces in the world.

#### NO DANGER TO DOCTRINE

The work already done shows that such a revision of Catholic teaching materials need not falsify any elements of Christian belief. As we have seen, it was possible to make important changes in the liturgy to remove sources of anti-Jewish hostility. It therefore seems reasonable to hope that similar steps can be taken in the area of lay instruction without impairing the faith in anyway.

#### 11 WHAT CATHOLICS LEARN ABOUT JEWS

The following extracts from Catholic teaching materials used in the United States are not intended as an exhaustive presentation of faulty teaching about Jews. They are merely examples encountered in a survey of a random selection of approved parochial-school textbooks, undertaken by the American Jewish Committee's Institute of Human Relations. However, the large number of objectionable passages found in these presumably typical texts would seem to indicate that the problem is widespread.

A comprehensive study of the ways in which Catholic teaching materials portray other religious, racial and ethnic groups is now in process at St. Louis University under the supervision of Father Trafford Maher, S. J. Self-studies of Protestant and Jewish teach-

ing materials have also been undertaken at Yale University, the latter by Dropsie College.

THE JEWS AS PORTRAYED IN CATHOLIC TEXTBOOKS

A Protestant scholar who recently completed an intensive seven year study of American Protestant textbooks points out that when Protestant lessons deals with intergroup relations, they invariably produce positive and friendly portraits of other racial and religious groups. "Paradoxically, it is precisely the attempts to set forth the faith that the knotty problems of intergroup writing come.....The negative...and ambiguous images of other groups appear in lessons that have no intergroup purpose-which are intended to expound scripture or set forth doctrine. Positive efforts toward good will and understanding sometimes break down the moment one gets into religious teaching."

In our judgment the same observations may be made about Catholic educational materials. In the Catholic textbooks which we have examined, we have noted many exemplary passages which stress the importance of human brotherhood and the important contribution made by different cultural and religious groups: "A considerable number of Jews have made original contributions to American culture. Through newspaper and book publishing, the theater, motion picture production, and radio, others have assisted in the popular dissemination of information and culture. There is hardly a national group or a voice in the world that has not in some way left its mark upon our arts or daily living."

Unfortunately, however, Catholic teaching about Jews often becomes uncharitable, distorted and stereotyped when lessons deal with certain specific subjects, such as the birth of Christianity,



the conflict between the early church and synagogue, the relationship between Jesus and his contemporaries.

In lessons devoted to these, and related subjects, such a negative and hostile portrait is painted of Jews and Judaism as to foster antagonism in the minds of students and cancel out the well-intentioned statements that appear in other lessons. What good does it do to teach a Catholic student that Jews have made notable contributions to culture if he is also taught, directly or indirectly, that they are collectively and unilaterally responsible for the death of Jesus?

Father Louis Hartman, C. Ss. R., General Secretary, The Catholic Biblical Association of America has stated,

"The New Testament quite clearly lays the chief responsibility for the death of Christ on a small but powerful group of men who could not claim to act as the rightly constituted head of the Jewish people. The rabble which they were able to rouse up to clamor for the death of Christ before Pilate's tribunal could not speak in the name of the whole Jewish people of that time and certainly not in the name of all later Jewish generations. The Gospels show that the vast majority of the Palestinian Jews with whom our Lord came in contact were very favorably inclined towards Him. Moreover, the bulk of the Jews at that time probably lived outside of Palestine, and apparently very few of these had even heard of Jesus of Nazareth until some decades later when the Apostles first preach to them.

"Historically speaking, therefore, there is no basis for the claim that the Jews of that time as a people were guilty of the death of Christ, and obviously there is not the slightest



reason for bringing this accusation against their descendents of two thousand years later."

In spite of this, and in spite of the Council of Trent's teaching on this subject, (Article LV) we find frequent passages either explicitly stating or inferring that the Jews as a people willfully murdered the Son of God; that they are collectively and unilaterally responsible for his death; that they are a cursed people, condemned and rejected by God.

Ex: "The Jews wanted to disgrace Christ by having him die on the cross."

"The vast majority of Jewish people, condemn Him to death as a blasphemer, and deliver Him up to the Romans to be crucified."

"The chief priests took up a cry that put a curse on themselves and on Jews for all time: 'His blood be on us and on our Children!'"

"Show that the Jews did not want Pilate to try Christ but to give permission for his death."

"Again the Jews were changing the charge, as they had done in the religious trial. If one accusation didn't work, they would try another."

"When did the Jews decide to kill Christ?"

"He declared the divinity of Christ whom the Jews had crucified."

"The curse of Christ and the subsequent decay of the (fig) tree symbolized the condemnation and the destruction of the Jewish people for their empty lives."

This verse is generally understood to mean, "If crucifixion is the lot of The Innocent, what is to be expected by the guilty, (that is, the Jews)?"

"To complete your father's reckoning? By killing the Son of God as their fathers had killed his prophets."

"The Jews as a nation refused to accept Christ, and since his time they have been wandering on the earth without a temple or a sacrifice and without the Messias."

"The Gentiles came to take the place of the Jews in Christ's Kingdom."

"God separated Israel from the rest of the world and gave it ample protection. He left it in the keeping of the leaders of the people, and from time to time, through His prophets, asked for results. The harsh treatment given these spokesmen of God reached a climax in the willful murder of Christ. As a consequence, these false leaders and their followers were rejected as the foundation of the Kingdom in favor of the Gentiles."

"When they (The Jews) would not heed the prophets, He sent His only-begetten Son to call them to repentance. Him also they put to death. Because of this fact, they were finally rejected by God and their rights to His Kingdom were given to others."

What kind of attitudes towards Jews are stimulated by these typical passages? It is our conviction that such remarks instill in the mind of Catholic students an impression of collective Jewish guilt, and a feeling that the sufferings and persecutions which the Jews have endured throughout history are somehow deserved. Such a concept is extraordinarily invidious, because it cuts off the Jews from the common body of humanity and makes Catholics passive to the fate of their fellow human beings. If Catholic students are taught that God has cursed and rejected the Jews, it is quite natural for them to do the same.

#### PARTIALITY IN THE USE OF THE WORD "THE JEWS"

Both psychology and history have taught us that to conceive of a people as collectively guilty, to regard them as evil or sinful as a people, is to support the kind of racist thinking that makes genocide possible. Yet this tendency is observable in Catholic teaching materials, not only in the themes illustrated by the above mentioned passages, but in the very partiality in which the word "the Jews" is used in these materials. In books retelling Jesus' life the word "the Jews" often does not appear until it is used to designate the enemies of Jesus. Seldom is it made clear that Jews were also his friends and followers.



Ex: "Scripture tells us that Judas was watching for a chance to turn his Master over to the Jews."

"They were a fraid to be seen by the Jews, for fear they might be put to death as their Master was."

"The Jews stirred up the rabble against him..."

"For what words of His did the Jews attempt for the second time to stone him."

BUT regard the following statements:

Ex: "Christ chose the twelve men who were to be the foundation of His Kingdom."

"All together, numbering well over five thousand, they listened to the Master all day, forgetting even to eat."

"In the beginning of His public life, Jesus was held in great admiration by the people."

In each of these examples, the people referred to are Jews. By pointing out this fact, Catholic textbooks could do much to change the inaccurate impression that the Jews, as a people, hated Jesus and conspired toward his death.

A shockingly blatant example of the way language is twisted to give this distorted impression is found in the following passage:

"It was on the day Christ raised Lazarus from the tomb that the Jews decided to kill him."

"Nevertheless, they were afraid of the people." (Were not 'the people' also Jews?)

Often in Catholic textbooks, there is a great difference in the way Jews are depicted in lessons dealing with the Old Testament, and those dealing with the New Testament. In lessons about the Old Testament, which are friendly and positive, the terms most often used are "Hebrews" or "Israelites." In lessons dealing with the New Testament events, which are unfriendly and negative in their impact, the term, "the Jews" is used most often. Since that is the term by which they are called today, contemporary Jews tend to be associated in the mind of the Catholic student with the conflict described in the New Testament, but not with the living people to whom God revealed Himself, who upheld even through martyrdom the faith in the one and living God which made Christianity possible. The student is not made sufficiently aware that the "Hebrews" and "Israelites," who are praised for their loyalty and devotion to God are the same people as "the Jews" of the New Testament lessons.

The terminology applied to the Jews as a group or to specific situations in which some Jews were involved is often much as to create prejudice and bias against them.

Ex: "Since Pilate could not find anything wrong with Christ, he decided to disfigure His pure and beautiful body so that even the bloodthirsty Jews would back down...."

"Jesus...was rejected by the leaders of the Jewish people because their material and carnal minds..."

Time and again, we find references to the "envious Jews," the "blind hatred of the Jews," the "unbelieving Jews," etc. The repeated use of such adjectives before the word "Jews," makes it possible for students to associate these ugly characteristics with all Jews, and to think of Jews as a hating, materialistic and carnal people.

The dangers of sweeping generalizations, oversimplification and partiality in the use of the term, "the Jews" have long been recognized by scholars and scientists as providing stimulation and support for anti-Semitic attitudes. Among the American Catholics who are concerned with the impact of such material on the mind of students is Father Trafford Maher of St. Louis University. Father Maher quotes the following passage from a Catholic textbook. "The Jews, on the contrary, by the bad influence of their pride and hypocrisy, hindered the spread of the knowledge of God among other nations." Comments Father Maher: "Patently, the problem here is the broad sweep in the author's statement, his lack of care in the statement of the facts, and his apparent unawareness of what such a statement might do in the formation of the young reader's attitudes toward people in his own world."

#### The Pharisees

The treatment of the Pharisees in Catholic textbooks may be questioned on several grounds. No distinction is made among Pharisees, although the New Testament itself distinguished some who opposed Jesus and others who befriended and supported him. No true religious motivation is ascribed to the Pharisees in any situation; they are depicted as being motivated only by hypocrisy, greed, blind hatred and



lust for power. Nowhere is it suggested that some Pharisees might have opposed Jesus out of sincere conviction. For example, the Pharisees "pretend" to be shocked at Jesus' claims; the possibility is never raised that they might honestly have been shocked by them. Thus the Catholic student is given a picture of a group of people utterly debased, utterly hypocritical, with no love of God, and with no motivation for opposing Jesus other than hatred and self-willed blindness.

Ex: "No one has any sympathy for the Pharisees because they deliberately made themselves blind to the inspiring miracles and teaching of Christ."

"The high-priest and the rest of the Temple Gang (Described as Pharisees and Scribes) played the part of hypocrite and looked horrified at what Christ said."

"Back of it all was the envy of the Temple Gang -- the better a man Christ was, the greater their hatred of him."

In his book "Christian Catechetics and the People of the Bible," Father Paul Dimann has written "...the manner in which one approaches and judges the Pharisees constitutes, it seems to us, a true test of the spirit of our teaching. Too often, instead of seeing in them, and in the reproaches that Jesus directed to them, the mirror of our own hypocrisies, our own narrownesses,

our own formalism, we are tempted to regard them exactly as they were tempted to regard the sinners and the publicans. To present the Pharisees in a manner historically and theologically exact, is to show that their temptations, their sins, the reproaches that were addressed to them, were not in a collective sense but rather in a permanent and universal sense - it is to understand and to make understood that the question is not them in opposition to us, but of us beside them."

Nowhere in the materials we examined are the Pharisees described in the manner called for by Father Dimann.

#### Unjust or Inaccurate Comparisons

Often, in the attempt to set forth Christianity, completely unjust and inaccurate comparisons are made with Judaism. Judaism is depicted as a legalistic and loveless religion concerned only with external observances. Catholic students do not get the impression that love of God and neighbor is just as obligatory in the Old Testament, where it was first mentioned, as in the New Testament.

Ex: "The Jews believed that one should hate an enemy; but Christ taught the opposite."

(St. Paul's comment, "If your enemy is hungry, feed him" (Romans 12:20) is a direct quote from the Old Testament. (Proverbs 25:21)

"David was the Holy King and his psalms are used today in the Christian Church far more than among the Jews." (This is not only an inaccurate statement but an unnecessary one. It is not

possible to depict Catholic devotion to the psalms without demigrating the Jewish religion?)

"No Jewish rabbi reads the Old Testament scriptures as faithfully as does the priest."

(Again, this seems an unnecessary slur on Jewish religious practices, in addition to being inaccurate. Cannot the Catholic devotion to the Old Testament be described without negative comparisons of this kind?)

"The first martyr was St. Stephen...who was stoned to death for defending the new Faith and the right of Gentiles (Non-Jews) to salvation." (Jews did not, and do not now, claim to have a monopoly on salvation. The rabbinic dictum, "All the righteous of the earth have a share in the world to come" was expressed almost a century before Jesus.)

"But little progress has been made in the conversion to any form of Christianity of groups who regard their race or religion as the antithesis of Christianity, such as the Jews and Mohammedans. Both of these large bodies are more anti-Christian than they are pro something." (It seems almost unnecessary to point out that Jews do not regard their religion as the "antithesis of Christianity"



and the statement that Judaism is more anti-Christian than pro its own values is patently bigoted.)

In addition, we find in Catholic history textbooks, that Jews are accused of many evil doings by inuendo.

Ex: "In order to divert the masses from what they believed the true origin of the fire, Nero, perhaps at the suggestion of the Jews, charged it to the Christians."

"The Jews no doubt had insisted on wreaking vengeance on some one, after St. Paul had escaped their fury by his appeal to Caesar."

"In 726 Leo the Issaurian (717-741), urged perhaps by Mohammedans and Jews, ordered the destruction of all images in the churches."

#### Omissions

What is left out of a lesson may be as important in the formulation of attitudes and values as what is put in. By completely ignoring certain realities, or by telling only some of the facts, educational literature may stimulate or abet religious bigotry. It is possible that unconscious prejudice goes into the selection of what is included and what is omitted. For example, it is not false to state that, in the Middle Ages, many Jews were money lenders. However, it is not fair to make such a statement without also pointing out that Jews were barred from the medieval guilds and were forbidden to own land; therefore, usury was one of the few alternatives

available to them.

Some of the omissions regarded as prejudicial are illustrated here:

1. Jewish background of Christianity often ignored.

Many Catholics are largely unaware of Christianity's Jewish roots. Some passages give the impression that the Bible did not exist before the founding of the Catholic Church.

Ex: "God) inspired men whom He chose to write the different smaller books which comprise it (the Bible.) There can be no doubt that the world must thank the Catholic Church for the Bible.

2. No reference to Judaism after the birth of Christianity.

Although there are occasional reference to "the Jews," there is no reference to Judaism as a religion after the establishment of Christianity. Jewish religious practices, holy days, etc., are described only as having existed in the ancient past. The Catholic student is given the impression that Judaism as a religion ceased to exist with the founding of Christianity, or more specifically with the destruction of the Temple. What is presented in the materials is a people called "the Jews" that seem to have no religion. By implication, the Jews are depicted as an irreligious people. Granted that Catholics believe Christianity represents the fulfillment of Judaism, is there not a

a responsibility to mention that Judaism continues as a living faith?

### 3. The Spanish Inquisition

"The Jews, as religionists, were not subject to the Spanish Inquisition, but only as baptized Christians, known as Maranos. Jews who practiced their own religion were not molested. Jewish scholars admit that many Jews, of their own free will, embraced the Catholic Church, were baptized, followed Catholic practices, yet were insincere."

(We know of no Jewish source which states that "many Jews" of their own free will, embraced the Catholic Church.) On the contrary, they point out that most of the Jews who converted did so under threats and pressure. The statement that Jews who practiced their own religion were not molested is untrue; they were molested by the civil authorities if not by the Church. To omit these facts is to lead the Catholic student to believe that Jews converted eagerly and willingly in large numbers, but were disloyal and insincere in their new faith.)

#### Summation

In summation, the false teachings about Jews in Catholic materials seem to fall into a certain pattern and may be categorized in certain ways:

1. Slanderous Interpretations (Unilateral and collective responsibility for the Crucifixion; Deicide; Cursed People; Rejection, etc.)

2. Over-simplification and Sweeping Statements (The Pharisees; partiality in the use of the word "Jews," etc.)



3. Unjust or Inaccurate Comparisons (the religion of law versus the religion of love, etc.)

4. Invidious use of Language ("carnal" "Jews," "Blood-thirsty Jews" - "unbelieving Jews," etc.)

5. Omissions (Jewish roots of Christianity; continuity between Old and New Testaments, etc.)



### III. AMERICAN ASPECTS

#### PREJUDICE A DANGER TO AMERICA

Because of certain historical and ethnic factors in American society, the problem of Catholic attitude toward Jews in the United States has important civic and social implications in addition to its spiritual ones.

The immense variety of religious faiths and national backgrounds among the American people makes it necessary to work steadily and rapidly toward the elimination of intergroup tensions--not by persuading anyone to abandon his religion for that of the majority, nor by preaching syncretism in any form, but by creating a climate free from prejudice.

To accomplish this end, American Protestants and Jews in recent years have made special efforts to do away with all religious sanctions of bigotry. The election of a Catholic to the Presidency of the United States is only one, though the most striking, result of these efforts.

#### CATHOLIC VS. JEWISH AMERICAN

Jews have always lived peacefully in America, even though they have been, and to some extent still are, subjected to certain forms of discrimination, such as quota restrictions in college admission, and ineligibility to some clubs and residential areas. Occasional expressions of flagrant anti-Semitic prejudice--an epithet hurled at a Jewish child on the street, an anti-Jewish slur in conversation among Gentiles--are usually dismissed as trivial.

Yet all is not well, as was shown in the winter of 1959-60, when swastikas were painted on walls and synagogues were desecrated in many parts of the country. These were not trivial incidents, and there were 643 of them.

We are deeply disturbed to find that an overwhelming majority of these acts were the work of Catholics. An inquiry by a major university has revealed that of the youths known to have been involved 81 per cent were Catholics who were attending or had attended parochial schools.

This percentage is plainly too high to be the result of coincidence. Apparently the parochial schools have failed somewhere in their task of teaching brotherhood and mutual respect. It does not seem far-fetched to assume that the failure may lie partly in the prejudice-producing textbooks we cited earlier.

No doubt the mischief is done inadvertently. Traditional statements of a kind likely to breed distrust and dislike of Jews may be repeated by educators and passed by the Censor without awareness of their possible psychological effect. But the damage they can do to America's spiritual strength is no less for being unintentional. The nation's unity is steadily undermined by animosity continuously fostered from childhood.

#### MORE THAN A NATIONAL PROBLEM

When such attitudes are encouraged in our society, how can we present to the world a nation united by bonds stronger than those of materialism? Of all the forces that might seriously impair America, none is more corrosive than intergroup tension.

Such tension has taken violent forms during bad times in



the past, and may do so again. America could look into the future with far greater confidence if divisive influences like those of which we have spoken were eliminated at once.

Because the inner strength of America is of critical importance to the destiny of mankind, tension between American Catholics and American Jews is not merely a national problem to be solved at the national level.

We need the Vatican's help. We appeal to His Holiness, Pope John XXIII, to correct speedily and effectively the hostility-breeding statements and omissions we have cited, as being contrary to the intentions and directives of the Church. We believe there are many Catholics, in the United States and elsewhere, who would be eager to correct negative references to Jews if they were assured of and encouraged by the support of the Vatican.

#### IV. RECOMMENDATIONS

Catholic attitudes toward the Jews today are contradictory. On one hand, there are the foresight and understanding of His Holiness, Pope John XXIII and the efforts of certain Catholic leaders; on the other hand there is hostility, wittingly or unwittingly fostered in many parts of the Church community.

So that the spirit of good will exemplified by the Pope may animate the whole Catholic community--especially priests, teachers and writers of religious and educational publications and the relations between Catholics and Jews everywhere may be infused with a new spirit, we respectfully submit, in private, and without publicity, the following suggestions:

1. That His Holiness, Pope John XXIII, cause precise directives to be issued from the Vatican, through proper channels and according to established methods, for cleansing all Catholic educational and liturgical publications of inaccurate, distorted, slanderous or prejudicial statements about Jews as a group, and for revising all new and reissued books accordingly.
2. That the teaching of the Church take full cognizance of the continuity between the Jewish and Christian faiths and of Christianity's roots in the Old Testament, so that a sense of nearness and mutual respect may develop

between Catholics and Jews.

We, members of The American Jewish Committee--  
an organization devoted to the betterment of  
relations between religious and racial groups  
in the United States--believe that such a  
revision of Catholic teaching is an urgent task,  
of equal importance to the spiritual health of  
America and of the whole world.





AMERICAN JEWISH COMMITTEE

CATHOLIC NEWS DIGEST

November - December 1957

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Cross Currents



I. CATHOLICS AND PROTESTANTS

1. Can Separation Between Catholics and Protestants Be Healed?

The Catholic World  
November 1957-p.81

Father John B. Sheerin, Editor of the "Catholic World" and Father Gustave Weigel, eminent Catholic theologian of Woodstock College, Maryland, attended the North American Faith and Order Study Conference (Protestant) at Oberlin, Ohio, from September 3rd to 10th. By special ecclesiastical permission they came as unofficial observers.

The following excerpts give graphic impressions of their experience, as told by Father Sheerin:

"Catholics will want to know if Oberlin brought the Protestant Churches any closer to Catholicism. Here were some 400 Protestant leaders discussing Church unity. Did they make any decisions that would tend to close the gap between them and Rome? I feel that some progress was made but it was so slight, in view of the vastness of the schism, as to be almost imperceptible. I would prefer to say that I was impressed by two very hopeful signs: the sincerity of the delegates and the return to Biblical theology. It is fatuous to think that a 400-year old wound can be healed overnight.

"The delegates were deeply disturbed by what one called 'the sin and agony of disunity.' They felt that God was calling them from their long persistence in separateness to the unity for which Our Lord prayed at the Last Supper.

"A striking evidence of their sincerity was the Nashville Orientation Report. It urges the delegates to keep in mind the genuine Christian motives for unity, those that can be found in the Gospel itself, and in the faithful preaching of the Gospel. Any motive contrary to fidelity to the Gospel the report repudiated.

"For instance it cautioned unity-seekers against the power cult motive. 'General Motors has been a whale of an enterprise, producing several lines of cars within one corporate structure. Why can't the Churches do as well?' Those who seek unity along these lines would like to see a great Church that would suit all potential customers with varieties of doctrine and worship just as General Motors offers Chevrolet or Pontiac or whatever suits your taste. This motive the report condemned as in ~~conflict~~ with the whole spirit of the Gospel.

"Likewise this same report scored anti-Romanism as a motive for unity.

"So the ecumenical task at Oberlin was not to decide what kind of unity the delegates wanted, mere material recognition of sects or co-operative action or corporate unity. Their endeavor was to discover what kind of unity Christ wanted, mere fellowship or a uniform creed or even a compact unity of faith, sacraments and hierarchy. Many delegates claimed that Christ established a unified visible structure that has been shattered. The Catholic position, of course, is that the essential, visible, structural unity has not and cannot be broken.

"Which brings me to the second hopeful sign at Oberlin: this return to Biblical theology. Veterans of earlier ecumenical conferences told me that Liberals had commanded the field on those occasions and they advocated a practical sort of unity that would by-pass theological differences and merge denominations through sheer good fellowship and bonhomie. At Oberlin the



confession! When these good men talked of sin they made it seem a remote and slightly romantic abstraction. By contrast, a priest who hears confessions talks of sin as something dangerously present and nasty that needs immediate attention.

"The Holy Father has said that the desire for unity among non-Catholics may be attributed to the inspiration of the Holy Spirit. My hope is that the Holy Spirit will use Biblical theology to end 'the sin and agony of disunity.'"

## 2. Representation at the Holy See.

The Catholic News  
December 28, 1957-p.12

"Many great nations, like Great Britain, China, India, Italy, France, Brazil, etc., maintain either Embassies or Legations at the Vatican. The U.S.A. does not. The following excerpt provides a factual analysis with an implied plea for American participation.

"The Vatican Secretariat of State reports that there are now 84 nations with diplomatic relations with the Holy See. There are 16 nations with Legations there and 32 with Embassies. Those with legations send Ministers to the Holy See, and those with Embassies send Ambassadors. In return for Ministers, the Holy See ordinarily sends Internuncios, and in return for Ambassadors it sends Nuncios. The United States does not have diplomatic relations with the Holy See, and has not since Myron C. Taylor retired as President Roosevelt's personal representative there. President Truman nominated General Mark Clark as Ambassador, but withdrew the nomination at General Clark's request because of the hue and cry raised by certain non-Catholic groups. . . .

"The United States therefore is conspicuous among the nations without diplomatic representation at the Holy See. The Church flourishes without it, but the nation is depriving itself of the advantages that these 48 nations see in such representation. Anti-Catholics in nations like England and Holland protested the arrangement but their protests were ineffective. In the United States anti-Catholics prevent the establishment of the diplomatic relations the State Department and the Government have favored."

## II. CATHOLICS AND JEWS

### 1. What is a Jew?

America  
October 5, 1957-p.18

A Jewish convert to Catholicism, founder of the Edith Stein Guild of N.Y., analyzes the constituent elements in the personality of a Jew. "This is an old and almost insoluble question", he says. "Are the Jewish people a race or a religion? Or both? Are they a nation in themselves or citizens of the countries in which they live?"

His answer is interesting as reflecting the typical, Catholic-conditioned reaction.

"Of one thing we can definitely be sure. The Jews are not a race. There is no such thing as a Jewish race, even though that term is used quite frequently.

"I once read a book by a priest who called them 'the Jewish nation' and attributed all kinds of fantastic plots and schemes to them. He also maintained that since they are a nation, they cannot be considered citizens of the country in which they live. All of which was nonsense pure and simple.

"The Jewish people are just that: a people. They are a people who were originally chosen by Almighty God --and actually begun by Him --to accomplish the particular mission He had in view for them. That mission was

accomplished. And the world is in debt to the Jewish people for what they have done, for having carried out the tremendous task ordained by God for our salvation.

"The Jews were once a nation, it is true, but since the destruction of the Temple in Jerusalem they have been scattered all over the earth, wandering from one land to another. For many centuries these wandering Jews were a people without a homeland of their own -- until the State of Israel came into being on May 14, 1948. Before that time, whatever country Jewish people entered and lived in, they became citizens of that country, while retaining their own religious beliefs, practices and customs.

"It is surprising, perhaps, but true that even though they have given up the practice of their religion, some Jews still consider themselves Jews. You will find Spinoza and Einstein, for example, listed in some Jewish books as 'Great Jews.'

#### A Jew Forever

"This shows that being a Jew is more than the matter of religion alone. One can evidently be considered a Jew without believing in Judaism. I know a number of Jewish people today who are non-practicing Jews, or agnostics, or even atheists, but who consider themselves Jews. They would be highly indignant if you argued that they were not Jews. This is because a Jew becomes a Jew at birth, and nothing--nothing can ever change that!"

(According to the Jewish religious law, a Jew does not cease being one unless he publicly denounces his faith and expresses his separation from the Jewish community.)

#### 2. "The Salks, Oppenheimers, Einsteins" ---

The Tablet  
December 21, 1957-p.10

The editor dipped his pen into acid when he commented on a recent query by a Catholic scholar: "Where are the Catholic Salks, Oppenheimers, Einsteins?"

He makes one apparent concession in agreeing to pass over Dr. Salk "since his development of a vaccine to halt polio is recognized generally as an outstanding contribution to medical science." "But", the editor observes, "research by Catholic scientists resulted in a cure for leprosy, which was not as widely publicized as the anti-polio vaccine because, naturally, polio had greater public news interest than leprosy". Then he proceeds: -

"As for Dr. Oppenheimer, we are not qualified to evaluate his talents as an atomic scientist but we surely would not boast about Catholics, however brilliant, who consorted with--yes, and lived with--acknowledged Communists and who were classified by the Atomic Energy Commission as security risks.

"Why should we want Catholic Dr. Einsteins? Christ and His Church teach us that our primary objective must be to love the Lord above all else and our secondary objective must be to love our neighbor as ourself. Suffice it to say, Dr. Einstein was an atheist and such a thing as a Catholicatheist is a contradiction in terms."

### III. CHURCH AND STATE

#### 1. The Ossining Incident -- Quoting "New York Telegram and Sun"

The Catholic News  
December 21, 1957-p.16

"The incidents involving opposition by few very vocal persons to the Nativity and other Christmas decorations traditional in public schools strike a discordant note in this season of the birthday of the Prince of Peace.



Instead of offering any comment of our own, we take the liberty of presenting an editorial on the subject from Monday's New York Telegram and Sun, under the title of 'The Christmas Spirit':

"The school board authorized installation of a group depicting the Nativity in the high school yard for the Christmas season. There ensued protest from a civic group including Presbyterians and Baptist ministers and rabbis. The State Supreme Court now is being asked to enjoin the use of tax-supported school property to aid religious groups to propagate their faith".

"It is charged that this traditional presentation of Jesus in the manger violates the principles of separate church and state and would result in divisiveness, ill feeling and unwholesome controversy in the school district because of difference in religious beliefs and disbeliefs.

"What nonsense! On the same hair-splitting theory these contentious people might object that school rooms are decked with holly. They might, in fact, object to the universal public school Christmas holiday which honors this same Nativity.

"This incident possibly is unique and therefore hardly worth mentioning except that it illustrates the trials and distractions with which some school officials have to contend. If the educational program suffers somewhat in a school system thus harassed, it's no wonder."

## 2. Christmas Crib in Public School

The Tablet  
December 28-p.1

Ten Ossining, N.Y. residents sought to prevent the local Board of Education from granting permission to set up the nativity creche on the lawn of the local High School. The plaintiffs maintained that the setting up of the crib would constitute a violation of the principle of separation of Church and State.

Supreme Court Justice Frank H. Coyne in his ruling on the temporary injunction, stated that:

"The constitutional prohibition relating to separation of Church and State does not imply an impregnable wall or cleavage completely disassociating one from the other. While it is necessary that there be a separation of Church and State, it is not necessary that the State should be stripped of all religious sentiment.

"It may be a tragic experience for this Country and for its conception of life, liberty and the pursuit of happiness if our people lose their religious feeling and are left to live their lives without faith.

"The Constitution does not demand that every friendly gesture between the Church and State should be discountenanced nor that every vestige of the existence of God be eradicated."

## 3. Use of Public School Property by Religious Groups

The Providence Visitor  
December 26, 1958-p.4

"The opinion of the Attorney General's Office that public school property may be used for the benefit of religious groups without violation of our constitution or of the principle of church and state is a sound one. There can be little doubt that it falls perfectly in line with the traditional interpretation of the first amendment of the federal constitution, which forbids a special establishment of religion by political means or of any interference with the complete liberty of religion. In our own day there has been a vigorous attempt made to reinterpret the amendment in the direction of making a special case against religion in national life. Overaccenting the



clause which prevents an establishment of religion, the proponents of the new approach have attempted to make religion a sort of pariah or social outcast. What they would permit to secular bodies or civic groups they would deny to religious groups. For some odd reason they have given no evidence of realizing that by so doing they infringe seriously upon the second part of the amendment which prohibits the free exercise of religion.

"The opinion, written by Archie Smith, the Assistant Attorney General, is a well reasoned and documented vindication of the traditional theory and practice of Church-State relations. It should be welcomed by all who frown upon the proposed change from a principle of cooperative separation of church and state to one of mutual distrust and suspicion, whose unfortunate results for both church and state we have witnessed in countries outside the United States.

#### IV. EDUCATION

##### 1. Do Catholic Colleges Develop Initiative

The Catholic World  
December 1957-p.180

In "Lay People in the Church", the distinguished French Dominican, Yves Congar, has stated that the task of the layman in the world involves, above all else, engagement in the events of the world and a sense of personal responsibility for this engagement. Says the Editor:

"Without exaggeration, what Father Congar has to say, though he speaks on a much broader level, could quite literally be taken as a major indictment of Catholic education in this country: 'But above all, responsibility or engagement means personal judgment and making choices. Those who always have a habit of asking for ready-made answers and directions, who are always afraid of assuming the initiative, run the risk of becoming infantile, poor-spirited, ineffectual and at last drawing back altogether from any new undertaking that requires decision and wholeheartedness. . . . There is much that needs doing to cure lay people of their mania for looking for directions that dispense them from thinking out their own problems and to dissuade the clergy from their habit of describing and prescribing for everything.'

"With all its faults, there are many aspects of secular education that do in fact stimulate just that sort of engagement and responsibility stressed by Father Congar simply because 'personal judgments and making choices' is held to be a primary end of a secular liberal education. This is, as far as can be observed, not a major goal of American Catholic education. Rather, Catholic education appears commonly to proceed on the implicit assumption that the ends of a properly Catholic training can be had without this at all or at least very little of it. . . .

"One might well ask if the general run of Catholic education, when not inspired by a desire to develop personal insight and integrity, does not in fact simply indoctrinate in the bad sense of the word. One aspect of the greatness of the Church lies in its power to develop the individual within a dogmatic framework, not sacrificing one for the other. This is a difficult balance to maintain however steadily pursued. Yet a seeming failure to make the attempt appears, to many Catholics educated in secular colleges, to be the mark of much Catholic higher education in America.

##### 2. American Legion Praised for Advocating Study of Communism in High Schools

The Commonweal  
December 27, 1957-p.325

The Editor of The Commonweal expresses his gratification at the Legion's new policy. "Ignorance of Communism" he says, "is ignorance still . . . and the defection to Communism of the American 'turncoats' captured

in Korea is a dramatic indication that ignorance is no protection against the blandishments of Communism"

"Little attention has been paid to the recent switch in the American Legion's stand on the study of Communism in the nation's public schools. Until now the Legion has been strongly opposed to teaching our young people anything about Communism, presumably on the grounds that the exposure of youthful minds to so pernicious a doctrine is just too dangerous to be risked.

"Such a view misunderstands the nature of education and, worse, implies a strange belief in the irresistibility of Communist ideas and a corresponding lack of faith in the power of the ideals of freedom and democracy. It is precisely our faith in the rightness of our ideals, as well as our faith in man, which enables us to put our trust in free—"liberal"—education.

"At any rate, the American Legion has reversed its long-held position and has joined with the National Education Association, its former opponent in this matter, to encourage the study of Communism in the public schools. The two organizations have issued a joint announcement, expressing their belief that learning about Communism would "deepen the understanding of, and loyalty to, American democratic ideals and institutions and expose the fallacies of Communism."

We have had occasion in the past to criticize the Legion for some of its policies and pronouncements, and it would be ungracious and unfair for us to withhold now our commendation for a wise and public-spirited action."

3. "The Religious School is American"—Will Herberg

America  
November 16, 1957-p. 193

The following are the concluding paragraphs of a lengthy article on "Justice for Religious Schools" by Will Herberg:

"Those who strive for the recognition of the religious school as a public institution would do well, it seems to me, to reassure public opinion that this kind of school is not "divisive" or a threat to the public school system. It is not divisive, because American unity is not uniformitarian and monolithic, but essentially pluralistic, and the religious school fits very well as an American institution into the scheme of American religious pluralism. It is not a threat to the public school, because the public school needs competition for its own good and for the good of American democracy, to which an educational monopoly in the hands of the state is utterly abhorrent. The religious school has a strong case before the court of public opinion, if only it proves able to present it effectively.

"Actually, the most serious threat to the public school is not the private or parochial school, but its own double failure in education and religion. Parents are deeply perturbed about why Johnny can't read, or write, or do almost anything else that used to be regarded as schooling; and they are deeply perturbed to the degree that they are gripped by the current religious upsurge, about the elimination of religion from education. Nor is it only Catholics who feel this way, but more than ever Protestants and Jews as well.

"Many religiously concerned people have come to the conclusion that with the fragmentation of religion in this country, the reintroduction of religion into public education in any significant way is no longer practicable, or indeed desirable; they are therefore fixing all their hopes and expectations on the religious school. Hence the phenomenal growth of church schools among Protestants and "day schools" among Jews in recent years. The parochial school issue, despite all the frictions and tensions to which it gives rise, can no longer be bypassed in any realistic assessment of the pressing problems of American democracy. And the present time would seem to be the most favorable in many decades for a sober and constructive approach by Protestant, Catholic and Jew, united as men of faith and as Americans."



4. Reform of American Education

The Providence Visitor  
November 7, 1957-p. 4

The usually well written Editorials in The Providence Visitor have for several weeks been devoted to a discussion of needed changes in American education, particularly the widely advocated single emphasis on scientific knowledge. What follows is an interesting summary, indicating how any one sidedness was likely to defeat its own purpose.

"Yet more emphasis on science and mathematics and more rigid requirements in these fields will not get to the heart of a situation which demands that more dedicated research workers must be found for the penetration of the challenging problems of our times in every branch of learning. It is our whole civilization that is threatened by the technologically proficient barbarism of the Soviet Union, not merely our scientific pre-eminence. If we were to create an educational system that was dominated by the natural sciences, geared to the creation of weapons as their chief end and rigidly controlled by the authority of the central government, we would have surrendered to the Communist ideology. Our task is to give every help to the really competent student, whatever his special interests may be. Too long such students have been bogged down and frustrated by what has been aptly described as the "convoy system" of education, in which no class can move more rapidly than its slowest member. Can we meet the responsibilities of mass education in a democratic, free society and, at the same time, provide the necessary opportunities and incentives for the better-than-average student? We must, if democratic, free society is to survive."

5. Drive to Shed Our Superiority Complex

The Providence Visitor  
November 7, 1957- p. 4

"The time has arrived for our complex of primacy to be dissolved, before it proves our undoing. Russia's first place in missiles is no accident, and indeed an honest look at the facts might reveal to us that we must assume a place second to Russia in many directions. The Sputniks were born of a superior system of education, a superior sense of organization and a degree of enthusiasm which we have been unable to develop. No doubt much of these features are the fruit of totalitarian methods which we abhor more than second place. At the same time they may be seen as indications that we have expected our democratic way of life to work for us without our working for it. Democracy was never conceived as a substitute for character, discipline, and intelligence, but rather as merely an opportunity for the development of these.

"The Sputniks will have rendered us our best service if they succeed in inducing us to take an honest inventory of our real assets and our undeniable deficiencies. They will have served us well if they have proved to us that our first place in the world has not only been challenged but wrested from us. All our thinking and actions should not fail to entertain this assumption."

6. Bennett Cerf in the Frying Pan

Our Sunday Visitor  
December 15, 1957-p. 2

The NODL (National Office for Decent Literature) has been under attack on several occasions for unwarranted censorship, preparing blacklists and threatening and imposing general boycott.

This was brought to the attention of millions of persons on Saturday evening, November 30, when Bennett Cerf, president of Pandom House publishers, was interviewed on the Mike Wallace TV show.

"Says Clifford B. Ward, Editor of the Fort Wayne News-Sentinel: "Poor Bennett Cerf . . . trying to make a case against what he calls censorship and for what he calls the right of teenagers to read whatever they please to read, was knocked down and used to wipe up the floor by Mike Wallace in a TV interview recently."



"Here is", says Father Ginder of Our Sunday Visitor, "where Cerf's inconsistency comes in, and we quote from the interview after Wallace had handed Cerf a novel classified as objectionable by the NODL:

Cerf: "I shan't look at this. I don't want to read it, and I wouldn't want my children to read it. I don't say there aren't a lot of books being published that shouldn't be. I'd be a fool if I said that to you."

Wallace: "Well, what I don't understand is, if you don't want to read it, you certainly wouldn't read it on the air; you don't want your children to read it; and yet, you'll defend to the death, so to speak, its right to be sold".

Cerf: "You bet I will. The reason I say that is that if censorship, when you start letting a censor have his way he doesn't stop at preventing books that are going to affect youth. The next thing he stops books that are going to be designed for intelligent adults, and once you let him start telling you what to read, then he starts telling you what to think and what to do.

"Wallace then turned the conversation to a discussion of an admittedly filthy novel which is currently a best seller, and said to Cerf: "You have a 15-year-old son. If he brought . . . (that novel) into the house to read, what would be your reaction?"

"Answered Cerf: "I would be sorry that he would be reading it, but I certainly would make no effort whatever to stop him. I think that the minute you tell a boy or girl not to read something, then you're making that thing ten times more attractive to them."

"Ward in his article in the News-Sentinel had an answer for that too: "If extremely lewd and obscene literature has no capacity to harm the more impressionable minds of youth, then it would seem to follow that extremely good and worthwhile books have no capacity to benefit the same more impressionable minds of youth.

"Actually, of course, all good books benefit and all evil books harm those who read them.

"Wallace made a good case for the work of the NODL and in doing so quoted these words from its director, Msgr. Fitzgerald: "A campaign for good morals is not an infringement upon freedom, but a preparation for the enjoyment of true freedom . . . Morality can be seriously damaged by the continuous reading of objectionable literature, and such reading has the power to destroy democratic ideals in young people . . ."

#### 7. Fraternities Maintain Discrimination

The Commonweal  
December 13, 1957- p 277

In spite of persistent efforts on the part of Jewish and non Jewish agencies to bring about a relaxation of discriminatory practices against fellow students in social fraternities, no progress can be reported says an Editorial in the Commonweal:

"The National Interfraternity Council has unanimously approved a special report defending restricted membership practices. It is likely, therefore, that many fraternities across the country will continue to exclude various racial and religious groups, primarily Negroes, Catholics and Jews. In this, the fraternities can claim to mirror, in some degree, the biases which exist in our society at large.

"Since over fifty colleges were reportedly "agitating" for the removal of the restrictions, a defense was called for. The fraternities, it was correctly stated, are voluntary social organizations. "Choosing of one's friends and associates is a social right which cannot be confused with civil rights."

"This argument, correct if not compelling, overlooks the fact that most of the fraternities operate with the approval of the universities. Although many of the universities feel that the restrictive clauses violate those principles

which the universities themselves uphold, they cannot, and of course should not, attempt to disband the fraternities. But they do have a right to withdraw their approval from the "social groups." They can see that such groups operate off-campus without affiliation with the university. This is what the discussion at the "agitating" universities centers on. Beyond this, one can ask if even "social groups" should not be sufficiently interested in civil rights to abandon an obviously bankrupt policy."

## V. RUSSIA

### 1. Religion in Russia Today

Thought  
Autumn 1958-p. 325 ff.

"Is there such a thing as religion in Soviet Russia today? Has not anti-religion, in the form of the materialistic creed of Lenin and his followers, won a crushing victory?"

These searching questions introduce a careful analysis of the position of religious and anti-religious forces in the Soviet Union by Dr. Nicholas S. Timasheff, Professor Emeritus of Sociology at Fordham University.

"The answer is that religion does exist in present-day Russia, and Marxism has not become the successor of Christendom and of the other religions professed by the peoples of Russia, as Islam has in the Near and Middle East since the time of the Arab and the Turkish conquests. The traditional religion is still there. Its influence on the people is much weaker than it was forty years ago, and it is subject to many painful restrictions. But it is still there, the only spiritual force offering to old and young another interpretation of the world and of man than the official Marxian creed.

"What are the reasons for asserting that this is so? First, in December, 1953, when the now demoted Malenkov was playing first fiddle in the "collective leadership" of the Soviet Union, a strong attack was launched against religion. The attack was not aimed, however, at the Church leaders as had been the case earlier. Its target this time was primarily the rank-and-file members of the religious communities, their faith and their practice. For a whole year the Soviet press was full of articles fulminating against "religious superstitions" and actions based upon them. In some places, local authorities began inhibiting religious service and molesting the clergy, as had been the custom in the twenties and thirties.

"But the attack was dramatically interrupted. On November 12, 1954, a resolution of the Central Committee of the Communist Party, signed by Khrushchev, was published. This resolution once more denounced "religious superstitions" but at the same time severely condemned the antireligious campaign for the way it had been conducted, especially the persecution of religion by local authorities. Since then, the antireligious policy of the Soviet government has returned to the pattern of tolerance and "enlightenment." Antireligious articles continue appearing--they never were discontinued. But, with rare exceptions, they are written in an "academic style." Commonly, they can be summarized as follows: religion is incompatible with science; but science, identified with Marxism, is the necessary instrument of the socialist reconstruction of the country. Ergo, religion is detrimental.

"The drastic reversal of the trend which occurred in November, 1954, can be explained in one way only. As in 1939, the government received a large number of reports about dissatisfaction and unrest caused by the flaring up of antireligious policy. These were tantamount to saying that religion was still present in the hearts of the people and that it could not be uprooted by ridicule and violence.

"There are other reasons for asserting the persistence of religion. Numerous foreign visitors unanimously testify to crowds of worshipers coming to the churches and prayer houses of all denominations on big holidays or on some special occasions, such as the visitation of a bishop or the consecration of a new or renovated church."



"Justice Douglas, who also visited Russia in 1955, summarizes his impressions as follows: "Though organized religion has suffered setbacks, it is still strong. I saw young people bring their babies for baptism in the Catholic church in Moscow and in the Russian Orthodox Church all the way across Russia. Every church is still popular for weddings; it remains a favorite place for funerals."

## 2. Russian Slogans and Catchwords

Our Sunday Visitor  
December 29, 1957-p. 2

Father Ginder, in a vigorous continuing attack on Communism, wonders if Americans have become victims of made-in Moscow slogans that are rotting our foreign policy.

Says the Father Editor:

"Hypodermics of Communist propaganda were jabbed into the stream of American thought by such strategically placed fellow-travelers as Owen Latimore of the State Department; by Edgar Snow, then editor of the Saturday Evening Post; by Richard Lauterbach, an editor of Time and Life; by Professor John K. Fairbank and Edward Reischauer, Mrs. Edgar Snow and Mrs. Owen Latimore, book reviewers for the New York Times; and by news commentator Elmer Davis.

"Our entry into the Korean War caught the Kremlin off guard for the moment. But when Communist military might was unable to defeat us on the battlefield, the Russians rushed up a battalion of psychological strategists who saved the day for them. While we fired bullets in Korea, the Reds fired slogans in Washington. Their slogan now was "peace," and it was more potent than the atom bomb.

"Hard on the heels of the "peace" slogan, was another slogan that has remained to paralyze our foreign policy to this day: "We must not take any action against the Reds for fear of unleashing World War III." — "We must not cross the Yalu or we might start World War III." — "We must not use baby atom bombs against the Chinese, for that might start World War III."

"In fact, anytime it looks as though our Government might possibly take effective action against the Communist Empire, up pops the cry, "It might start World War III." We couldn't help the Hungarian freedom fighters, we dare not demand that the Chinese Reds give up their American prisoners (including, it is believed, General Van Fleet's son). Can't our fellow-Americans see that as long as we have our stockpile of atom and hydrogen bombs, it is Russia who must be terrified at the thought of World War III? Can't the free world see that there are worse things than death?"

## VI. ISRAEL

### 1. The Arab Refugees

The Commonweal  
November 8, 1957-p. 146

A realistic view of the refugee situation by William Pfaff which corrects the usual assumption of solution within a reasonable time, contains the following salient sections:

"Partisans sometimes claim that the refugee problem could be solved if the Arab states would only admit these people to underpopulated Arab areas. There are certain social objections to this: the profound problem, for example, of moving a relatively well-educated Palestinian clerk or farmer to a medieval Iraqi village where dialect, customs, and tribal allegiances, all would be foreign to him. (It must be remembered that before 1948 Palestine was with Lebanon the most prosperous state in the Arab world; its people were traders and citrus farmers and enjoyed relatively good education and a decent standard



of living.) A parallel might be drawn to the problems involved in convincing a dispossessed Brooklyn housepainter that he should take up sharecropping in Mississippi.

"But set the human problems aside. (And it is almost inevitable that they will have to be set aside, since there is no conceivable way in which the refugee Palestinians could be restored to the life they led prior to 1948, short of the complete elimination of Israel--and the creation of still another mass of refugees.)

"According to the U.N. officials in the Middle East, these are the economic facts on resettlement: Nine thousand refugees live in Syria and Lebanon, and there is no physical possibility of resettling them at present. Two thousand now are employed, almost all of them in menial work at less than average wages. This is the maximum the Syrian and Lebanese economies can absorb at present. Syria could support an increased population if development were pressed, but right now there is no land available, and there are no schemes for land development.

"There are five hundred thousand refugees in the small state of Jordan. All have been given Jordan citizenship, and together they make up a third of the nation's population. (An additional one-seventh of the population consists of indigent persons who lived in border villages; these receive no help from the U.N.) If all the known resources of Jordan were exploited, between one and two hundred thousand refugees could be absorbed. At best, three hundred thousand would remain unaccounted for.

"The barren Gaza Strip holds two hundred thousand refugees and seventy thousand other persons. There is no conceivable way in which the marginal Gaza economy could absorb any significant portion of the refugee population.

"There remains Iraq, like Syria an underpopulated country (and one that has contributed nothing to the U.N.R.W.A. program). But here, as in Syria, no land is at present available. Unlike Syria, however, there is major development work underway. Between ten and fifteen years from now it is possible that land could be opened to refugees. The Iraqi government refuses to discuss what might be done in ten or fifteen years. For the present it welcomes any individual refugee who wishes to come and try his luck, but it will not permit mass resettlement."

## 2. Visit to Israel - A Pro-Israel Account

The Commonwealth  
September 6, 1957-p. 568

A series of two articles on a recent visit to Israel by Mrs. Claire Hutchet Bishop presents a very flattering picture of life in the new Republic. Particularly poignant are the following reflections on the failure of Christianity.

"So many aspects of Middle East problems give evidence of the shortcomings of Christians, even the bitter Arab-Israel contention. For Zionism did not start with the second world war, nor even with the first. Its passionate urgency points back through centuries of persecution of the Jews. If there had been no periodical expulsions, no persecutions, no massacres and no pogroms, would the Jews have looked toward Palestine with the same longing, the same desperate hope? Perhaps, but would the loss of Jerusalem have become such a political delenda Carthago? And were not the Nazi gas chambers partly a Christian responsibility, in so far that Hitler would hardly have dared carry on the monstrous genocide had he not found that he could count on the silence of so many Christians, both in Germany and elsewhere?

"To speak of a Jewish-Arab problem is to delude ourselves. This will not remain a Jewish-Arab conflict. It is merely the inflammatory point which may result in the destruction of the planet. And so, before sitting in judgment over Arabs or Jews, we should probe our own Christian conscience, consider our own "restricted areas," our apartments for "Christians only," our way of talking--"Some of my very best friends are Jews, but. . ."

"This may seem far remote from the present Israeli-Arab situation, but

it is surely one of the roots of the present situation. If we were to become more acutely and sorrowfully conscious of our fundamental share of responsibility as Christians in the building up of this tragic situation, there might be a better chance that some effective and durable clarification could take place. And it is later than we think."

## VII. VARIA

### 1. Moslem - Christian Dialogue - Appraisal

The Commonweal  
December 13, 1957-p. 282

An extra ordinary Conference between Catholic and Moslems took place last summer in Morocco with the cooperation of the Royal Family and many scholars from Europe, Africa and Asia.

It was a first attempt at lifting the veil of detachedness and ignorance on both sides. This is the way one of the participants put it:

"Everyone was agreed, in fact, that the personal contacts were the most valuable result of the conference. It is possible, in the space of three weeks, to make more than passing acquaintances, and that is precisely what happened. The education was mutual. The Moslems came to see Christianity in a new light, as they constantly affirmed, and the Christians came to see Islam for the first time in any light at all. One can only hope for more of such mutual education, and hope against hope for the necessary time for it to take place. Yet agreement and friendship were certainly not produced at the price of honesty. There was no duplicity—or even soft-pedaling—for the sake of any bogus harmony: where viewpoints had to clash they clashed. But the esprit de corps of the camp, the refectory, the lecture-hall, and especially of the entertainments and excursions, was unbelievable. Dignity was thrown to the winds; people made friends, they enjoyed themselves, and they talked and talked and talked."

### 2. Catholicism in Ghana

The Catholic Mind  
November-December 1957-p. 524

"When on last March 3 the Gold Coast achieved its independence and the new state of Ghana took its place in the comity of nations, the missionary effort of the past eighty years was rewarded and the Catholic Church took a foremost place in the ceremonies marking the birth of the new State. Seventy nations sent representatives—Mr. Nixon, the Vice-President of the United States, was Mr. Eisenhower's personal delegate—and the representative of the Holy See was greeted with special acclaim. All non-Catholic Christian denominations held a joint religious service in the Accra stadium to mark the occasion, but it was to the Catholic Cathedral, to the Solemn Pontifical Mass celebrated by Archbishop Porter, S.M.A., and attended by all the hierarchy, that the Prime Minister and members of his Government came. After the Mass, the new nation was solemnly consecrated to the Sacred Heart.

"Archbishop Porter issued a special Pastoral Letter to which he outlined the Church's contribution to the development of the new State. This contribution, His Grace declared, "consisted, in a special manner, in instilling in the minds and hearts of her members a profound sense of responsibility by the constant inculcation of the law of God in all human relationships" and in catering for "the temporal welfare of her children for whom she provided educational and welfare facilities."



3. There is Salvation for Non-Catholics - Father Ginder

Our Sunday Visitor  
December 8, 1957- p.2

The controversy about the unique potency of the Catholic Church in guaranteeing salvation to church members only is continued by Father Ginder, Editorial writer of Our Sunday Visitor.

(Be it noted that the opinion of individual Catholic leaders need not and often does not express the official view of the church but rather the disquietude of many Catholics about the conflict between Catholic tradition and the modern view.)

The Father insists that "it is Catholic teaching that everyone who lives according to his conscience will be saved. No one is damned except it be through his own fault. God gives every man help enough to save his soul. Only those will be lost who maliciously spurn that help and close their eyes to God's truth. So that in heaven we will undoubtedly meet many of those whom on earth we knew as devout Anglicans, Methodists, Baptists, etc. The highest authority has spoken in the person of Pope Pius XI:

"Those who are hampered by invincible ignorance about our holy religion and, keeping the natural law with its commands that are written by God in every human heart, and being ready to obey Him, live honorably and uprightly can with the power of divine light and grace helping them, attain eternal life. For God, who clearly sees searches out, and knows the minds, hearts, thoughts, and dispositions of all, in His great goodness and mercy does not by any means suffer a man to be punished with eternal torments, who is not guilty of voluntary fault."

"What is 'invincible ignorance'? It is ignorance for which one is not responsible, either because it never occurs to a person to doubt the matter at hand, or because if he did doubt, he would have no ready means of straightening out his mind on the point.

"But then we have the theological maxim: Outside the Church there is no salvation; and here is now Msgr. Knox reconciled that principle with the statement of Pope Pius XI just quoted:

"Catholics believe that there is no other religious body in the world through which salvation can be procured. The fact of membership in any other religious body than ours will not contribute to any man's welfare in eternity."

4. Definition of the Catholic Layman

Cross Currents  
Summer 1957- p. 229

Are the clergy the sole originators and transmitters of the divine Spirit or has the layman a role to play in this field?

Says Professor Karl Rahner of Innsbruck: "God has not guaranteed that the movements of His Spirit will always and necessarily begin with the heads of the Hierarchy. Rather, this Hierarchy has absolutely the duty to find the Spirit, and to further it where it is active: it dare not extinguish it, because it did not ask in advance whether it would always and everywhere be recognized as conforming to the plans and ecclesiastical-political opinions of the 'authorities.'" The ecclesiastical authorities have, of course, the duty, the right, and the capacity (even though not always and everywhere infallible in every case) of differentiating spirits. They are not, however, the original sole-possessioners of this spirit. Laymen also can be the bearers of charismata which have an irreplaceable function in the Church alongside the office, the law, the rule, and the dogmatically and the (apriori) rationally deducible. In so far as such charismata (in this narrower sense) are by their very nature free gifts of God, which are not organizable, not calculable in advance and hence not administrable, they are also not class-establishing like the hierarchical offices, or the evangelical counsels, which indeed, however rich in grace their realization is, are meant to establish a permanent form of life."



AMERICAN JEWISH COMMITTEE

CATHOLIC NEWS DIGEST

January, 1958

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## I. POLITICS

### 1. Meetings at the Summit

The Sign  
January, 1958 p.9

The repeated suggestion by the Kremlin that a Meeting at the Summit be called to resolve the world's ills, meets with trenchant criticism by the editor:

"Ever since the Soviets sent Sputnik circling around the globe, the voice of the Kremlin has been lifted up with renewed arrogance telling the world how to live modern. Like Moses leading the Jews to the Promised Land, the leaders of the Party are now proclaiming they are willing to conduct the nations of the world to peace--Soviet peace, that is. Somehow or other, Sputnik is supposed to have proven to the world the superiority of Soviet science. Soviet weapons, Soviet economy, Soviet culture, Soviet society and leadership. Night after night this siren song of Soviet superiority is sung over Radio Moscow. The comrades are gleefully boasting of their recent rather impressive achievements while their overlords call for the workers of the world to rise up and intensify the class struggle and thus hurry the arrival of the socialist paradise on earth. With new bravado, they are warning the nations of the free world to "coexist or else." And their organs of propaganda are working overtime in an attempt to convince the interested parties that now is the time for a big meeting of the big powers "at the summit." But history has shown that when you meet the Soviets "at the summit" they turn it into a den of iniquity. Teheran, Yalta, Potsdam, and especially Geneva should teach us that we should not squander our respectability by meeting the Soviet regime "at the summit."

"That such a meeting would at present be futile, even positively harmful, appears to be the considered judgment of one of our nation's top-flight experts on Soviet affairs, Mr. George F. Kennan. In a BBC broadcast last November, Mr. Kennan remarked: "From the time of their seizure of power forty years ago, the Russian Communists have always been characterized by their extraordinary ability to cultivate falsehood as a deliberate weapon of policy." In another BBC broadcast, Secretary of State John Foster Dulles fully concurred in this appraisal of Russian deceit and the futility of holding conferences with them. We had better concentrate our attention on reaching the Russian people. But as for conferring respectability on the international gang of hoodlums in the Kremlin, let us not again betray the dignity of mankind."

### 2. The Unassailable Joe McCarthy

Our Sunday Visitor  
January 5, 1958

Father Ginder continues in his attempt to emphasize the virtuous qualities of the late Senator. Says he:

"Although Joe McCarthy became the most investigated man in America, his enemies were unable to find any blemish in his record—even as petty as the one on which they sent Congressman Thomas to jail. Egged on by Drew Pearson, the Internal Revenue Service spent years investigating McCarthy's tax returns. The result: It was found that McCarthy had overpaid his taxes and the Government had to give him a refund of \$1,200. But how many people do you know, gentle reader, who could emerge triumphant from a searching and even, one might say, a punitive and vindictive tax investigation?"

### 3. The Lincoln Square Re-Development and Fordham University

Catholic News  
January 4, 1958 - p.8

Fordham University was permitted to bid a minimum upset price at public auction for the redevelopment of the area — the collegiate site — and was successful. Comments the Editor:



"A group in opposition to the plan has brought legal action seeking to exclude Fordham University and, relying on the Constitutional provision forbidding Congress to "make no law respecting the establishment of religion", argues that it must be excluded because it is a religious institution. The Constitution of the State of New York and those of other states have a similar provision.

"Justice Owen P. McGovern of the Supreme Court of the State of New York in a lucid opinion dismisses the plaintiff's allegation that this is the use of public funds for a religious institution because "if successful at the auction, Fordham will have committed itself to pay a not inconsiderable sum of money (representing at least the full replacement value of the land as determined by appraisal), but in addition will also have (a) undertaken to relocate the present occupants of the site, (b) demolish the structures presently there, (c) redevelop the land and construct new buildings thereon, upon meticulous terms and conditions prescribed by the Board of Estimate of the City and the Federal Urban Renewal Administration.

"Citing cases in which the inclusion of churches in a public project has been approved by the United States Supreme Court, Justice McGovern asserts that "assuredly the integration of Fordham in such a vast development as Lincoln Square is not a step toward the establishment of a national religion, offensive to the First Amendment of the Federal Constitution."

## II RELIGION AND EDUCATION

### 1. The Catholic Layman's New Position in the Church

Commonweal  
January 10, 1958 p.381

The remarkable change in the attitude of the hierarchy towards the laymen in the church -- the emphasis on his unique potential as leader in social movements -- equal to that of clerics, was demonstrated at the recent Second World Congress of the Lay Apostolate in Rome said Bishop Larrain of Chile in his address to the delegates: "For a world growing to adulthood, we have to build an adult Christianity."

"Thirty or even twenty years ago the lay apostolate was in the first flush of adolescence--full of enthusiasm and untried optimism. But today, in every land, mature lay leaders have developed, men and women of wisdom and experience, fully aware of the difficulties of their task and freely accepting their responsibility for Christianizing the modern world. Twenty-nine of the thirty-seven speakers of the Congress were lay men and women; one could only be impressed by their stature and breadth of vision, their conviction and dedication.

"Speaking for Latin America, Dr. Jose Lasaga, Cuban psychiatrist, made an especially incisive presentation. After outlining the major problems before the Church: the shortage of vocations, widespread religious ignorance, grave social injustice, the prevalence of illegitimacy and divorce, he pointed to signs of hope in the deeply-rooted Catholic traditions of Latin America and the growth there of vigorous lay movements. He called upon the laity to use modern scientific techniques in their apostolate, to develop international cooperation, and to foster a strong movement for social justice.

"Most impressive was the capacity of these adult Christians to think on a world scale. They are profoundly conscious of the enormous disparity between the "haves" and the "have-nots" among the nations, and of the heavy obligation this puts upon the conscience of European and American Christians. Powerful international agencies--the U.N. W.H.O., I.L.O., etc.--have developed with astonishing speed and are playing an increasingly important role in the lives of millions of people. For the present these organizations are neutral, but there is the grave danger that they will veer either toward a fanatic secularism or even toward Communism. In the face of these trends, Christians must carry out a twofold program: on the one hand, to intensify greatly the direct Catholic effort through the



missions, through lay experts, through the international Catholic organizations; on the other hand, to be present, to collaborate, to take their part in the neutral agencies, that the Christian spirit may leaven international life.

"There emerged three basic principles of approach, viz., 1) The primacy of the spiritual 2) A positive and conquering concept of Catholicism which breaks away from a "siege" mentality and 3) the will to serve the Church, confident that she has in herself a constructive and liberating power that has no need of compromise.

## 2. The Missing Catholic Intellectuals

The Commonwealth  
January 10, 1958 p.372

In the December issue of this digest we referred to a statement by Father John J. Cavanaugh, X.S.C., former President of Notre Dame, who cited statistics to prove the low estate of Catholics in American intellectual affairs. Father Cavanaugh asked, "Where are the Catholic Salks, Oppenheims, Einsteins?" Comments the Commonwealth:

"His remarks have drawn forth a number of 'refutations,' and the nature of these replies is, it must be admitted, not encouraging, nor likely to hasten the 'Catholic triumph in scholarship and leadership' which Father Cavanaugh hopes to see.

"A 'rebuttal' of the criticism of Catholic nonparticipation in our intellectual life was furnished by the Brooklyn Tablet. The Tablet seized upon Father Cavanaugh's question ('Where are the Catholic Salks, etc?') and demonstrated that it had missed the point entirely by asking scornfully, 'Where are Catholic Atheists?'

"It is ironic that the closed mind, parochialism and suspicion of learning attributed to Catholics by critics outside the Church are revealed unconsciously in the Tablet's repudiation of the charges. When the Tablet asks, triumphantly, 'What doth it profit a man if he gain the whole world and suffer the loss of his own soul?' and dismisses 'secular standards' of scholarship, it is furthering the erroneous, and crippling, idea that intellectual perfection is opposed to spiritual perfection, that Catholics choose the better part by turning their backs on learning.

## 3. Some Catholic Statistics in the Far East

The Catholic News  
January 18, 1958-p.10

The Catholic News contains interesting data on the number of Catholics in the countries recently visited by Cardinal Spellman. Unfortunately no allowance is made, for instance, for the large scale re-conversion of Catholics to Hinduism. These Catholics are mostly former outcasts (Pariahs) who, after legal abolition of the cast system began drifting back to their original faith.

"In Japan there is one Archdiocese, eight Dioceses and 722 churches which serve 227,578 Catholics in a population of 90,017,000. Catholics here, as in most of one Orient, have an influence far greater than is reflected by their numbers. Japan sends a Minister to the Vatican, which in turn sends an Internuncio to Tokyo.

"In Korea, the next stop, there are eight Vicariates Apostolic, seven Bishops, 440 churches, and, in South Korea, 214,274 Catholics among 21,530,000 people. There are an estimated 40,000 Catholics among the 7,850,000 people in Red-dominated North Korea.

"In Formosa, Free China, where there were few Catholics previously, there were now 100,000 with 440 churches to greet His Eminence. In the Philippines, the next stop, the center of Christianity in the Orient, there are 17,387,411 Catholics in a total population of 21,203,787, and 5,873 churches under seven Archbishops and 27 Bishops. We do not have the current statistics



for Vietnam, but as long ago as 1819, the Catholic community included four Bishops, 25 European and 180 native priests, and 1,500 nuns.

"In Malaya, there have been Catholics since 1552; there are now 130,000 Catholics in a population of 8,000,000 with 208 churches, two Archbishops and a Bishop Thailand, ancient Siam. The Catholic faith was introduced in 1511; there are now 100,000 Catholics in a population of 19,000,000, with five Bishops and 168 churches.

"In Ceylon, where the Catholic faith dates to 1505, there are 649,866 Catholics in a population of 8,589,000 with an Archbishop, five Bishops and 1,151 churches. In India there are 5,128,840 Catholics in a population of 381,700,000 with a Cardinal, a Patriarch, 18 Archbishops, 49 Bishops and 8,705 churches.

#### 4. Catholic "Ghetto Mentality"

The Catholic News  
November 16, 1957 - p.12

"A recent article in "Look" uses the term "ghetto attitude" to describe Catholic Claustrophobia(!) Innumerable Catholic writers and lecturers in recent years have used the term "ghetto mentality". Says the Editor:

"Look, in its November 12th issue, has an article by Hartzell Spence entitled "Roman Catholics." It is an honest appraisal of the role and prestige of the Catholic Church in American life. Towards the end of the article, the author says that the largest problem of the Church here is 'the ghetto attitude'. He means, of course, the tendency of American Catholics to withdraw from contact with their fellow-citizens and 'to stick together.'

"Undoubtedly this is a real problem. It is a fact that Catholics fail to mix with non-Catholics as they should. They have their own societies of a non-sectarian character. The result is that the non-Catholics see them crawling into their shells, regard them as "different" and suspect them of being foreign or priest-ridden or what have you. Until Catholics mix freely with their neighbors, Protestant suspicions will remain undisturbed in Protestant minds.

"The situation is certainly improving. In Father Hecker's day, the Irish stayed with "their own kind." So did the Germans. The result was that you had colonies of Irish Catholics and colonies of German Catholics blissfully unconcerned about their Yankee neighbors. The situation today is better but there is still much room for improvement if the Church is to progress in America. . .

"Instead of warning Catholics against 'the ghetto mentality,' it would be far more helpful to advise them to develop 'the community mentality' as the Pope recommends. Gone are the days when the Catholic could live the life of a spiritual hermit. Today the average Catholic is bound to take a lively interest in the affairs and welfare of his local community. In a highly developed society such as ours, the life of every man is intertwined with the affairs of his neighbors in a thousand different ways.

"The Catholic can help himself by knowing what is 'going on.' He can also help his local community. Finally he can help his Church. By 'pulling his weight in the boat' of community affairs, he can show that Catholics are like the rest of men, save in religion. By standing up in meetings and speaking his mind on civic problems, he can dispel the prevalent notion that priests do the thinking for the laity in civic and political affairs."

### III THE STRUGGLE BETWEEN COMMUNISM AND DEMOCRACY IN THE ORIENT

The Asian people do not yet know what road they will take, but they are definitely on the march. The struggle between Communists and anti-Communists is everywhere acute. If we do not give spiritual help and leadership to the latter, the battle of ideas will be lost in India, as it was lost in China. There the United States concentrated on material help to the Government, while the Communists were spreading their propaganda through the villages. Exactly the same thing is happening in India today; and we must realize that as India goes, so goes the whole of Asia.

"The problem is practically the same in all the countries I visited with only minor differences due to local conditions. With a very few exceptions we have failed to persuade the peoples that our motives are disinterested or to arouse their admiration for our ideals. If we are thus losing the ideological fight, there must be something wrong about the way we are going at it. There is no sense in just sitting back and bemoaning the fact that communism has more of an appeal, that people are ungrateful, that they misunderstand us, etc., etc.

"We need to make a critical reappraisal of what we are doing and of the way we are doing it. We need to remember the statement attributed to Lenin that 'the road to Paris leads through Peiping and Calcutta.' And above all, if we believe that our cause is right, we need to devote our intelligence, our resources and our hearts to winning the battle of ideals, which has become so important a part of the battle for survival."

### IV VARIA

#### 1. Religious Statistics Examined

The Catholic World  
January, 1958 p.266

Professor William J. Whalen of Purdue University, Indiana points out the limitations and shortcomings of the standard reference "Yearbook of American Churches" edited by Benson Y. Landis and suggests a number of improvements.

"The 1958 Yearbook (published in 1957 and consisting mainly of 1956 figures) reveals that a total of 103,224,954 persons belong to the 258 religious bodies who responded to the questionnaire. They range from the 16 adherents of the Church of Jesus Christ (Cutlerites) to the 34,563,851 Roman Catholics. Other major groups are 60,148,980 Protestants, 5,500,000 Jews, 2,598,055 Eastern Orthodox, 351,068 Old Catholics and Polish National Catholics, and 63,000 Buddhists. While the total population increased 1.7% during the year, the number of Protestants increased 2.9% and the number of Catholics jumped 3½%. A new high in church membership--62% was reported by the Yearbook. A hundred years ago only one American out of five was a church member.

Then "without disparaging for a moment the efforts or integrity of the editor ... we must recognize its limitations . . .

"In the first place, the Yearbook does not conduct a door-to-door census of religious affiliation or a Gallup poll. It simply publishes what official statisticians of the various denominations furnish.

"As anyone who has done research in this field will testify the American religious scene has more than its share of ecclesiastical charlatans, paper churches, fictitious hierarchies, and ambitious churchmen who may imagine that more souls agree with their doctrinal views in a spiritual and heavenly manner than are listed on the church rolls. Nothing prevents such officials from inflating their statistics before they are furnished to the Yearbook editors. In some cases, therefore, the information presented in the Yearbook is closer to a chamber of commerce report than an audited statement.



"For the past three years the Jews have reported exactly 5,500,000 Jews, using as their criteria the residence of a Jew in a community which supports a synagogue or temple. The only Jews excluded are those who have formally apostatized by accepting baptism; atheist and agnostic Jews are included if they live near a synagogue. Obviously what such a figure represents is an ethnic rather than a religious group; it makes no exception for those who have become completely secularized and estranged from their ancestral religion. No information is provided in the Yearbook on the relative size of the three main Jewish traditions; Orthodox, Conservative, and Reform.

The author then lists a number of changes in procedure by which the Yearbook could be improved upon. He mentions the fact that both the National Council of Churches and the National Catholic Welfare Conference have urged the inclusion of a voluntary religious question in the 1960 decennial census, but that the American Jewish Congress and the American Civil Liberties Union opposed such a census on the ground that it constituted a violation of separation of church and state.

## 2. Fifth Amendment Morals

The Catholic Mind  
January-February 1958, p.4

What is the scope of the constitutional privileges embodied in the Fifth Amendment? Is a witness morally justified in refusing to implicate others before a congressional committee?

Says Professor William J. Kensaly, S.J. of the Law Faculty of Loyola University on the scope of our modern constitutional privileges:

"First: the fifth amendment privilege is a purely personal one. It does not protect relatives or friends or neighbors or corporations or labor unions, but only the accused or the witness from compulsory testimony."

"Second: this personal privilege protects against incrimination only. It regards future penal consequences exclusively, that is, either punishments for crimes, or penalties or forfeitures affixed by law to criminal acts. It cannot be invoked as a protection against public infamy, dangerous vexations, or other grave hardships which are not legal punishments for crimes, or legal penalties, or forfeitures affixed by law to criminal acts."

"Third: Despite the in any criminal case phrase of the amendment, or rather because of it, the privilege may be invoked in any compulsory proceeding."

"Fourth: The purpose of the constitutional privilege is not precisely to protect either the actually innocent or the actually guilty, but it is rather to protect the actually or potentially accused. The defendant or the witness may in fact be innocent or guilty of the actual or potential accusation; but in contemplation of law he is presumed innocent until proved guilty, and by rule of law he is privileged to abstain from proving his innocence or his guilt. Surely, this is a civilized presumption and a reasonable rule consonant with human dignity and liberty."

"Fifth: Moreover, the invocation of the constitutional privilege is quite consistent with innocence of crime. In 1956, Justice Frankfurter, speaking for the Court in the Ullman case, protested:

Too many, even those who should be better advised, view this privilege as a shelter for wrongdoers. They too readily assume that those who invoke it are either guilty of crime or commit perjury in claiming the privilege. Such a view does scant honor to the patriots who sponsored the Bill of Rights as a condition to acceptance of the Constitution by the ratifying States. The Founders of the Nation were not naive or disregarding of the interests of justice."

"Sixth: In order to take advantage of the protection of the privilege, the witness must claim it. But he has no unlimited or arbitrary right to do so. In the last resort it is the court which must decide whether, under all the circumstances, the witness' claim and refusal to answer are reasonable or not. The witness at a legislative investigation, therefore must invoke his claim and refuse to answer at the peril of a subsequent court decision."

"Seventh: Probably the greatest confusion in the public mind, concerning the meaning and scope of the privilege, is caused by the doctrine of 'waiver'. The privilege gives no one the option of picking and choosing at will among the questions he decides to answer and those he decides not to answer -- even among questions which are clearly incriminating. In a criminal trial the defendant may invoke the privilege and decline to take the stand; but if he testifies at all, he 'waives' the privilege and must answer all questions relevant to the issue of the trial. The judge is there to see that he does, and to see that all questions are relevant to the issue.

### 3. Catholic "Radicals" State their Case on Disarmament

The Catholic Worker

The following editorial, which follows the radical pacifistic line of the early Christians, in its opposition to war and tyranny, offers a striking contrast to the psychology of "If you want Peace, prepare for War".

"The Rockefeller Report which calls for three billion a year for missile warfare is an insult to all freedom loving people, let alone to Christians. To oppose all out war and limited war by a frenzied increase in deadly weapons is suicide incorporated. The third scheme of the report is the most phony of all; for this armament increase to prevent 'non-overt aggression concealed as internal take-over by coup d'etat or by civil war' is in direct opposition to the history of our government in its support of every dictator in the world except that of the Soviets and their satellites. For today we support Franco, Salazar, Jimenez in Venezuela, Trujillo, and we have always interfered in Guatemala for the United Fruit Company. Our protection of the dictator Batista in Cuba and our readiness to back up the French in their current struggle in North Africa and the Cameroons adds to the insincerity of our great show of force for democracy."

"We have already lost the race to 'get there fustest with the mostest'. We defer any talks on disarmament until we have achieved supremacy. What did we do when we had this supremacy but arrogantly denounce Red China and continue our support of the dictator Chiang? The logic of capitalism demands that we support all of our investments."

### 4. Fund for Republic Sponsors Study of Role of Religion in American Life

The Western Catholic  
November 24, 1957, p. 3

The Fund for the Republic has decided to finance an inquiry into the role of religion in American life. The project will deal with the relationship between church and state, the role of religion in public life and religious dissent....

The project will be administered by John Gogley, a former editor of "The Commonweal" who will be assisted by Father John Courtney Murray, S. J. and Dr. Reinhold Niebuhr. Among other consultants are Dr. F. Ernest Johnson of NCCC, Rabbi Robert Gordis of the Jewish Theological Seminary and Dr. Wm. Lee Miller of the Yale Divinity School.



5. The Real Problems of AfricaThe Western Catholic  
November 10, 1957 p.3

Long before the blessings of democracy can be introduced into Africa, says Professor Pattee, there is an important situation that must be improved. Says the author:

"The idea struck me once again that here is the real problem of Africa. It is not independence or self-government, but rather getting rid of diseases of men and animals and raising living conditions to a decent standard that will permit the African to create a stable situation for himself."

The more I see of Africa the more I am convinced that the Belgians and the Portuguese have the right idea. This sounds like outrageous colonialism and probably will bring in a spate of letters from indignant readers who wonder how anyone in this enlightened age can defend anything short of instantaneous independence for everyone who wants it. I am perfectly willing to go to bat for the idea that there is a hierarchy of values in every social process and that first things ought to come first. In Africa it is not parliamentary government but getting rid of the diseases that beset hogs that ought to come first in any reasonable priority of things."

"I saw in The Malange area one of the most trying problems of all among the natives, namely, the tendency of parents to turn their children loose on the world at about 10 or 11 to fend for themselves. The Governor of Malange talked constantly of the need of creating a sentiment of family responsibility before building a more advanced society. If children are left to run about undisciplined and unsupervised from an early age what possibility is there of creating either a moral or civic consciousness in them?"



AMERICAN JEWISH COMMITTEE

CATHOLIC NEWS DIGEST

February - March 1958

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This Catholic Digest is prepared primarily  
for the use of AJC lay members and AJC staff.  
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1. Christ Killers

The <sup>old</sup> ~~new~~ question as to who is responsible for the death of Jesus is discussed by Dale Francis in a rather dramatic and constructive way. In accordance with the tenor of a recent statement to AJC by the Catholic University of America, he insists

"You want to know who killed Christ? You want to know who drove the nails that pierced His hands? You want to know who crushed the crown of thorns upon His brow"

"You did and I did".....

"Didn't the Jews Kill Christ?" There were Jews in the courtyard, but these were not all of the Jews, a handful only compared to the vast number of Jews who lived in the world of that time. It was a pagan politician who washed his hands of guilt and let Jesus go to the cross. Pagan soldiers executed him"..... Mary the Jewish Maiden, Mary who gave to God Incarnate His humanity, could only give him of her Jewish blood... How can we say "Hate the Jews" and then sincerely pray a Hail Mary?

2. The Sabbath Law - Background Data

It is interesting to note that this highly regarded Catholic magazine presented a constructive, experimental approach to the controversial issue of the Sabbath Law which would have enabled Sabbath observing Jewish shopkeepers to keep their place of business open on Sundays. This suggestion was made sometime before the issue was negatively settled by the massive opposition of Cardinal Spellman and his faithful followers at Albany.

"A vexing problem lies squirming on the doorsteps of New York's Mayor Robert F. Wagner. It was laid there by the Rabbinical Council of America, recently assembled in annual convention at Atlantic City. It is not, therefore, a problem peculiar to New York; it may arise - and probably will - in any American city where there is a considerable community of Jewish merchants.

"New York's Mayor is being prodded to introduce into the City Council a bill to allow Jewish merchants to do business on Sundays. If a Jewish merchant observes the Sabbath as a day of rest and is legally forced to close on Sundays as well, he is at an unfair advantage compared with the Christian merchant. The latter closes only on Sunday. The rabbis therefore ask by what right the present law demands Sunday closing for merchants whose religious day of rest is not Sunday, but Saturday.

"Perhaps New York City might try a one-year experiment with Sunday openings in a limited section where there is a heavy concentration of Jewish merchants and a predominantly Jewish population. If during this period it is established that Jewish shops are actually closed on Saturdays, relaxation of the Sunday-closing law would seem to be in order in their cases. If, on the other hand, it is discovered that Jewish shops still remain open on Saturdays, there would be solid reasons why no exception to the Sunday-closing ordinance should be tolerated. Why should one group of merchants have the competitive advantage of doing business on Sunday as well as Saturday?"

(The Editor forgot to mention the possibility of Catholic shopkeepers taking advantage of the situation and keeping their stores open on Saturday and Sunday).

American  
March 8, 1958 - p. 651

### 3. Religious Freedom in Israel

The editor refers to the fact that Israel is involved in a Church-State quarrel which "threatens to split the young country wide open", and that "as a response to extensive resentment over the political influence of the Rabbinate, the Government is preparing to introduce legislation in the Knesset which would curb the power of Orthodox Jewry".

"Much of the present conflict stems from a deal (!) agreed to by Prime Minister David Ben Gurion a decade ago when the Government gave sole jurisdiction over marriage and divorce to the rabbinate.

(The Editor omits to say (1) that what Ben Gurion did was merely to continue an arrangement which had been taken over as the traditional Middle East set up, by the British Mandatory Power and (2) that not only Jewish religious authorities but Christian and Muslim ecclesiastical Courts had also received similar status. - M.J.) "This deal hurts Jew and non-Jew alike. It hurts the Jew because in effect it outlawed civil marriage... It hurts the non-Jewish partner of a mixed marriage... In 1957 some 40,000 Hungarian and Polish Jews came into Israel. Many of these refugees were married to Christian wives. Their children, being Christian, were not circumcised..."

"That the presence of Christian members in the community of Israel will sooner or later create mixed-marriage problems for Orthodox Jews, the Church is also able to understand. Indeed, since the Church has definite ideas of its own on the advisability of mixed marriage, it can sympathize with the Jewish position. But is the solution to be the forcible Judaization of Israel's Christian women and children?"

"In view of the Government's proposed legislation, the Christian minority has reason to hope that the fundamental rights of "complete equality to all citizens, without distinction of religion, of race or sex" will now be universally recognized in Israel".

## II. INTER-CATHOLIC AFFAIRS

The Sign, March 1958 - p.8

### 1. The Ghetto Catholic

Father Ralph Gorman, editor of The Sign, writes brilliantly and fearlessly about what he considers deficiencies in the local and foreign community set up. He does not spare his own kind. This time it is the Ghetto Catholic who comes in for censure and practical advice:

"The chief characteristics of the ghetto Catholic is that he is against. You always know what he is against, but it is difficult to discover what he is for. He is quite vocal about evil, but silent about a remedy. It would even seem at times that the only possible course is to kill rather than cure the patient".

"For some reason, the ghetto Catholic seems to suffer from an inferiority complex. This makes him aggressive. He shuts himself behind the protective barrier of his own beliefs and, from the safety of this well-entrenched position, he sounds the alarm at a real or imaginary attack. He sees slurs on the Church where none are intended. He is apt to write angrily to the papers, and his defense is an attack that generates plenty of heat but little light".

"A characteristic attitude of the ghetto Catholic is one of withdrawal. He doesn't stop to think that there is a lot of good out there beyond his wall of enclosure, sometimes good mixed with evil. He sees only the evil. He's just not the type to nurture and encourage the good in its weak and vacillating efforts to survive. He has heard but doesn't understand what the prophet said of Our Lord: 'A bruised reed He will not break, and a smoking wick He will not quench'".



"Take a few samples of his thinking. This poor world of ours is made up of nations that are Communist, Buddhist, Christian in varying degrees, Moslem, and many other beliefs or lack of them. If we are going to have an international organization doing something to ease frictions and maintain peace, it will have to include all this variety. But our ghetto Catholic will have none of it. If we follow his principles, we shall not have an acceptable international organization until that happy day - far, far away - when all the world is converted to the one true Church."

"So it goes too with newspapers, books, radio, TV, movies, and plays. We can depend on the ghetto Catholic to condemn the evils that really exist. It's too bad we can't depend on him to praise, encourage, and promote the good. It's too bad we can't get him to help and to patronize Catholics who are striving to do something worthwhile in these fields."

"The ghetto Catholic would do well to imitate the Communists in one respect at least. There isn't a phase of American life they haven't tried to infiltrate - often successfully. We rightfully abominate their sneaky methods, but we can imitate their zeal and sagacity."

America

March 8, 1958 - p. 650

## 2. Archbishop Alter of Cincinnati opposes Catholic Ghetto

The Catholic "tendency to isolate themselves from the community as a whole" was recently decried by the Archbishop. He noted that Catholic immigrants, coming to settle in Ohio, found their new lives cast in a pattern that had been established largely in conformity with Protestant traditions. They attempted so to integrate themselves into the political, economic and social life of their new home as not to lose "their sacred heritage from the past."

"Looking back over these years of Catholic growth and development in the Midwest, the Archbishop said: 'We have been obliged.... to concentrate on the development of our own educational, charitable and social institutions; but, without neglecting these in any sense, we must begin to think also in terms of the common good of the total community... We must enter more fully into public life'."

"The Archbishop is right when he says: 'When we think of the public welfare, we are apt to think primarily in relationship to ourselves'."

"In older, more defensive times this attitude was understandable and even necessary. It is so no longer."

America

March 1, 1958 - p. 625

## 3. Catholic Leaders

The Editor notes that ever since Father Cavanaugh's famous speech in which he asked "Where are the Catholic Einsteins, Oppenheims and Salks?", the search for Catholic leaders has been on. Questions are asked by indignant critics whether Catholics really want to have any Einsteins, Oppenheims and so forth.

Comments the Editor:

"Are we quite sure what it is we are looking for? The definition of a 'leader' is apt to be vague and arbitrary...."

"If we are looking for authentic Catholic leaders we couldn't do better than begin at home. For decades without number the Catholic Church in every city or town of any size has been blessed with laymen and clergymen who

by any definition of the term deserve to be called leaders. These are the jurists, the medical men, the civic leaders, the welfare workers and others who have exercised a salutary and recognized influence in their communities. These men and women have shown a rare combination of public service, eminence in their professions and conspicuous exemplification of Catholic ideals. What they have lacked has been national recognition. Their name is legion. Why do we not give them the honor that is due them? Perhaps we are afraid that the species will disappear if we begin to notice them. Fortunately for the Church, they remain leaders whether they are recognized by that name or not."

America

February 15, 1958 - p. 560

#### 4. John Cogley Critizes Catholic Theologians

John Cogley is reputed to occupy, in the Fund for the Republic, a particularly good position in which to understand and evaluate the relations that exist "between the world of revealed and dogmatic (Catholic) truth and the American market place of ideas."

Remarks the Editorial:

"On February 7th in his page in "Commonweal" he asked: "Where are the Catholic theologians capable of doing for Catholicism what men like Paul Tillich and Niebuhr have done to Protestantism." Then he went on:

Our theological journals are clerical house organs, either so specialized as to have the must flavor of a Ph.D. thesis, so confession-oriented as to have the clinical flavor of a medical manual, or so concerned with rubrical niceties as to have the frivolous flavor of Emily Post's masterpiece.

At this point, we are sure, a good many theological ears were red, perhaps with anger, perhaps with the healthy exuberance of agreement. At any rate, they were listening as Mr. Cogley concluded:

I would like to see a theological journal which would carry articles so pertinent to the real moral and spiritual concerns of men that our Secretary of State would no more think of missing it than he would of ignoring the New York Times... Is there a theologian around who can think of something he would like to tell John Foster Dulles about the nature of man and the meaning of history?... If there is, some of us would like to hear from you. I think all America would."

"Theologians can tell us whether or not this is fair comment. We shall not presume to speak for them. For our part, however, there is one question that ought to be raised. It touches Mr. Cogley's comparison of the record of Catholic theologians with that of Protestant scholars like Reinhold Niebuhr and Paul Tillich."

America

March 15, 1958 - p. 682

#### 5. Cardinal Stritch the new Head of Catholic Propaganda

The choice of Samuel Cardinal Stritch, Archbishop of Chicago, to be Pro-Prefect of the Sacred Congregation to the Propagation of the Faith (Propaganda) has met with widespread acclaim.

Says the Editorial in America:

"The choice of Cardinal Stritch, called at 70 to the Roman curia, was a natural one. As Archbishop he has measured up to what would be expected



from the head of the largest archdiocese in the country and from the immediate successor of the great Cardinal Mundelein. His talents both as an administrator and as a man of vision will now be exercised on a still wider front. Above all, as the new Pro-Prefect has himself stressed, the choice is an honor to American Catholics. They know now how much the Church counts on them for deeds of distinction in the great cause of spreading the faith."

The Commonwealth  
March 28, 1958 - p. 657

6. The Symbolic Meaning of the Birth Control Legislation in Connecticut

John Cogley investigates the reasons for the perennial controversy on birth control laws in Connecticut and as usual offers enlightening analysis and comment.

"Why all the fuss? I asked a man (who was close to the scene). My friend said that the issue had symbolic meaning. What is often presented as a collision of moralities is in actuality a Catholic-Protestant power struggle. Catholics do not feel that they can afford to let the anti-birth control laws pass from the books without seeming to approve contraception; and as long as they are on the books Protestants regard them as a symbol of Catholic dominance in the state. Connecticut politicians generally treat the whole subject as an extremely hot potato. Those in Washington usually avoid it by saying that the question is not a national issue and therefore does not concern them. Executive office-holders insist nervously that the issue is one for the legislature to handle. The state legislators of course reflect the religious affiliations of their own districts. Unlike their confreres in Washington or in the Governor's mansion, they would be in trouble if they did not take a stand, and it is clear most of them feel they would be out of a job if they did not take the position held by the majority religious group in their constituency."

"There are some ironic aspects in this Connecticut situation. First of all, of course, is the fact that the laws were put on the books not by Catholics but by Protestant legislators. The same is true of the comparable laws in Massachusetts."

"There is further irony in the fact that if one were to state the two sides of the argument in the abstract, each partisan would probably endorse the other's logic. Catholics argue that since birth control is immoral it should be outlawed as a possibility by civil authority (the Protestant argument for gambling legislation); Protestants argue that it is not the business of the state to underwrite any one group's interpretation of morality or the Natural Law; because a practice is immoral - or considered so - does not ipso facto mean it must be illegal (the Catholic argument against gambling legislation). For this particular controversy each side seems to be borrowing a page from the other's book."

III. CATHOLIC PROTESTANT RELATIONS

Our Sunday Visitor  
February 2, 1958 - p. 2

Father Ginder Excoriates Dr. Edwin T. Dahlberg

A rather ungracious if startling attack on the integrity of Dr. Dahlberg, the present head of the National Council of Churches, is made by Father Ginder, Associate Editor of Our Sunday Visitor.

"Edwin T. Dahlberg has just been elected President of the National Council of Churches. This man has a long record of affiliations with treasonable groups and undertakings. Hence it was no surprise when in his inaugural talk he urged America's churches to preach "massive reconciliation" with the

evil that is Communism. Because of modern weapons technology, he said, "the concepts of military security are completely outmoded." Hence the need of "massive reconciliation" - apparently on Russia's terms - and "the folly and futility of spending forty billions of dollars on a system of defense that will never in the world defend us." In the face of Russian atomic research and tanks, Dahlberg could only suggest: "Send more loaves of bread around the world." The color of his sympathies is indicated by the following partial list of his affiliations:

"Member, National Committee for Defense of Political Prisoners (1931); signer, open letter to President Roosevelt asking that the deportation order against Harry Bridges be set aside; one of several "prominent Americans" who favored "Presidential clemency for the release of Earl Browder"; one of 17 clergymen asking a Senate probe of "perjured testimony by informers"; petitioned President Eisenhower to ban H-Bomb tests; signer, open letter to the President urging support of the Lehman bill as substitute for the McCarran-Walter Act; and many others.

#### IV. FOREIGN RELATIONS

America

March 1, 1958 - p. 619

##### 1. The Middle East

Arab unity has finally become something more than a catchword. The worn-out slogan took on a little more reality on February 14 as two Middle East nations announced they were following the lead of Syria and Egypt. Jordan and Iraq were merging into a Federal State just as, two weeks previously, their twin rivals had formed the United Arab Republic.

The big question now is:

"Will the kings of the Middle East prove to be the rallying force of Arab nationalism now being expressed in this trend toward federation? Or will President Nasser? Should the unpredictable Arabs give the Egyptian the nod, Western interests in the area are not likely to fare too well. If leadership falls to the kings, these interests have a better chance. Hence the concern of the West, as the two rival federations begin to compete for Arab allegiance."

America

March 15, 1958 - p. 684

##### 2. Anti-Catholic Measures in Ceylon

After the bitter anti-Catholic campaigns in India and the Sudan, which are but typical instances of anti-Christian sentiment in the newly independent countries of Asia and Africa, the Ceylonese have embarked upon similar drives prompted by a militant Buddhism.

As the writer puts it.

"For the Catholics of Ceylon are suffering what they themselves have termed the 'beginnings of a religious persecution'. Like their confreres in India they are involved in a bitter educational fight. At stake is the right of Catholics, or of any religious denomination, to conduct their own schools free from Government interference. As yet the Government has come to no decision in the matter. But the issue is being pressed relentlessly by Buddhist groups that want all private schools nationalized."



America  
March 15, 1958 - p. 687

### 3. Summit Diplomacy

At his March 4 press conference Secretary of State John Foster Dulles used the strong words "fraud" and "hoax" to describe the kind of meeting that the Soviets would like to have and which the U.S. is set on avoiding.

According to the "America" Editorial:

"For once, the Secretary's critics in the press coops did not find his language excessive or unjustified."

"Behind the Soviet formulae it is not too difficult to discover the immediate intent of present Kremlin policy. An East-West meeting has, for them, advantages as a propaganda forum. The more participants invited, the more difficult will be any real negotiation and the more ideal the conditions for propaganda. In the meantime, it would take the pressure off Kremlin hegemony in East Europe if the United States acquiesced in not raising this issue. Strange as it may seem, the several Moscow proposals demand a veto on discussion of items they do not want talked about. What that would imply, if acceded to, is U.S. recognition (tacit, but irrevocable) of the division of Germany and the communization of the 'popular democracies'. What a feather to put in Moscow's cap!"

Social Order  
March 1958 - p. 98 ff

### 4. Social Ascent of Catholics

The popular stereotype of the American Catholic frequently depicts him as a recent immigrant, semi-isolated in a poor neighborhood, praying to images as he struggles to adjust to his new environment. Seldom is a Catholic portrayed in a higher social situation. Rather, he is imagined as existing on the peripheries of the larger community, lagging behind the majority in prestige, possessions and the amenities of life.

Several recent studies, however, point to a different conclusion:

"It is quite evident that the old supposed antithesis between a Protestant middle-class and a Catholic lower-class can no longer be maintained. To a great extent Catholics have climbed in social standing. They are still under-represented in the upper class, although a proportionately large number of them are found in every area of middle-class life. Indeed, they form a new segment of middle-class America, new in its domicile and new in its class position. Perhaps half of these families reached middle-class status only in the present generation. They are still gauche, somewhat insecure in their status and not fully accepted, not having the middle-class traditions possessed over the generations. They are as yet not at ease in their new position. The establishment of this new middle class has taken place apparently since the 1930's, that important decade which saw so many changes in the social structure of America. In its rise and final assimilation the rapidly expanding Catholic higher education has had and will have a great role."

"The present trend is toward an equality of social status where the social differences between Catholics and Protestants will disappear. Predictions or speculations on when and how the group of the later immigration will be completely assimilated would be unwarranted; it is clear, however, that Catholics are moving with the national trend. Their numbers are increasing in every new suburb; they are adopting more and more the traits of the Protestant middle class."

"Will they one day be distinguishable from their non-Catholic neighbors only by the fact that they go to different churches on Sunday?"

The Western Catholic  
March 28, 1958 - p. 4

5. A Word on Algeria

Professor Pattee argues that the granting of independence to embattled Algeria will not, of itself, bring internal peace nor will it safeguard the rights of the French minority. He points to recent experiences in Indonesia.

"In a number of these columns I have tried to show that the issues at stake in this and the other so called 'colonial' controversies, are extremely complex. They cannot be settled by granting independence and then getting out. That is oversimplification of the problem. One reads constantly that the proper thing to do is to create an independent Algeria alongside Tunisia and Morocco. Then the three will presumably form sort of confederation under western aegis and everything will be cozy for the western powers from then on in. The million and a half French in Algeria who are just as legitimately residents of the country as the Algerian themselves, would, of course, be cared for as a privileged minority, or at least given all guarantees."

"I wonder if we are not simplifying this thing out of its proper context. The experience elsewhere does not seem to confirm that anything of the sort happens when independence comes. The action of the Indonesian government in expelling the Dutch residents and in nationalizing their enterprises, (quite illegally, let it be said) confirms this contention. What has happened in Indonesia is not a unique case, and there is certainly very little on which one can hang the conviction that an independent government will be either generous or respect its commitments."

V. U. S. PROBLEMS

The Catholic Worker  
March 1958 - p.1

1. Scabs Officially Welcomed by USA

What amounts to a pernicious inter-governmental procedure to lower the wage scale of American farmhands by the importation of Mexican "wetbacks", is denounced by Ted Le Berthon in The Catholic Worker. The following are the key paragraphs:

"Against the wishes of the Catholic Bishops of Mexico, the governments of Mexico and the United States have again renewed what began as a 'wartime emergency' agreement in 1942 for the importation by U.S. growers of braceros (manual laborers) to help harvest our crops."

"The pretext, as usual, is that there is a shortage of farm workers in the U.S. It signifies that an unlimited number of braceros are again being imported to again work, for the most part, on corporation-owned farms or those owned by individual large scale agriculturalists. Most of them will again be paid 35c. or 45c. an hour, and will have \$1.75 a day deducted for meals."

"Thus, as in previous years, U.S. citizen farm workers in large numbers will be driven onto relief rolls, as they are not eligible to unemployment insurance. They cannot survive - especially those who are family bread-winners - on the low pay given the all-male army of braceros. For whatever growers' associations in the various States decide on as the 'prevailing wage' for braceros becomes the 'prevailing wage' for U.S. citizen farm workers, i.e., for all farm workers."



The Commonweal  
March 14, 1958 - p. 604

## 2. Need for Doctors

The dispute over America's need for more doctors - now and in the future goes on apace. A survey conducted by the New York Times shows that in the U.S. right now the demand for medical services far exceeds the supply, and the gap between supply and demand grows wider with every passing year.

"The American Medical Association rejects all this, of course. To the A.M.A., apparently, an over-supply of doctors, with possible unpleasant effects on the economic well-being of its members, is the one great evil, to be avoided at all costs. From this fundamental position the A.M.A. goes on to explain away all the bothersome facts and figures offered by its critics."

"More and more, the medical educators and the population experts are testifying that the nation needs to build many more medical schools and to graduate thousands more doctors every year - even to maintain the present disputed level of medical care. How long can the A.M.A. hold out?"

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ARCHIVES

The Commonweal  
February 28, 1958 - p. 557

## 3. Dr. Bernard Schwartz

Fired after six months from his job as counsel to a Congressional subcommittee investigating the Federal regulatory agencies, Dr. Bernard Schwartz must have achieved something of a record, even in Washington, for causing the greatest amount of excitement with least amount of time.

Says the Editor of The Commonweal:

"Dr. Schwartz is being hailed by some as a martyr to the 'vested interests' and denounced by others as an irresponsible sensationalist and character-assassin. Still others say that whatever he was, Dr. Schwartz has made it impossible for Congress not to investigate - fully and fairly - a matter that clearly needs investigating. Dr. Schwartz's dedication and good intentions are unquestionable, we think, but we cannot condone headline accusations and insinuations as a weapon in any cause. And we cannot agree that an atmosphere of bitterness and recrimination - the acknowledged aftermath of this affair - can provide the proper conditions for the much-needed, objective investigation."

## ADDENDUM TO II. INTER-CATHOLIC AFFAIRS

America  
February 1, 1958 - p.507

### The High Aims of Catholic Journalism

The Editor of the Catholic Review, Baltimore archdiocesan weekly, discussed the nature of the Catholic paper and its frequent lack of maturity in approaching modern problems, such as Communism or the United Nations. Says Mr. Sherry:

"Editorial immaturity has made it difficult for us to be accepted wholeheartedly in the world of journalism. For many years our press has been looked upon as a brash upstart, with nothing to contribute to the grownup world and little potential for ever growing up. Shouldering this disdain with the humbleness of Uriah Heep, the Catholic press has been satisfied, in many cases, with a technically inferior product and, feeding on indifference, has nurtured an inferiority complex."

"Yet the Catholic press has always had the basic element of good journalism - truth. Indeed, this has been the lodestar in all Catholic press action. If, to a degree, that press has succeeded in gaining new subscribers by selling the truth in house dress, it still has failed to gain the readership

that its product warrants. Hundreds of school and parish campaigners have helped to better the financial status of the Catholic press; nobody has yet come up with the right formula for gaining Catholic readers."

"Papers will be read when they are made more attractive through technical competence and when there is insistence on sound thinking on the part of Catholic journalists. Technical progress will not preclude sound Catholic thought. The two are quite compatible, with the former serving as a tool to enhance and further the effect of the latter. We must learn to combine sound technical progress with sound Catholic background. There is always the danger of misunderstanding the nature and function of Catholic journalism. It is not a matter of putting together textbook prose or documentation and calling the result a newspaper. The Catholic newspaper is not a 'think' paper, nor is it merely a 'well-dressed' paper - it's a mixture of both. Therefore the true Catholic journalist is both a thinker and a craftsman."





THE ECCLESIASTICAL CONTROL OF A ROMAN CATHOLIC AS PRESIDENT.

Why do non-Catholics fear the election of a Roman Catholic as President? It is because every "good" Catholic must acknowledge a religio-political authority higher than that of the United States government. The price of disobeying that authority may be excommunication, as every Catholic knows. As the Roman Catholic publication "Commonweal" in its issue of December 2, 1949, pointed out:

"The real glory attached to being a citizen of the U.S.A. is that it always comes second. Being a Roman Catholic comes first."

When Paul J. McCarthy of Boston, Mass., was elected to the Congress of the United States, he said, "I am a Catholic first and a representative afterwards".

A Roman Catholic priest, the Rev. D. S. Phelan, of St. Louis, then the dean of Catholic editors in America, writing in the "Western Watchman" of June 27, 1912, said this:

"...And why is it the (Roman) Church is strong; why is it everybody is afraid of the Catholic Church? And the American people are more afraid of her than any people in the world. Why are they afraid of the Catholic Church? They know what the Catholic Church means. It means....that the Catholics of the world love the church more than they do their own governments, more than they do their own nation, more than they do their own people....We of the Catholic Church are all ready to go to the death for the (Roman) Church. Under God, she is the supreme object of our worship."

"Tell us that we think more of the Catholic Church than we do of the United States; of course we do. Tell us we are Catholics first and Americans afterwards; of course we are. Tell us in a conflict between the Roman Church and the civil government we side with the Catholic Church; of course we do. Why, if the government of the United States were at war with the Roman Church, we would say tomorrow, to hell with the government of the United States. They say we are Catholics first and Americans decidedly afterwards. There is no doubt about it.

"Catholics renounce all nationalities when there is a question of loyalty to her. And why is it the Pope is so strong? Why is it the Pope is such a tremendous power? Why, the Pope is the Ruler of the World. Why? Because he is the ruler of the Roman Catholics of the world and the Catholics of all the world would die for the rights of the Pope. He is the head of the Church, and they would die for the Church....The Catholics...are Catholics first and always they are Americans afterwards."

But as President Theodore Roosevelt pointed out:

"We have room in this country for but one flag....the stars and stripes. We have room for but one loyalty....loyalty to the United States... There can be no 50-50 Americanism...There is room for only 100% Americanism....only for those who are Americans and nothing else."

Bishop John A. Duffy of Buffalo, New York, made this bold statement:

"I say publicly here and now that if the United States ever joined in a foreign war with Russia, I would advise every Roman Catholic boy to refuse to serve in the United States Army."

Senator Kennedy himself was quoted in the Catholic publication, "Ave Maria", in February of 1959 as admitting that: "Something does indeed take precedence over the obligation to uphold the Constitution -- namely conscience." As the Rev. John V. Sheridan said in the "Roman Catholic Digest" for August 15, 1958, "There is no conflict of interest between the dictates of a Roman Catholic's conscience and those of his Church for the simple reason that the dictates of his conscience will always follow and reflect those of his Church." The conscience of every "good" Roman Catholic is always what the Roman Catholic hierarchy dictates that it must be.



While in some cases a Catholic may be permitted to follow what his individual conscience proclaims to him as right today, he may have to change tomorrow, for Pope Leo XIII in his Encyclical, "Christian Democracy", specifically directs:

"To whatever opinion a Catholic's judgment may incline, if the matter is still open to discussion, let him keep it, provided his mental attitude is such that he is ready to yield if the Holy See should otherwise decide."

The influential British Roman Catholic periodical, "The Tablet", had this to say in part in its issue of February 24, 1855, commenting on the disclaimer of a U.S. congressman, Rep. Joseph R. Chandler, in the Congress on January 11, 1855, of his being subject to other than spiritual edicts of his Church:

"There are many things besides matters of faith to which a Catholic must submit...It is part of the discipline of the Church, binding, when practicable, under pain of mortal sin, and every Catholic knows that the wilful neglect of that precept of mere ecclesiastical law incurs the penalties of the everlasting fires. The Church teaches faith and morals, and under the latter head are involved politics, the relations of state to state, of subjects to their rulers, contracts of merchants and traders, law, politics and trade, and he must be an indifferent Catholic who refuses on principle to submit to the revealed teachings of the Pope in these questions, because he has not defined it to be a portion of the divine faith...Unsound theories about the extent of the ecclesiastical power will never convict heretics, but are sure to pervert Catholics."

Gov. Alfred E. Smith of New York was a loyal and obedient member of the Roman Church and the democratic candidate for President of the United States in 1928. At that time, he published what came to be known as "Smith's Credo", a statement of his position on certain controversial issues. In that creed, Mr. Smith stated amongst other things that he believed "in the American doctrine of the absolute separation of Church and State" even as today Senator John F. Kennedy does.

Dr. E. Boyd Barrett, a former Jesuit priest, but still a loyal member of the Roman Church, criticized this statement of Mr. Smith and condemned it as "heresy". This is what he said in his book, "Rome Stoops to Conquer":

"Smith's Credo reassured American non-Catholics and silenced for the time being the taunt of 'divided allegiance' that has so long been uttered against Catholics. But Smith's Credo did not solve the terrible dilemma of American Catholics. It was impotent to wipe out the Papal decrees and Encyclicals which establish as Roman Catholic doctrine the desirability of the union of Church and State. In point of fact, Smith's Credo was heresy. Objectively, at least, it was a bid to trick and deceive the American people into a false conception of Catholic doctrine on the relationship that ought to exist between Church and State."

Pope Pius XI in 1932 issued his Encyclical on "Christian Marriage" in which he strenuously repudiated the "absolute separation" creed heresy of Al Smith (without mentioning him by name) and reaffirmed the Roman Church's traditional doctrine of the union of Church and State as the ultimate goal for American Roman Catholics:

"....Governments can assist the (Roman) Church greatly in the execution of its important office if in laying down their ordinances they take account of what is prescribed by divine and ecclesiastical law, and its penalties are fixed for offenders....There will be no peril or lessening of the rights and integrity of the State from its association with the Church. Such suspicion and fear is empty and groundless as Leo XIII has already so clearly set forth....if the civil power combines in a friendly manner with the spiritual powers of the (Roman) Church, it necessarily follows that both parties will greatly benefit....The dignity of the State will be enhanced and with Roman Catholic religion as its guide there will never be a rule that is not just; while for the (Roman) Church there will be a safeguard and defense which will operate to the public good of the faithful....The (Vatican-Mussolini) pact might well be a striking example to all of how even in this our day, in which, sad to say, the absolute



separation of the civil power from the (Roman) Church and even from every religion is so often taught, the one supreme authority can be united and associated with the other."

The action of the Roman Church in tolerating Fascism in Italy for the Church's own advantage should give pause to those who so ardently advocate joining forces with the Vatican because of its opposition to Communism. One wonders whether the Roman Church would not likewise find it expedient to overcome its scruples and overlook the evils of Communism if only the Russian government were willing to give it recognition.

Senator Kennedy's promises to support separation of Church and State do not lessen his subservience to the authority of the Roman Pope and hierarchy one iota, nor can any group of intellectuals, however erudite, obliterate any one of the recorded pronouncements of the Roman Popes, according to which that subservience must exist. Under the following four headings appears substantiation for this statement:

THE OATH OF THE ROMAN CATHOLIC CARDINALS MEETING IN  
CONSISTORY FOR THE ELECTION OF A NEW POPE

"....We also promise, declare, and swear, that whoever of us, by God's will is elected Roman Pontiff will never cease to assert consistently and strenuously, and defend, the spiritual and also temporal rights - especially those of civil pre-eminence - of the Roman Pontiff, and the freedom of the Holy See, and to try to restore them as necessary."

THE WORDS OF THE CARDINAL WHO CROWNS THE POPE

"Receive the tiara, crowned with three crowns, and know that thou art Father of Princes and Kings, Ruler of the World, Vicar of Our Saviour, Jesus Christ."

Conditions in countries such as Spain, France, Italy and Colombia, the heads of which are Roman Catholics prove how consistently the power here asserted is exercised.

STATEMENTS OF ROMAN CATHOLIC AUTHORITIES

1. Pope Leo XIII: "We hold upon this earth the place of God Almighty." Catholic Encyclopedia, Vol. VI: "The Pope is of so great dignity and so exalted that he is not a mere man, but as it were, God, and the Vicar of God."

Ferrari's Ecclesiastical Dictionary, published at the Press of the Propaganda in Rome in 1899, says:

"The Pope is, as it were, God on earth, Sole Sovereign of the faithful of Christ, Chief King of Kings, having plenitude of power, to whom has been entrusted by the omnipotent God, direction, not only of the earthly but even of the heavenly kingdom. Whatever the Lord God Himself and the Redeemer is said to do, that his Vicar does."

Barclay, the writer on Catholic Canon law, said:

"The Pope and God are the same; so he has all power in heaven and on earth."

(Cap. XXVII, Page 218)

2. Pope Pius IX, in his infamous Syllabus of Errors, pronounced the edict that: "In legal conflicts between the Civil and Ecclesiastical (Roman Catholic) powers, the canons of the Roman Church prevail." Catholic Encyclopedia, Vol. IV: "In case of direct contradiction, making it impossible for both jurisdictions to be exercised, the jurisdiction of the church prevails, and that of the state is excluded."
3. Canon 120 provides that the church hierarchy, bishops and priests, cannot be subjected to civil laws unless the bishop or higher prelate grants his permission. "This", to quote the Liberty League of Philadelphia, "is giving an immunity not granted to the President of the United States."



4. Pope Pius XII ordered Catholic judges in all nations to apply Catholic principles in making decisions in their courts despite their countries' laws which they are sworn to uphold.
5. On page 278 of a textbook by F. X. Shoupe bearing the Imprimatur of Cardinal Manning, for use in Catholic schools, appears the following:  

"The civil laws are bonding on the conscience only as they are conformable to the Catholic principles."
6. Bishop O'Connor of Pittsburgh, Pa.: "Religious liberty is only endured until the opposite can be carried out without peril."
7. Hilaire Belloc, Roman Catholic author, in October 1938, "The necessary conflict between the State and the Roman Catholic hierarchy must still take place in the United States."
8. On May 20, 1960, "Time" magazine quoted from L'Osservatore Romano, the official Vatican newspaper: "The church has full powers of true jurisdiction over all the faithful and hence has the duty and the right to guide, direct and correct them on the plane of ideas and the plane of action...The church has the duty to intervene even in the political fields to enlighten and help consciences...A Catholic can never pre-scind the teachings and directives of the church and in every sector of his activities he must inspire his private and public conduct by the laws, orientation and instructions of the hierarchy."

"Time" comments, "Although the editorial was designed to warn Italian Christian Democrats against allying themselves with Communist groups, the general implications obviously applied also to Kennedy". On June 20, "Time" reported that Cardinal Giovanni Battista Montini said that it did not apply to the United States. Nevertheless, knowing what the political conditions were in the United States when L'Osservatore Romano published it, it is difficult to disagree with "Time's" conclusions of May 20.

In reporting the special visit to the United States of the Vatican representative, Cardinal Montini, "Time" quoted one Vatican official as saying:

"The Vatican thinks in long range terms. It would rather wait another generation, if necessary, and see a Catholic happily elevated to the Presidency than have him installed sooner amidst a religious and political furor."

So the Vatican does concern itself with the American election. Moreover, an influential Cardinal was dispatched to the United States to deal with the questions regarding the claim of the church that it "has the duty and right" to instruct them how to vote which have been raised among the Catholics themselves. This is internal interference. This is the Vatican at work. If it does this before election, what would it do after an election? Quite frankly, the Vatican does want to see a Roman Catholic become President of the United States. What business is it of the Vatican, anyway? Obviously, the great world-wide propaganda machine of the Roman church would go into high gear in presenting the United States with its claimed 21% Catholic minority to the world as a Catholic nation. The inauguration of a Catholic president would be made the occasion for a gigantic public spectacle and a circus-like display of Roman pageantry to aggrandize the Catholic church. Public and national celebrations would likewise be planned with a view to keeping the Catholic church in the public eye.

All of the above is convincing evidence to increasing numbers of non-Roman Catholics that even before any election is held, the Vatican carries on its program and pressures and seeks to arrange things in such a way that the Roman Catholic church will have an advantage and gain.

Catholic doctrines as expounded by the popes, particularly Pius IX and Leo XIII, definitely and specifically condemn the principles of our American democracy. But is this doctrine mere instruction with which the average Roman Catholic is supposed to have no actual concern? The teachings of Leo XIII about the obligation of the individual Catholic cannot be misunderstood. In his Encyclical, "The Catholic Constitution of States", he directs:



"....It is the duty of all Catholics.....to endeavor to bring back all civil society to the pattern and form of Catholicism which we have described....The defense of Catholicism indeed necessarily demands that in the profession of doctrines taught by the church, all shall be of one mind and all steadfast in believing....Further, it is unlawful to follow one line of conduct in private and another in public, respecting privately the authority of the church, but publicly rejecting it....in the public order itself of States...it is always urgent and indeed the main preoccupation, to take thought how best to consult the interests of Catholicism."

So it would appear, according to Leo, that an American Roman Catholic must give his first loyalty to the anti-democratic doctrines which Leo proclaims, rather than to the democratic heritage of his cherished American freedoms.

Even before Senator Kennedy's campaign for nomination, the Vatican gave an illustration that may be prophetic of the control it would exert over him if he became President. Mr. Kennedy, then a congressman, accepted an invitation from the Rev. Dr. Daniel A. Poling to attend an interfaith banquet in 1947 at the Bellevue-Stratford Hotel in Philadelphia commemorating the dedication of the Chapel of the Four Chaplains in that city. When his intended participation became known, Cardinal Dougherty of Philadelphia forbade him to attend. He obeyed, thus proving his subservience to the control exercised by the Roman hierarchy. He explained to Dr. Poling that, "as a loyal son of the Roman Church, I have no other alternative but not to come".

## AMERICAN JEWISH

Would he not do the same if he were President? He willingly suffered personal embarrassment and humiliation which indicated his nearly fanatical abdication of his personal rights to a small select group of his fellowmen. Shall we expect Senator Kennedy to resign as "a loyal son of the Church" if he becomes President of the United States? No, he will be the same Roman Catholic Kennedy, bowing to the dictates of the same Roman Catholic hierarchy as he did in 1947 while a congressman. Such a quality, while found in papal puppets, is never found in our free American Presidents. Whatever Senator Kennedy may promise about separation of Church and State, if elected, he will have to obey the hierarchy of his church. What is his word against that of the Pope of Rome? As Dr. Poling observes:

"Though I respectfully read what Senator Kennedy has to say, one thing in his record is unmistakably clear. The Roman Church did claim and exercise authority over him while he was in high public office."

Senator Kennedy himself says that the reason he declined the invitation to appear at the dinner was that his assistant, Mr. Riordan, knew a Mr. Doyle who worked for the National Catholic Welfare Conference, "who stated that there was a good deal of concern among many of the Catholic Church people in Philadelphia because of the location of the Chapel and because no (Catholic) service would ever be held in it...."

Is that a plausible tale? Who would buy it? One would have to be credulous indeed to believe that an ambitious young congressman would be swayed by other than an order of the hierarchy of his authoritarian church not to appear on the dais with such outstanding Americans as Senator Lehman and Charles P. Taft. It was a symbolic gesture of brotherhood. Whether a service was ever held in the Chapel was immaterial. It was an effort to better interfaith relations which Senator Kennedy scuttled.

It is not Senator Kennedy's religion to which thinking American non-Catholics object, but it is his political connection with and subservience to the Vatican that they fear.

In November of 1957 Senator Kennedy stated, "People are afraid that Catholics take orders from the hierarchy. They don't, or at least I don't." Later he said, "I do not speak for the Roman Catholic Church on issues of public policy -- and nobody in that Church speaks for me". And he continues that avowal which belies his action when the chips were down. He has endorsed the separation of Church and State, and he has flatly promised that his religious beliefs would in no sense influence his decisions as President.

Every Roman Catholic magazine and newspaper denounced and condemned Senator Kennedy for his un-Catholic position. "America", the authoritative Jesuit publication, said in part: "Senator Kennedy doesn't really believe that."



L'Osservatore Romano, the official Vatican newspaper, carried an officially inspired front page editorial on May 17, 1960, saying:

"The Roman Catholic may never disregard the teaching and directions of the Church, but must inspire his private and public conduct in every sphere of his activity by the laws, instructions and teachings of the hierarchy," adding that the hierarchy has "the right and duty to intervene" in politics to guide its communicants. It rejected what it termed "the absurd split of conscience between the believer and the citizen".

The official Vatican mouthpiece made it plain that the pronouncement was valid for Roman Catholic laymen everywhere. It deplored "the great confusion of ideas that is spreading in some nations among Catholics with regard to the relations between Catholic doctrine and social and political activities, and between the ecclesiastical hierarchy and the lay faithful in the civil field".

It also condemned efforts "to detach the Catholic from the ecclesiastical hierarchy, restricting relations between the two to the mere sphere of sacred ministry and proclaiming the believer's full autonomy in the civil sphere".

The Roman Catholic religion, the editorial asserted, is a force that "commits and guides the entire existence of man". It added that in the political field the problem might arise as to whether to collaborate "with those who do not admit religious (Catholic) principles". Whether such collaboration is morally licit must always be decided by the ecclesiastical authority and never by the individual Catholic, it said. L'Osservatore Romano makes Senator Kennedy's words meaningless.

The authoritative Roman Catholic periodical, "Palestra de Clero", in its August 11, 1960 issue declared:

"A representative of the people can and must vote and act politically against the directives of his party when he is sure in his conscience that the supreme good of the nation demands it and above all when the Roman Church intervenes with rulings and norms."

It is this last clause with which every non-Roman Catholic is properly concerned.

Pope Leo XIII quoted with approval the words of a prior pope, Gregory XVI, in his Encyclical, "The Catholic Constitution of States":

"Nor can We hope for happier results either for religion or for the civil government from the wishes of those who desire that the Church be separated from the State, and the concord between the secular and ecclesiastical authority be dissolved. It is clear that these men, who yearn for a shameless liberty, live in dread of an agreement which has always been fraught with good, and advantageous alike to sacred and civil interests....It is a grave and fatal error not to permit the (Roman) Church to participate in and direct the affairs of the State; to exclude the (Roman) Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society...."

And in his Encyclical, "Human Liberty", in discussing the theory held by many as to the proper relationship between Church and State, Leo XIII had this to say:

"Hence follows the fatal theory of the need of separation between Church and State but the absurdity of such a position is manifest." And he reiterated it a few pages later: "From this teaching.... flows that fatal principle of the separation of Church and State...."

And in the same Encyclical he adds:

"....it is not of itself wrong to prefer a democratic form of government, if only the Roman Catholic doctrine be maintained as to the origin and exercise of power."

Pope Pius IX, in his infamous "Syllabus of Errors" of 1864, set down as basic



principles of Romanism the propositions that:

"No man is free to embrace and profess that religion which he believes to be true, guided by the light of reason."

"The Roman Church has the power of employing force and of exercising direct and indirect temporal power."

"Rulers of nations are not exempt from the jurisdiction of the Roman Church, but are subordinate to the Church in litigated questions of jurisdiction."

"The Roman Church ought to be in union with the State and the State with the Church."

"It is necessary even in the present day that the Roman Catholic religion shall be held as the only religion of the State, to the exclusion of all others."

The Catholic Encyclopedia says regarding the authority of the "Syllabus of Errors":

"For the Syllabus, as appears from the official communication of Cardinal Antonelli, is a decision given by the Pope speaking as universal teacher and judge to Catholics the world over. All Catholics, therefore, are bound to accept the Syllabus. Exteriorly, they may neither in word nor in writing oppose its contents; they must also assent to it interiorly."

How dare Senator Kennedy flout the infallible pronouncement of a Pontiff of the Roman Church to which he owes primary allegiance? He could be excommunicated for even a lesser "mortal sin" but, of course, there is that little matter of the Roman Church's principle of expedience to be considered and Senator Kennedy might be elected President of the United States.

Pope Leo XIII addressed his Encyclical, "Catholicity in the United States", of January 6, 1899, to Cardinal Gibbons and the American Bishops. He acknowledged the compatible climate for the Roman Church in America in these words:

"...thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered Republic. For the Roman Church amongst you, unopposed by the Constitution and government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church...She would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and patronage of the public authority...."

"It is an error to hold that it would be universally lawful and expedient for the State and Church to be, as in America, dissevered and divorced.... for it raises the suspicion that there are those among you who conceive and desire a Church in America different from that which is in the rest of the world....Hence, from all that we have hitherto said, it is clear, beloved son, that we cannot approve the opinions which some comprise under the head of Americanism."

"The basis of these opinions is that, to make converts, the Church should adapt herself to our advanced civilization and relax her ancient rigor as regards not only the rule of life but also the deposit of faith, and should pass over or minimize certain points of doctrine, or even give them a meaning which the (Roman) Church has never held....What makes the new opinions more dangerous is the pretext of those who follow them that, in matters of faith and of Christian life, each one should be free to follow his own bent in the spirit of the large measure of civil liberty recognized in these days. The difference between the two spheres had already been indicated in the Encyclical on the "Constitution of States". The argument now adduced in favor of this new liberty is a preposterous one. When declaring



the infallibility of the Pope, the Vatican Council did not have in mind a situation in which, this papal prerogative acknowledged, the faithful might have a wider field of thought and action in religious matters; rather, the infallibility was declared in order to provide against the special evils of our times, and license which is confounded with liberty, and the habit of thinking, saying, and printing everything regardless of truth."

"Again, it is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion, that the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens, and is by no means to be reckoned worthy of favor and support....The Church, indeed, deems it unlawful to place the various forms of divine worship on the same footing as the true religion."

In reply, Archbishop John Ireland of St. Paul, wrote Leo on February 27, 1899 as follows:

"Most Holy Father: - Immediately on finishing reading the letter which your Holiness has just addressed to his Eminence, Cardinal Gibbons, and the other members of the Episcopate of America..... so clearly and precisely are distinctions drawn and explanations made in the Letter Apostolic that the peril which was not understood by everybody in the United States - a peril which I must confess I thought was to be feared - can no longer present itself....Verily, with all the energy of my soul, I repudiate and condemn all the opinions which the Apostolic Letter repudiates and condemns - all those false and dangerous opinions to which, as the letter points out, certain persons have given the name 'Americanism'. I repudiate and condemn those opinions without exception as literally as your Holiness repudiates and condemns them, and I repudiate and condemn them with all the more alacrity and heartfelt joy because never for a moment have my Catholic faith and my knowledge of the teaching and practices of Holy Church permitted me to entertain such extravagances. The whole Episcopate of the United States in their own name and in the name of their flocks are ready to repudiate and condemn these errors..."

"Most Holy Father, these men are enemies of the (Roman) Church in America and false interpreters of the faith, who 'imagine' that there is, or who wish to establish in the United States, a (Roman) Church different in the smallest particular from the Holy Universal Church which other nations acknowledge, which Rome herself recognizes..."  
("The Tablet", English Roman Catholic periodical for March 4, 1899)

America's best known Roman Catholic theologian, the Rev. Frances J. Connell, C.S.S.R., S.T.D., Dean of the School of Sacred Theology at the Catholic University of America, in "Freedom of Worship, the Catholic Position" (Paulist Press), issued under the Imprimatur of Cardinal Spellman of New York, writes:

"In a country like the United States, where the religious affiliations of the citizens are so numerous and so diverse and where no single denomination is prominent, complete equality of all religion is undoubtedly the most commendable policy. But it must ever be remembered that a Catholic cannot advocate such a plan (complete religious freedom) on the basis that all religions have a genuine God-given right to exist. If the country is distinctively Catholic, that is, if the population is predominantly Catholic and the national life and institutions are permeated with the spirit of Catholicity (as in Spain), the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion. Catholic governments are justified in repressing written or spoken attacks on Catholicism, the use of the press or the mails to weaken the allegiance of Catholics towards their Church, and similar anti-Catholic efforts."

Later on he adds:



"The Roman Catholic Church is the true Church, the one to which all men are obliged to belong. No one has a genuine right as far as God's law is concerned, to profess any religion except the Roman Catholic religion."

An enlightening question and answer appeared in the February 1947 issue of the "American Ecclesiastical Review", published by the Catholic University of America. It leaves no doubt as to the Roman Catholic position on freedom of religion:

"Question: When Pope Pius XII, in his Christmas message in 1942 referred to "the right to worship God" as a fundamental right, did he mean that everyone has a true right to practice whatever religion he deems to be true?

Answer: In his Christmas message of 1942, Pope Pius XII enumerated among the basic human rights, called for by the dignity of the human person, "the right to religious information and education; the right to the worship of God in private and public" (Principles of Peace, n. 1846). Now, although the Sovereign Pontiff did not further qualify the significance of "religious" and "worship", these words can refer only to the Catholic religion and worship, if the word "right" be taken in its proper, objective sense....no other religion has a real, objective right to exist and to function, and no individual has an objective right to embrace any non-Catholic religion. For certainly, no one has a right to act against the command of God. Such has ever been the teaching of the Roman Church. While in many countries a civil right to exercise non-Catholic worship exists; it must be emphasized that such a civil right by no means indicates that false religions have a material right to exist, or that their members have a natural right to practice them..."

(Rev. Frances J. Connell, C.S.S.R., S.T.D.)

It was Humpty-Dumpty in "Through the Looking Glass", who said:

"When I use a word, it means just what I want it to mean, neither more nor less."

Humpty-Dumpty must have been a Roman Catholic.

The truth is that whenever the Roman Catholic Church gets the religious monopoly it always seeks, it promptly begins to persecute other faiths. It has always done so; it is doing so today in Spain and Colombia; it will always do so wherever and whenever it can. Rome never changes as it proclaims in its vaunted slogan, "Ecclesia Semper et Ubique Eadem Est".

Again, in his Encyclical "Human Liberty", Leo reiterates the theme of expedience:

"And although in the extraordinary condition of these times the (Roman) Church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them, she would in happier times exercise her own liberty..."

Pius X, in his 1906 Encyclical, "Vehementer Nos", added his approval in these words:

"That the Church should be separated from the State is a thesis that is absolutely false, a most pernicious error."

L'Osservatore Romano, official organ of the Vatican, expressed the mind of the Papacy in the matter in its issue of June 4, 1909:

"The acceptance, as a doctrine, of separation of Church and State, is inadmissible on the part of the Church...."

The "Catholic Lawyer", in its winter of 1960 issue, states that:



"The idea of the separation of Church and State as a 'wall of separation' between the Church and the State is only a metaphor, a figure of speech, a slogan, or a shibboleth which is not a part of the American tradition of constitutional history."

This statement is in contravention of the Bill of Rights and every interpretation of the Bill of Rights by the United States Supreme Court in its various decisions since 1947, notably the McCullom, Everson, and Zorach cases.

The same teaching is expounded in a textbook widely used in Catholic schools, "Living Our Faith", by Flynn, Loretto & Simeon, Book III in the Roman Catholic High School Religion series, which carries the Imprimatur of Cardinal Spellman of New York:

"Separation of Church and State is at best a compromise and... the lesser of two evils."

The Church would do better, the students are told, "if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority" (page 247). This obviously means establishment. It further points out to the children the fact that "non-Catholic methods of worshipping God must be branded counterfeit" (page 112), and the plain inference is that the State should assist in the branding.

Thus, through expediency, the Roman Church puts up temporarily with what it is forced to accept. The Church does not relinquish its goal of putting its doctrines into effect when it shall have the power to do so.

To embellish his crude medieval concepts, Leo has the consummate arrogance to end his Encyclicals with this breathtaking imprecation:

"No man, therefore, may... venture to contravene this document.... If anyone shall so presume, let him know he will incur the wrath of Almighty God and of the blessed apostles, Peter and Paul."

So, God (but apparently not Jesus Christ) and Peter and Paul presumably are wrathful at America's effrontery in denying the anti-democratic tenets of Romanism as expounded by Leo and his predecessors (and successors) and in having dared to promulgate the Declaration of Independence and the Bill of Rights which declared our freedom from tyranny and the permanent separation of Church and State.

Monsignor John A. Ryan and the Rev. Moorhouse F. X. Millar, S.J., in the 1952 edition of their standard work, "The State and the Church", which is explicitly intended to be a major textbook for Roman Catholic educational institutions, establishes what the Roman Church seeks in America through the union of Church and State in these words:

"All that is essentially comprised in the union of Church and State can thus be formulated: The State should officially recognize the Roman Catholic religion as the religion of the Commonwealth; accordingly, it should invite the blessing and ceremonial participation of the Church for certain important public functions as the opening of legislative sessions, the dedication of public buildings, etc... and delegate its officials to attend certain of the more important festival celebrations of the Church; it should recognize and sanction the laws of the Church, and the religious as well as the other rights of Roman Catholic Church members."

The Jesuit textbook for American Roman Catholic schools, "Christian Apologetics", by the Rev. W. Devivier, S.J., issued under the Imprimatur of Archbishop Patrick W. Riordan of San Francisco, also deals with the issue, stating:

"The State owes to the Church positive and direct assistance... it is its duty, for instance, to place its legislation in harmony with... ecclesiastical laws; to sanction, as far as circumstances demand and permit, the laws of the Church, by enforcing temporal penalties upon their transgressors; to provide, if necessary, for the support of divine worship." (Vol. II, p. 520)

This means that the laws of the United States would be framed so as to be in agreement with the Vatican's ecclesiastical or Canon laws.



"Hence it follows that neither the individual citizen nor the government can lawfully impose obstacles to this exclusive right of the Catholic Church." (Vol. II, p. 534.)

Archbishop Riordan's statement with his Imprimatur on this work says in part:

"I recommend it in a very special manner to the reverend clergy, teachers in our Catholic institutions, and advanced pupils in our colleges and academies. It contains a very able and complete exposition of the doctrines of the Catholic religion."

In his Encyclical, "Freemasonry", Leo XIII condemns Freemasonry and democracy in these words:

"They teach that all men have the same rights and are perfectly equal in condition, that every man is naturally free; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence, they hold that the people are sovereign, that those who rule have no authority but by the commission and concession of the people. Thus, the origin of all rights and civil duties is in the people or in the State, which is ruled according to the new principles of liberty. They hold that the State must not be united to religion, that there is no reason why one religion ought to be preferred to another and that all must be held in the same esteem."

This is a plain statement and condemnation of all democratic freedoms. In contravention thereto, our American Declaration of Independence clearly states:

"We hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness -- That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed..."

Upon the concept of man's right to think for himself, choose for himself, and govern himself has arisen the principle of democracy -- government of the people, by the people, for the people.

Another gem from Leo's Encyclical, "The Catholic Constitution of States", reads as follows:

"Unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens and is by no means to be reckoned worthy of favor and support....it is quite unlawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man."

The statement by Pope Pius XI, in a letter addressed to Cardinal Gasparri on May 30, 1929, is most significant:

"In a Catholic State, liberty of conscience and liberty of discussion must be understood and practiced only in accordance with Catholic law and doctrine."

The Catholic Almanac defines freedom of thought as:

"....liberty to think the truth. Among some, the expression has come to mean liberty to think as one pleases. This is an error."

The Catholic Dictionary defines freedom of worship as:

"The inalienable right of all men to worship God according to the teaching of the Roman Catholic Church."

In 1929, the late Monsignor Ronald A. Knox, an eminent British Roman Catholic spokesman, emphasized in his book, "The Belief of Catholics", that:

"....the Government of a Catholic State will not shrink even from repressive measures in order to perpetuate the secure domination of Catholic principles...."

We have seen this principle exemplified in Spain, Italy, Colombia, and in other countries where the Roman Church is dominant.

Not one of these reactionary pronouncements has ever been denounced, repudiated, or retracted by a subsequent pope. Later popes have, in general endorsed them.

The author of the infamous "Syllabus of Errors", Pius IX, made it clear that his and other papal pronouncements were binding on the conscience of all followers of the Roman Church:

"And we cannot pass over in silence the audacity of those who, intolerant of sound doctrine, maintain with regard to the judgments of the Holy See and its decrees, whose avowed object is the general good of the Church, Her rights and discipline, that, if these are not concerned with the dogmas of faith and morals, they need not be obeyed and may be rejected without sin and without detriment to the profession of Catholicism."

Leo XIII, in this 1885 Encyclical, "The Catholic Constitution of States", repeated them:

"In the difficult course of events, Catholic believers, if they will give heed to us as it behooves them to do, will readily see what are the duties of each as much in the opinions which they ought to hold as in the things which they ought to do. In the matter of thinking, it is necessary for them to embrace and firmly hold all that the Roman Pontiffs have transmitted to them as often as circumstances make necessary. Especially and particularly with reference to what are called 'modern liberties', which are so greatly coveted in these days, they must abide by the judgment of the Apostolic See, and each believer is bound to believe thereupon what the Holy See itself thinks."

To further emphasize his teachings, Leo XIII, in his 1890 Encyclical, "The Chief Duties of Catholic Citizens", laid down this fiat:

"In defining the limits of the obedience owed to the pastors of souls, but most of all to the authority of the Roman Pontiff, it must not be supposed that it is only to be yielded in relation to the dogmas of which the obstinate denial cannot be disjoined from the crime of heresy. Nay, further, it is not enough sincerely and firmly to assent to doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief as divinely revealed in her common and universal teaching, and which the Vatican Council declared are to be believed with Catholic and divine faith. But this likewise must be reckoned amongst the duties of Catholics, that they allow themselves to be ruled and directed by the authority and leadership of bishops, and above all, of the Apostolic See." Roman Catholics owe "complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself."

In that same Encyclical, Leo said:

"If the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the Church or conveying injunctions adverse to the duty imposed by (Roman Catholic) religion, or if they violate in the person of the Supreme Pontiff the authority of Jesus Christ, then truly to resist becomes a positive duty, to obey, a crime."

Pius XII reiterated and emphasized this obligation on the part of all Roman Catholics everywhere in his 1950 Encyclical, "Humani Generis":



"...Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand consent. For these matters are taught with the ordinary teaching authority, of which it is true to say: 'He who heareth you, heareth Me'; and generally what is expounded and inculcated in Encyclical Letters, already for other reasons appertains to Catholic doctrine. But, if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that the matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion...."

Later, on November 2, 1954, he added this utterance:

"...Even though to someone certain declarations of the Church may not seem proved by the arguments put forward, his obligation to obey still remains....We must take an open and firm stand against the error of believing that the Church's authority is limited to purely religious matters...."

"America", the Jesuit magazine published in New York, added this in its issue of April 30, 1927:

"A papal Encyclical invariably demands from Catholics, first, respect, in view of the source from which it emanates; and next, absolute obedience....Hence, the genuine Roman Catholic at once yields respect and obedience."

The standard treatise on the Canon law of the Roman Church, Pezanni's "Codex Sanctae Ecclesiae Romanae", states:

"Even in the matter of opinions, which concern neither dogma nor morals, it is a strict obligation to receive and to profess, the case occurring, of past, present, and future instructions and directions of the Sovereign Pontiffs. And it is not enough to yield them external obedience in silence and respect. The only worthy and religious obedience is inward, the obedience of the heart."

All Romanists are required, by the tenets of their Church, to accept, believe, and uphold such papal pronouncements under pain of "mortal sin". The evidence plainly shows that the Roman Church demands complete intellectual bondage of its subjects. As Ignatius Loyola (1491-1556), founder of the Jesuits, put it in Rule XIII of his order:

"To arrive at the truth in all things, if anything shall appear white to our eyes which the Hierarchical Church has defined as black, we likewise must declare it to be black."

The official world organ of the Jesuits, "Civiltà Cattolica" of Rome, published in April 1948 a striking statement by the Rev. F. Cavalli, S.J., concerning the Roman Catholic philosophy of tolerance and freedom for non-Catholics:

"The Roman Church convinced through its divine prerogatives of being the only true Church must demand the right of freedom for herself alone because such a right can only be possessed by truth, never by error. As to other religions, the Church will require that by legitimate means they shall not be allowed to propagate false doctrine...In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this, the Church does not renounce her thesis which remains the most imperative of her laws, but merely adapts herself to de facto conditions, which must be taken into account in practical affairs....The Roman Church cannot blush for her own want of tolerance as she asserts it in principle and applies it in practice."

Monsignor John A. Ryan and the Rev. Moorhouse F. X. Miller, S.J., in "The State and the Church", referred to previously, uphold persecution for religious beliefs and even proscription of non-Catholics. They say:



"A Catholic State could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit non-Catholics to carry on a general propaganda nor accord their organizations certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation."

Knowing that the supremacy of Church over State, which the Popes advocate, is not possible under the Constitution of the United States, they add:

"But constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient."

In other words, these two authoritative Roman Catholic writers suggest that, if the Romanists ever got working control of the United States government, they could change the Constitution and "proscribe" or outlaw all those who refuse to follow the teachings of the Papacy, and do away with our basic American concepts of religious liberty, equality of belief, freedom of thought, conscience and speech and freedom of the press. There appears to be no recognition of right and more of contempt than of respect for any religious idea that is not Roman Catholic. The theme seems to be that a Catholic State should protect people of the "true faith" from the "evil" of "false" doctrines propagated by other sects. The authors go on to say:

"The fact that the individual may in good faith think that his false religion is true, gives him no more right to propagate it than the sincerity of the alien anarchist entitled him to advocate his abominable political theories in the United States."

In his booklet, "May an American Oppose the Public School?", issued under the Imprimatur of Cardinal Spellman of New York, the Rev. Paul L. Blakely, S.J., echoes the same sentiments:

"The Constitution of the United States has been changed in the past, and it will be changed in the future. No institution which it establishes is so sacred that it must remain forever untouched. On the contrary, like the Constitution itself, it may be discussed, criticized, opposed, and discarded."

In "Christian Apologetics," the ~~same~~ textbook used in American Roman Catholic schools, the Rev. W. Devivier, S.J., tries to explain away Rome's diversity of policies in different countries in these words:

"It is in this way that we can account for the difference of conduct of the Church in different countries as to what relates to liberty granted to dissenting sects. In a State where the Church enjoys all her rights, it would be prejudicial to the success of her divine mission to yield a place to error and evil. Hence, she cannot, without failing in her duty, permit such an innovation."

"In a country where the Roman Catholic religion is oppressed, where liberty exists only for those who attack and harass her, it is easily understood that the Church should accept civil toleration, that is, the introduction of an exceptional order of things, she being satisfied with retaining at least a part of her rights." (Vol. II, pp. 543-544.)

From the above, it is obvious that Roman Catholicism holds to a principle. The principle is the denial of religious liberty. It affirms a doctrine of expedience. The latter must be judged by the former. The doctrine of expediency has no place in the realm of religious liberty. Either we believe in religious liberty, or we do not. If in principle the Roman Church does not believe in religious liberty, it is of no significance to point out that it cooperates to maintain religious liberty where it is too weak to do otherwise. The test lies in noting what is done in practice where the Roman Church is strong enough to practice its principles, as in Spain, Italy, and Colombia.



Lord Acton (1834-1902), the British Roman Catholic scholar and historian, enumerated some of the serious implications of the decree of Papal Infallibility, which after six months of subtle coercion, finally assented to by a majority of the Vatican Council of 1870, when he wrote:

"The American Catholic Bishops ask how they are to live under the free Constitution of the Republic, and maintain their position of equality with their fellow citizens, after committing themselves to the principles attested by Papal Infallibility such as:

1. Religious persecution and the coercive power of the Church;
2. The claim of Roman Catholicism to exclusive mastery in the State;
3. The Pope's right to dispense from oaths;
4. The subjection of the civil power to his supreme dominion."

Pope Urban VI made a pronouncement that, "an oath disadvantageous to the Roman Church is not binding". The popes still claim the right to dispense from oaths under Canons 1319 and 1320. The authoritative "Explanation of Catholic Morals", says, "The truth we proclaim under oath is relative and not absolute".

"Moral Theology" by the Rev. Heribert Jone, CPM Cap: JCD, which is prefaced, "Englished and adapted to the laws and customs of the United States of America" by Rev. Adelman, CFM Cap: JCD, published in 1956 by The Newman Press, Westminster, Md., says this on pages 117-118:

"The Oath of Allegiance or the Oath of Office, as required of officials, etc., means that one intends to be subject to the laws of the land, fulfill his office according to the prescriptions of the law, and not to undertake anything contrary to rightful authority (the Pope and hierarchy); but it does not mean that one thereby binds himself under oath to observe every civil law."

"If the civil laws contain provisions contrary to divine or ecclesiastical law, an oath taken to observe them is made with the restriction (mental reservation) 'with due regard for the divine and ecclesiastical law'. Since this condition is ordinarily implied, it need not be added expressly unless this is necessary to avoid scandal."

Presidential and similar oaths are not oaths at all, according to the Roman Church:

- (a) because "it does not invoke God as a witness to the honesty and fidelity of a promise" (Roman Catholic Canon 1316). "I swear" is no oath but a declaration of intention. (Moral Theology, p.116.)
- (b) because the oath must be on "something true....and just" (ibid). The President promises under oath to do something condemned by the pope. He swears: "I do solemnly swear that I will faithfully... preserve, protect and defend the Constitution of the United States".

In the United States Constitution there are laws and principles contrary to papal pronouncements and Canon law; so, to the Roman Church, they are unjust, sinful and void.

- (c) "Every officeholder (President, Governor...) undertakes his duties with the tacit mental reservation, 'as far as my conscience allows'. No one is considered to give intellectual assent to anything it (the oath) contains....The Oath simply binds one to obey the laws and aid in their enforcement, saving always the rights and law of God." (As interpreted by Rome.)

Paul H. Hallett in "The Register", March 5, 1959  
quoting "The Moral Theology" No. 224 of Sobetti-Barret, S.J.

- (d) A pope can release any Roman Catholic from any oath under Canons 1312 and 1320.

Canon 1319 of the Roman Church says that: "The obligation assumed by a promissory note ceases:

- (1) if it is remitted by him in whose favor the oath was made...
- (4) by annulment, dispensation, or commutation, as specified by Canon 1320."

Canon 1320 of the Roman Church reads:

"Persons who have the power to annul, dispense, or commute vows have the same power also over promissory oaths; if, however, the dispensation from an oath involves an injury to others, and these persons refuse to remit the obligation, the oath can be dispensed from only by the Holy See on account of the necessity or interest of the (Roman) Church."

In sum, the fearful dilemma of the American Roman Catholic who dwells in a free Republic becomes only too evident, for, while pledging loyalty to his own government and Constitution, he also owes allegiance to the foreign potentate and hierarchy of a monarchical and authoritarian clerical-fascist state, whose fundamental principles are diametrically opposed to every democratic ideal and to our cherished American freedoms.

It should be remembered that American Catholic laymen did not make these rules of ecclesiastical dictatorship, and many laymen resent the rules bitterly. But they have been taught that the dictatorship itself is an organic part of the Roman Catholic faith, and that to demand democracy in the government of their own Church would be a "mortal sin". So, while professing to be American democrats, they continue to be ruled as Roman Catholics by a foreign authoritarian machine headquartered at Rome, which names every American bishop and determines every church policy.

In order to quiet their natural suspicion concerning Senator Kennedy's statements about his independence from Church interference in the political field, all that the American electorate asks is that Pope John proclaim, despite the constant issuance of reactionary pronouncements by the various recent popes, insofar as America is concerned:

- (1) that Canon 1374 is not binding in the United States and that Catholic parents are free to send their children to public schools without spiritual penalties;
- (2) that the Roman Church in the United States (out of respect for the Constitution and the Supreme Court's decisions) will drop its campaign to secure public tax funds for the support of its sectarian schools and institutions and rely instead on voluntary gifts of its supporters, as do all other American religious organizations;
- (3) that Canon 1258 is not binding on American Catholics, and that they are free to attend interfaith functions or to attend the services of other communions;
- (4) that Catholics may be validly married before any clergyman or accredited civil official in accordance with the laws of the United States and without any discriminatory pledges required of the parties to a mixed marriage;
- (5) that all men should have as a matter of right full freedom to worship according to the dictates of their own conscience, to propagate their beliefs, and to change their faith;
- (6) that the Roman Church will not attempt to impose its own standards regarding birth control and medical practice on citizens of other faiths;
- (7) that Catholic public officials are free to carry out their duties according to their oath of office and in the light of their individual conscience without interference by the hierarchy of the Roman Church.



Plato (427-347 B.C.) envisioned the ultimate when he said:

"Freedom in a democracy is the glory of the State, and, therefore, only in a democracy will the free man of nature deign to dwell."

Aristotle (384-322 B.C.) expressed the same view:

"If liberty and equality, as is thought by some, are chiefly to be found in a democracy, they will be best attained when all persons alike shall participate in the government to the utmost."

Demosthenes (385-322 B.C.) added a word of caution:

"There is one safeguard known generally to the wise, which is an advantage and security to all, but especially to democracies as against despots. What is it? Distrust."

The democratic concept of Church - State relations was long ago expressed concisely by that eminent American and founding father, Benjamin Franklin, in these words:

"When a religion is good, I conceive that it will support itself, and when it cannot support itself and God does not take care to support it, so that its professors are obliged to call for help of the civil power, it is a sign, I apprehend, of its being a bad one."

Even six centuries ago, the Italian poet, Dante (1265-1321) in his "Divine Comedy" remarked the joining of Church and State in these words:

"The Church of Rome, mixing two governments that ill assort,  
Hath missed her footing, fallen into the mire,  
And there herself the burden much defiled."

--Purgatory, Canto XVI.

Much later, Jeremiah S. Black (1810-1883) pointed out that:

"The manifest object of the men who framed the institutions of this country was to have a State without religion and a Church without politics -- that is to say, they meant that one should never be used as an engine for the purposes of the other....For that reason they built up a wall of complete and perfect partition between the two."

And in 1893 David Dudley Field (1805-1894) commented on the subject as follows:

"The greatest achievement ever made in the cause of human progress is the total and final separation of Church and State. If we had nothing else to boast of, we could lay claim with justice that first among the nations of the world we of this country made it an article of organic law that the relations between man and his Maker were a private concern, into which other men have no right to intrude. To measure the stride thus made for the Emancipation of the race, we have only to look back over the centuries that have gone before us and recall the dreadful persecutions in the name of religion that have filled the world."

Romanism must be judged not by what it does or is able to do at the moment, but by its principles and what it would do if it had the power, and it must be obvious to the dullest intellect that what it would do can be deduced clearly and certainly from its official teachings, no less than from the authoritative statements of its hierarchy and their implementation wherever possible, as in Spain and Colombia.

The only difference between Rome of the Middle Ages and Rome of the Twentieth Century is that she is now powerless to put her reprehensible and dominating principles into practice everywhere. Rome has not only not changed her principles or abandoned a single one of her claims to temporal dominion, but has reasserted them explicitly and defiantly. It is only the opportunity to exercise her "rights" that is absent in many countries.



A Roman Catholic priest, the Rev. Jeremiah J. Crowley, of the Archdiocese of Chicago, forthrightly said in his book, "The Parochial School - A Curse to the Church - A Menace to the Nation", back in 1905 on page 324:

"There would be no friction in America between Catholics and non-Catholics if Catholic priests, prelates, and princes of the (Roman) Church would not attack Americanisms, and if they would not attempt to persuade the Catholic people to pursue policies and to champion causes at variance with American principles and ideals....The parochial school is now the chief source of irritation." (as it is today)

It is unconceivable that a Roman Catholic President would not be under extreme pressure by the hierarchy of his Church to align America's politics with respect to foreign relations with those of the Vatican, including representation to Rome. Is it reasonable to assume that a Roman Catholic President would be able to withstand altogether the determined efforts of the hierarchy to gain further funds and favors for its segregated sectarian schools and institutions, one of the most divisive forces in America today, and otherwise breach the wall of separation of Church and State?"

Either Senator Kennedy is a "good" Roman Catholic and subscribes to all of the reactionary pronouncements, principles and policies of the various recent popes down to the current John and the hierarchy, or he is a "bad" Roman Catholic (as he infers that he is by disclaiming clerical control of his actions by the Roman hierarchy and his dedication to separation of Church and State, free public schools, no aid to segregated sectarian parochial schools from public tax funds, no ambassador to the Vatican, etc.)

If he is a "good" and devout Roman Catholic and is loyal and obedient to the pope and hierarchy, we cannot afford to trust him as President and thereby risk having the Roman hierarchy, through Kennedy as President, direct and control the foreign and domestic affairs of our country as they claim the right to do on the basis that what is good for the Vatican is good for the United States.

On the other hand, if he is a "bad" Roman Catholic and does not adhere to the oft reiterated anachronistic and reactionary pronouncements of the popes and Canon law of the Roman Church but is simply using membership in that Church to further his political ambitions, then he is a cynical hypocrite and the United States can never afford to have a man of that stripe in the highest office in the land leading the nation in these troubled times.

A man who would entrust his very soul to an organization with which he disagrees, and lend support to a group which fails to exemplify his principles, would hardly qualify as a conscientious and intelligent, sincere leader of integrity in any office. It is tantamount to saying, "I am a Communist, but I don't believe in Communism's basic principles". We certainly wouldn't vote for a Commie because he said he wasn't a good Commie and didn't go along with some of their principles, would we? No, we would ask him why, if he didn't believe in their principles, he didn't abandon Communism. And in Senator Kennedy's case - it is analogous - if he doesn't believe in the un-Christian and undemocratic principles enunciated by the foreign potentate of his authoritarian Church - State, why doesn't he leave it instead of telling the electorate that he doesn't adhere to many of its primary principles?

Senator Kennedy's statement that he would resign the Presidency if it came to a conflict of duty to his country and the Roman Church is not impressive. It would be impressive if he were to withdraw from membership in the Roman Church because of the incompatibility of his beliefs with the principles of the Roman Church.

The Vatican is a Church - State hybrid which alternately poses as a Church and as a State depending on which is expedient and will prove more profitable at the moment. The Vatican claims all prerogatives as a State, but denies all responsibilities as a State because it is a Church. What other worshipping organization but the Roman Church maintains diplomatic relations and exchanges political ambassadors with forty-two countries and even demands that its ambassadors rank as deans of the diplomatic corps in each country?



We have the blueprint for action of the Roman Church in the Encyclicals and pronouncements of the popes, their Canon law, and the utterances of the hierarchy. They have outlined their objectives in their assault on the institutions of democracy and the American way of life. Hitler did the same in "Mein Kampf" but the apathetic democracies refused to believe it would come to pass. Have we failed to learn the lessons of the past? As George Santayana well observed: "Those who cannot remember the past are condemned to repeat it".

Informed non-Catholics believe not at all irrationally, that the interests of the nation are safer in the hands of one who owes no allegiance to a foreign Church - State. Far from bigotry, opposition to the election of a Romanist is perfectly rational. To suggest that such opposition is bigotry is itself a smear. It is an effort to distract the mind of the American electorate. It attempts to obscure the important difference between the wise policy of acknowledging religious liberty for all, even for Roman Catholics who do not believe in it, and the unwise policy of choosing a Romanist for President who could take the first steps under clerical pressures to extinguish religious liberty and our other cherished American freedoms of thought, conscience, speech, writing, and the press. The truth of the situation is not Protestant bigotry but Roman smear.

A vote for Senator Kennedy is a vote for the Roman Church and all that it stands for, including the shocking religious persecution of Protestants, even today, in Spain and Colombia; its encouragement and support of the unexcommunicated Roman Catholics, Hitler, and Mussolini (its Concordats with Germany and Italy entered into with these vile mass murders by Pope Pius XI still are law in those countries); the crimes against humanity, including the wholesale slaughter of the Serbs by its agents, abetted by its clergy in Yugoslavia during World War II; its reiterated denunciation of our cherished freedoms of thought, conscience, speech, writing, the press, religion, and the free public schools, and the democratic concepts on which this nation was founded and has flourished for 185 years; its attempt to substitute its crude, medieval concepts of clerical domination of all areas of human activity for our American way of life. What the Roman Church stands for speaks so loudly, it is hard to hear what its loyal and obedient subject, Senator Kennedy, has to say.

Clericalism is the use of moral and spiritual authority for political ends. Clericalism was defined by Dr. John A. Mackay, President of the Princeton Theological Seminary, as:

"the pursuit of power, especially political power, by a religious hierarchy, carried on by secular methods and for purposes of social domination.

The people of the United States should not jeopardize their democratic liberties by opening the doors of the White House to the political machinations of a determined power-hungry Romanist hierarchy. The Roman Catholic Church never changes her objectives - only her tactics. For the first time in our history, Americans would witness the sorry spectacle of their President on his knees before the representative of a foreign potentate of an authoritarian clerical-fascist state as protocol of the Roman Church requires when in the presence of a Cardinal or Bishop. This is not to mention a constant stream of black-garbed Catholic clergy and nuns trooping in and out of the White House, seeking funds and favors and having to endure their endless photos in the newspapers and on T.V.

When one considers all the factors involving the religio-political power apparatus of the Roman Church as it is exposed in Catholic, Protestant, and even secular books, magazines, and pamphlets, he should think long and thoughtfully before voting for a Roman Catholic for President. Edmund Burke in 1784 pointed out that: "The people never give up their liberties but under some delusion." And J. C. Penney has observed: "No people in history who have lost their freedom ever deliberately and knowingly voted its abandonment. In every case, it was taken by conquest or stealth."

Two outstanding organizations which publish material on the subjects treated above are Americans United (P.O.A.U.), 1633 Massachusetts Avenue, N. W., Washington 6, D.C., and Christ's Mission, 369 Carpenter Avenue, Sea Cliff, Long Island, New York, the international reception and rehabilitation center for former Catholic priests and monks who have become disenchanted with the doctrines, discipline, principles, policies, practices, aims, and objectives of the Roman Church. Both organizations will be glad to send sample literature upon request.

CATHOLIC NEWS DIGEST

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AMERICAN JEWISH COMMITTEE

CATHOLIC NEWS DIGEST

October - November 1959

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I. CATHOLIC JEWISH RELATIONS

1. A South American Cardinal Visits a Synagogue

London Jewish Chronicle  
November 6, 1959 - p.36

The Archbishop of Buenos Aires, Cardinal Caggiano, recently visited the Central Synagog of the "Congregacion Israelita de la Republica Argentina", the city's oldest Jewish house of worship. The Cardinal presented the Chief Rabbi with some paintings on religious themes and received in return a Bible printed in Hebrew and Spanish. He was photographed at the entrance to the synagog, together with the Chief Rabbi Dr. Guillermo Schlesinger and other Catholic and Jewish leaders.

2. A Convert Priest Comments on Jews and Judaism

The Western Catholic  
November 15, 1959 - p.2

Father Arthur P. Klyber a Jewish convert to Catholicism recently addressed a meeting of the Archconfraternity of Prayer for Israel - an organization of Catholics who pray for the conversion of the Jews. He offered the following summation of the relation between Judaism and Catholicism:

"A Jew is an unfinished, incomplete Catholic. A Catholic is a complete Jew."

"Catholicism is the continuation and fulfillment of Judaism." (According to Jewish teachings, Catholicism represents a major deviation from the parent "church", Judaism, which is unacceptable to Jews).

"The attitude of the modern Jew to the Catholic Church has been conditioned by the Inquisition and other persecutions. He thinks the Church is against the Jews."

"Jews want to be understood. Non-Jews should not make judgments. Instead they should regard Jews as individuals."

3. An Unhappy Son of a Mixed  
(Jewish-Catholic) Marriage

Our Sunday Visitor  
November 8, 1959 - p. 7

Msgr. Kennedy, who reviews books for this weekly, writes an interesting summary of Keenan Wynn's own story, and something of his famous father's in "Ed Wynn's Son".

"The thrice-married younger Wynn has, until fairly recently, lived and worked in his father's shadow, and this has always irked him. He resented his father for many years, but at last, he says, has come to understand him and get on amicably with him.

"Keenan Wynn was the child of a mixed marriage. While still a vaudevillian, and before attaining fame and fortune as a Broadway star, Ed Wynn, Jewish in origin, married Hilda Keenan, a Catholic and daughter of the oldtime dramatic actor Frank Keenan. This was a civil ceremony; two years later they were married in a Catholic church. Their son was christened Francis Xavier Aloysius James Jeremiah Keenan Wynn.

"The marriage was not a happy one. Their estrangement grew deeper, finally there was separation, then divorce.

"Keenan Wynn would have us believe that difference of religion had much to do with this sad history. His mother, he says in a cryptic sentence, 'clung to her religion with a frightening intensity.' He implied that, with her, being a Catholic inevitably meant, in some degree, being anti-Semitic.

"He says that the same strain was found in his own upbringing as a Catholic: 'I took in bigotry through the pores, as my mother had before me.' He writes, 'Catholicism was a religion of fear to me as a child. What stayed in my mind was the brimstone, the danger of eternal damnation.' In his parish church 'the teaching that children got . . . lingered on themes of hell-fire and purgatory. I could almost smell the smoke. . . I was never introduced to what can be called modern Catholicism.'"

#### 4. The TV Eclipse of Sam Levenson

The Providence Visitor  
October 1, 1959 - p. 4

The following item is a rare tribute of respect for the artistic accomplishment of Sam Levenson:

"The local daytime television picture, seldom brilliant by any standards, lost a bit more of its lustre last week with the passing of the Sam Levenson show.

"Rushed into the national spotlight as a replacement for the ailing Arthur Godfrey, Mr. Levenson chose the wise course of refraining from imitation of his predecessor both in personality and in program format.

"For the last 13 weeks, Mr. Levenson has brought the American public a series of guests who have discussed education, politics, religion, child development, entertainment and the arts, to mention just a few.

"They have been people with positive ideas; individuals concerned with America's heritage and survival.

"It was intelligent, stimulating viewing but its apparently not the stuff that sells soap or toothpaste. The former schoolteacher from Brooklyn now finds himself without a sponsor and consequently without a show. It might be here noted that all of this is of course on the network rather than local level.

"Mr. Levenson says he has received more than 30,000 letters protesting his departure. Unfortunately, none of these is from a prospective sponsor.

"The Levenson time slot is being filled by reruns of an innocuous mother-in-law situation comedy guaranteed to offend no one nor momentarily distract from thoughts about what-to-have-for-lunch.

"Housewives who think they deserve better can always flick to the other local channel. They're showing 1942 movies."



## II. CATHOLIC PROTESTANT RELATIONS

### Catholic - non Catholic Cooperation in Biblical Studies

America  
October 24, '59 - pp. 100ff..

The ever growing area of Catholic intellectual co-operation with Protestants and Jews has recently advanced into the field of Bible studies. Fr. Abbott, a member of the Catholic Biblical Association, discusses this welcome innovation in a lengthy article from which the following excerpts are taken:

"The department of Semitic languages at the Catholic University of America is attracting non-Catholic students as well as Catholics. A rabbi and a Jewish layman have already taken M.A. degrees there, and a Jewish cantor is a candidate for the Ph.D. degree. In Baltimore there is an interesting case of objective cooperation in scholarship; the dean of Hebrew College teaches at Goucher College, a Protestant institution, and uses a textbook by an American Catholic biblical scholar.

"Gatherings of Catholic, Protestant and Jewish biblical scholars are not the rare events they used to be. Regional meetings of the Society of Biblical Literature and Exegesis bring scholars of all faiths together, and a feature of the annual meeting in New York last year was the session of the American Textual Criticism Seminar which presented a discussion of recent Old Testament text studies by Msgr. Patrick W. Skehan of the Catholic University of America and Prof. Harry M. Orlinsky of the Hebrew Union College-Jewish Institute of Religion. Prof. Bruce M. Metzger of Princeton Theological Seminary was in charge of the discussion. Catholic, Protestant and Jewish biblical scholars met in a biblical history symposium at Loyola University, Chicago, last November. In May, Wayne State University, Detroit, held a conference on Old Testament studies that was a commendable effort to present modern biblical scholarship to the general public. A bishop of the Protestant Episcopal Church, a Catholic monsignor and a Jewish rabbi were chairmen of the conference; some of the best Catholic and non-Catholic biblical scholars in the country were on the panel that answered questions from a large audience. As the Catholic Biblical Quarterly noted, the public could conclude from the conference that 'scholars of moderate views' have reached a substantial agreement on principles, methods and conclusions of biblical scholarship, whatever their religious affiliations may be. The CBQ writer noted that the panel explicitly refused to go beyond the area of historical and literary questions."

## III. INTRA CATHOLIC AFFAIRS

### 1. Exclusive Salvation

Our Sunday Visitor  
November 22, 1959 - p. 2

Father Ginder, the militant protagonist of his faith, the admirer of Joe McCarthy and strident opponent of any deviation from accepted Catholic ways, offers an apparently milder interpretation of the Catholic dogma of exclusive salvation:

"Will my non-Catholic neighbor save his soul?"

"If he does his best, God will not refuse him His Grace. This supposes that he is in good faith, i.e. that he honestly thinks he is right, and it applies to everyone outside the Church, wherever he may find himself.

"Well, then, why must we support the huge educational and missionary effort of the Church? Why not just let the rest of the world in their good faith?"

"Because salvation is easier for the Catholic. We have the Mass and the sacraments, together with our countless devotional aids.

"It is heresy to regard the Catholic Church as only one of several equally good religions competing in the marketplace of thought. We must constantly be on guard against the notion that our Church, the various Protestant denominations, and Jewry compare in their way with General Motors, Chrysler Products, and the Ford Motor Co. -- that they all turn out a serviceable product, so that it does not much matter which one you buy.

"I hate to be an old spoilsport in this cozy world of togetherness so carefully put together here in the United States, with Brotherhood Week, common baccalaureate exercises, interdenominational cemetery services on Armistice and Decoration Day, and all the rest of it; but there is only one true Church, the one founded by Jesus Christ Himself, and it is known in this present day as the Roman Catholic Church."

## 2. A Note to Catholic Editors

The Western Catholic  
November 15, 1959 - p.5a

The Columnist Joseph Breig maintains that it is "a confounded nuisance that Catholics don't have a publication in which their thinkers could dispute nose to nose, instead of each talking chiefly to himself, the way it is now."

"I mean to say, there are some pungent words I would like to have with Donald McDonald, Father Ginder, John Cogley, William F. Buckley, Father Murchland, Father Thurston Davis, Ed Skillin, and who-not.

"I would dress down John Cogley, Ed Skillen and their compadres for everlastingly talking about how liberal they are, until it begins to look like you have a choice of either being one of them, or a bad guy.

"I suppose I'm a simpleton, but I still think that either the Ginders, Buckleys, Cogleys and Skillens are right, or they're wrong. Calling yourself a liberal or a conservative won't make you right if you aren't."

"The meanings of such words skitter all over the place like quicksilver. Now me, I think a Catholic has got to be ready to be conservative when conservatism is true, and to be radical when what people denounce as radicalism happens to be right.

"BUT WHAT'S the use of trying to straighten out these thinkers' thinking when you know that if you can't talk to them in their own publications -- and usually you can't -- you can't talk to them at all? They're not listening.

"Another thing. Father Thurston Davis and his staff on 'America' hold periodical brainsessions in their magazine, lamenting the lack of humor in the Catholic press. One humorous article would do more good than all the complaining; but how can I put that thought across?"



3. Catholics and Social Justice

Social Order  
November 1959 - p. 396-8

The following extracts from a lengthy article entitled "The Challenge of the Common Good" by Professor Francis J. Brown of DePaul University, Chicago, lay bare some of the inhibitions from which Catholics suffer in their approach to Social Action:

"The principles of Catholic social philosophy unhesitatingly point the way to the vision of a common good of society as a condition of general wellbeing within which man and his institutions can develop properly and fully. In this vision of a society formed by social justice and warmed by social charity man must accept a true understanding of his nature, capacities, and functions, and of their effect on the growth and shape of human institutions. People and groups must cooperate with other members of the social body, instead of being, somewhat reluctant to welcome representatives from other areas of society into the fellowship of the common good. Finally, man must exercise his political responsibilities confidently."

"There are difficulties springing out of the background and social origins of Catholics. It is unfortunately still true that too many Catholics, either indifferent to the problems or concerned about maximizing their personal positions or possibly just fearful and withdrawn, are still standing in the wings. Such a failure in social justice is regrettable in itself, but it seems doubly unfair in a pluralistic society in which all groups should shoulder their share of responsibility for the public welfare. Let us hope that a new day is really dawning and that Catholics will enter the stream of social activity in ever greater numbers than in the past. To approach, to communicate, to understand, and to cooperate with others shall not always be easy, but Catholics must be about doing these necessary things.

"There are problems among ourselves. Many, including even some of our university professors, have accepted or perhaps just breathed in faulty concepts of society, and have thus become useless, if not obstructionist, in the building of a social order. Much spiritual life has tended to be strictly a private affair with too few social implications, with some even adopting a form of 'Christian laissez-faire' that seems to maintain that everything will turn out well if only all are individualistically good. There is the disturbing fact that many clergy and laity are so very slow to react to new conditions. In this latter respect, we should mention the particularly delicate problem of the role of the laity in the professional class, many of whom seemingly bored or bemused by the same treatment accorded their untutored ancestors are, though still within the Church, silently, politely and firmly walking away from many of her activities and presumably also from whatever scant contact they might have with her philosophy of the common good.

"But no matter who does it, a practical approach to the common good must be undertaken, if only to be scrapped a year or two later in favor of newer approaches. Doubtless many will be faint of heart at the thought of this breath-taking and seemingly impossible task, but for the true Christian there can be no doubt, no fear, no hesitation. By definition he is one who sets out after the ideal, even while staring the realities of original sin and life in the face. If NCSAC attempts anything less than the ideal, it will run the risk of being just another organization in the history of the Church."

4. The Right to Choose Your Own School

The Catholic World  
October 1959, p. 15

The Editor announces a series of articles dealing with religion in American life. The first article discusses a problem of special interest to Catholics, others will center on problems for Jews and Protestants in our society.

What follows is a summary appraisal of the attitude of Catholic parents who "allow their children to be discriminated against as second-class citizens."

"Catholic parents in surprising numbers appear willing to surrender their children's right to share in public educational benefits in order to buy for themselves a 'peaceful co-existence' in our American pluralistic society.

"Many of these parents accept the thesis that if they send their children to independent schools they deserve to be treated as second-class citizens. This attitude leads them to accept placidly the denial to their children not only of educational benefits, but also of such other welfare benefits as bus transportation, secular textbooks, and health services.

"While some Catholics have the mistaken notion that this thesis has some foundation in the doctrine of separation of church and state, most of them readily recognize the denial of benefits to their children for what it is-- a discrimination against them and their children because of their religious beliefs. That Catholic parents accept, without protest for the most part, these extensive discriminations is no credit to their civic virtue."

5. Catholic Civic - Mindedness

The Catholic News  
October 24, 1959, p. 2

In an address before the National Convention of the "Holy Name Society," Father Thurston Davis, S.J., Editor of America, talked about "the average American Catholic, man or woman, who too often just doesn't seem to care about events and trends and procedures on the level of civic life."

"In most civic, social and political matters we think, judge and act too exclusively as Catholics,' We tend to stand up and play our full role as citizens only when we as a group are in some way being threatened.

"We turn out to vote in grand style -- as indeed we should -- when there is a bigoted bill up to tax our schools, but we don't crowd the polls the way we should as citizens when the issue is a 'neutral urban redevelopment plan or a referendum to put a new wing on the local public library.'

"Average American Catholics 'are guilty of a sort of schizophrenia...a lamentable sundering of our political life from our religious life.'

"We give generously to the foreign missions, but fail even to try to understand the need for 'foreign aid' to under-developed nations.' 'We would never think of drawing racial lines at the Communion rail (at least I devoutly hope not), but let a Negro or a Puerto Rican threaten to move onto our block...and some of us see no contradiction in organizing with our neighbors to keep them out."



#### IV. INTERNATIONAL AFFAIRS

##### 1. The Worldview of the Catholic Church

The Providence Visitor  
November 12, 1959 - p. 4

The Editor emphasizes the fact that the Church developed the idea of a supranational juridical world order not simply as a practical solution to the problems of international relations in the atomic age but as something rooted in the common origin, nature and destiny of all men:

"The responsibility of Catholics to collaborate with others in creating an international climate where the idea of common action for the common human good might live and grow among nations was, one of Pope Pius XII's most deeply held convictions. Speaking in December 1953, for example, he declared, 'Catholics... above all... must realize that they are called to overcome every vestige of nationalistic narrowness.'

"More than that, however, the late Holy Father developed a profound conception of a growing federation of the nations which stands as a challenge and as an ideal for which all men are bound to strive. In his very first encyclical, timed to coincide with the Feast of Christ the King, Pius XII spoke of the need for a new world order based upon the solid rock of natural law and Divine Revelation, and he taught that God intended that the nations should form one family. Thus he stood firmly against the modern positivism which argues on the one hand that no tribunal exists to enforce international agreements and insists on the other hand that nations ought not to 'diminish their sovereignty' by submitting to any such tribunal. There is, the Holy Father declared, every need for an 'organ invested by common consent with supreme power,' an international tribunal with an authority that will 'be real and effective over the member states.'

"The UN, he realized, was not yet such a tribunal. No one better understood its faults and weaknesses, but Pius XII consistently urged Catholics to cooperate and collaborate with all agencies that promote international friendship. And he labored diligently to strengthen the UN, calling as he did for its police powers to be given more effective scope in the Suez crisis.

"American Catholics are not altogether free of what one authority has called 'chauvinistic nationalism, incompatible with the courageous effort to start a world community.'"

##### 2. Italian Catholicism

The Commonweal  
October 2, 1959 - p. 11

Startling comparison between the laissez-faire type of Italian Catholicism and its well disciplined American counterpart is offered by John Cogley of the Ford Foundation. Attendance at Church, the observance of Sunday Closing Laws, the size of the Catholic family etc. are different in both countries:

"By all external observances, Americans would seem to be much more dutiful Catholics than their Italian brethren. Here the churches are vast and beautiful and, in Rome especially, startlingly numerous. But they are rarely crowded, as ours are Sunday after Sunday. As in other Latin countries, elderly female worshippers always predominate. I have never seen a congregation here as mixed as those we are used to, or, if the truth be spoken, as attentive.

"It is also something of a shock to find a Catholic country where, at least in the places I have visited, observance of the Sabbath is taken so lightly. A few Sundays ago I spent the day in Naples. Stores, markets, even barber shops were all open for business. Last Sunday I visited Capri, and it was the same story all over again. Our American Sunday closing laws, about which so much controversy has been engendered lately, would probably strike the Italians as intolerable.

"There is also the matter of Friday abstinence. The average Italian family, of course, cannot afford to eat meat as frequently as we do. For economic reasons alone, abstinence prevails several days a week. But where meat is served as a matter of course, as in restaurants, hotels, pensiones and dining cars, Friday is treated as just another day of the week. When Italians hear about the pains to which American Catholics go to avoid eating meat on Friday, they are sometimes edified but more often amused.

"One more point may be worth mentioning. In America the size of one's family has become almost a touchstone for one's Catholicism. We have all those cynical little jokes -- Catholic or careless? etc. -- and the never-ending controversies which have succeeded in getting the Catholic Church identified as the anti-birth control Church. Perhaps that is why everyone at home expects a family like ours to be numerous and people seem usually to go out of their way to accept the fact with aplomb. But I have been taken aback that so many Romans marvel at the size of the Cogley family. We have only six children, which should really not call for gasps anywhere, but in Rome, a family of this size is considered very large. The average in this city runs considerably smaller.

"These are only a few indications of the fact that when Italy is spoken of as a Catholic country, which it certainly is, one should not think of it as Catholic America writ large. The Catholicism of Italy is less a matter of observance than of a spirit that informs the nation. The Faith here is taken as naturally as breath and is worn as lightly as flesh."

### 3. Education for the Dialogue

The Commonweal  
October 2, 1959- p.12ff.

Every member of a free society has a stake in the "dialogue", the continuing and amicable exchange of views. "For those who believe they have the truth" says Sister Joan, professor of history at Trinity College, Washington, "nothing is so important as to disseminate it. For those who seek the truth (and surely we all have much to learn), communication, unimpeded by passion and prejudice, is equally desirable. This goal, so worthy of our striving, raises some questions for Catholic Education -- for educators, teachers and students - especially on the college level."

"Should the climate of American society be somehow miraculously improved tomorrow, so that the 'dialogue' would in fact replace the 'war,' would American Catholics, even our own college graduates, be psychologically prepared to make their contribution? Or might they fail, in large measure, to gain a hearing for divine truth? In other words, are we educating for the dialogue or for the war?

"A dialogue is not a diatribe, not even an aggressive argument. It is 'orderly conversation,' an exchange of views in an atmosphere of courtesy and personal tolerance, in which the participants make an earnest effort to communicate effectively.



There must, of course, be a sufficient measure of mutual understanding to make genuine communication possible. The process is most fruitful for those who comprehend the idiom of groups other than their own, who have arrived at some conception of why opponents find it possible to take, however incorrectly, the positions they do take.

"Possibly there are more Catholic educators facing up to this challenge--teaching students to understand the secular mind--than to the specific need of preparation for the dialogue. But it will not suffice just to understand the thinking of our fellow Americans. We must strive to prepare an atmosphere of courtesy and mutual respect. In this regard, the instructor's correction of errors regarding the teachings of the Church in non-Catholic sources should never assume bad faith in the authors. Would it not teach a salutary disrespect for the printed word to allow the student, where it is feasible, to discover these mistakes for himself? Should he fail to do so, they can be pointed out merely as evidence that all men are fallible, even great scholars. There need be nothing surprising about the fact that a gentleman who has never been exposed to Catholic education does not know his catechism.

"The most important reason for the exercise of tolerance and courtesy in dealing with those from whom we differ most profoundly is of course the law of charity. We all know in theory that the second greatest commandment does not apply exclusively to our contacts with the Catholic, or even with the Christian world. In the absence of evidence to the contrary, we are obliged to presume the good faith of everyone.

"The seeker of truth, if genuine, will be glad to pursue it anywhere; certainly he will learn much from the brilliant and dedicated scholarship of many a contemporary American Protestant, Jew or secularist. If, by the mercy of God, we possess ultimate truth, we must nevertheless often bow our heads in admission that many are without it who have searched harder, and shown a deeper devotion to the search, than we have. For such we can surely feel only admiration and Christian love. To the extent of their competence we owe them professional respect as well.

"Such are the attitudes that Catholic education might contribute to the dialogue. Our graduates can participate in the interests of the Church and of society only if they wish to do so, if they possess a confident and deeply personal faith, if they have learned to understand the minds of their non-Catholic neighbors, and to respect their persons. They will recognize the competence of those who possess it, in whatever field they do possess it, no matter how deeply they may differ from such people about matters of still greater importance. They will be courteous because they are confident, not in themselves, but in the ultimate security of the truth which has been entrusted to them. They will scorn the cheap victories of sarcasm, and they will not be perpetually pulling out the sword to defend Mater Ecclesia when no one has yet attacked her.

"Of course, they will certainly recognize error, and face up to real disagreement. But they will be far more interested in finding points of sympathy and understanding, since it is from these that the dialogue must proceed.

"This much is certain: it would be hard to overestimate the dialogue. For the dialogue may provide a better opportunity than any human history has so far recorded to share divine truth--and to share this truth with the freely responding intellects of free men."

4. France as a "Catholic Country"

The Commonweal  
October 23, '59 -p.102ff.

M. Barrat, the "Commonweal's" Paris correspondent, comments on the Vatican's recent decision to terminate all labor by priests who are factory workers, white-collar workers or sailors and who have since 1952 had the authorization of their bishops to engage in manual labor. In view of the fact that France has been undergoing rapid de-Christianization - in the cities e.g. "not more than ten to fifteen per cent practiced their religion, while almost the entire working community remained unevangelized" - this decision has caused great perturbation.

"France is still today a mission country. All recent sociological inquiries support this conclusion, and the development of Christian schools in certain regions should not create any illusions in the matter. Those who will be the leaders in our society of tomorrow are not sufficiently evangelized: parishes established in the workers' quarters are reaching only the petty bourgeois; there are no--or hardly any--chaplains for the schools, colleges and technical institutes nor for the world of scientific research.

"Still, it seems evident that some in Rome are not persuaded that the French situation is so serious. 'It is very difficult to consider as totally de-Christianized masses of men of whom a very large number have nevertheless received the sacred and indelible seal of Baptism,' wrote Cardinal Pizzardo in his reply to Cardinal Feltin. Yet what does it establish to maintain that nine out of ten Frenchmen have been baptized when only fifteen per cent of them now assist at Mass in the Paris region and when most French Christians in matters of social morality conduct themselves in accordance with pagan standards.

"In the workers' world only five per cent practice their religion and although three-quarters of those between twenty and thirty years of age say they are Catholics, only one-third of these claim to practice their religion. To be sure, that does not sound catastrophic when compared to the situation in many other Christian countries. But, rightly or wrongly, the Church in France to some extent serves as a pilot model. Hence the Roman decision is imbued with a special gravity: For what will be remembered from the Roman document is that manual labor of any sort whatever is 'incompatible with the priestly life and duties.'"

5. Israel and France Reach Settlement on Churches

Catholic News  
October 24, 1959 - p. 14

A National Catholic (NC) dispatch from Jerusalem reports that the two governments have reached final agreement on compensation for French Catholic churches and religious buildings damaged during the Arab-Israeli war a decade ago.

It says "Israel made a lump-sum payment of a quarter-million Israeli pounds (\$137,500) to the French Embassy for distribution to the various Church institutions.

"It was understood that the largest allotment from the new settlement would go to Notre Dame de France. Catholic sources here said, however, that the quarter-million pounds was enough only to cover damages for Notre Dame de France."



6. Khrushchev Unconverted

The Catholic News  
October 3, 1959 - p. 12

The Editor is convinced that "when Khrushchev was invited to the United States, the invitation was his greatest victory.".....

"The United States has been softened up, tenderized. While his reception here was not all that Khrushchev wished it to be, he has been skillfully impressed upon tens of millions of people as a folksy, somewhat irascible grandfather type. And the manner in which he was lionized in cities from coast to coast and the emphasis on the favorable reaction to him in the channels of communications must send the hopes of the suffering peoples behind the Iron Curtain to the lowest depths of despair.

"The Khrushchev who returned to Moscow is the same one who came here, the man who murdered his way to the top post in the Kremlin, the willing and zealous lieutenant of Stalin in the murder of millions of their own people, including close associates, and the butcher of countless persons on his own initiative, as in the massacre of defenseless Hungarians. His hypocritical proposal of disarmament made before the UN is evidence of his lack of any change of heart, in face of the fact that it is only by force of arms that the Kremlin holds the satellite countries in subjection. The only greater victory he could achieve than his invitation here would be for the United States to believe that the trip has changed him, that it has altered in the slightest degree his or the Kremlin's determination to conquer the world. This is a time of great crisis. It is a time above everything else for fervent prayer."

7. Immigration: The McCarran-Walter Act and U.S. Ideals

Social Order  
October 1959 - p. 365ff.

More than 40 million immigrants helped build this country from a vast wilderness into the most prosperous and productive nation in history. Not one aspect of our culture, whether it be industry, science, music, law, education, medicine, religion, literature, or labor, can be discussed without reference to the fundamental contributions of immigrants.

One may well ask how America might have fared if our present discriminatory immigration laws such as the McCarran-Walter Act had been in operation during the 19th century.

"The McCarran-Walter Act of 1952 was catapulted into prominence as a new immigration law. In fact, however, it is nothing more than a carbon copy of the 1924 law, with a few minor exceptions. Like the earlier one, it is not concerned with the personal worth of the immigrant but rather with his place of birth. It, too, discriminates on the basis of national origin, race and color. The basic provisions for assigning quotas remain essentially unchanged. Under the present law the number of immigrants to be admitted annually is 154,000. This is approximately equal to one-sixth of one per cent of the total white population of the United States in 1920. The few positive features of the 1952 law can be described briefly but completely as the codification of existing immigration laws and the assigning of minimum quotas (100) to Oriental countries.

"The shortcomings of the McCarran-Walter Act are perhaps very familiar to many who have attempted to work with some of its unrealistic and unworkable provisions.

"Some of the proposals which are deemed essential in making the McCarran-Walter Act a reasonable and workable law are these:

1. Liberalization of Oriental quotas.
2. Consolidation of agencies in order to eliminate the double examination of immigrants.
3. A vigorous review of present policies that violate due process of law.
4. Establishing a single, unified quota of one-sixth of one per cent of the total population of the United States, based on current census data, including Negroes and Indians.
5. Transfer of present and future unused quotas to countries which have used up their quotas or already mortgaged them into the future.
6. A permanent though flexible provision of our basic immigration law to include the right of asylum for expellees and refugees. This would eliminate the need for periodic and piecemeal emergency legislation, such as the Refugee Relief Act of 1953, the D. P. Act, and the Pastore-Kennedy-Walter Act of 1958, which allowed some persons of Dutch origin in the Netherlands, displaced from Indonesia, and some Portuguese fishermen made homeless by earthquakes in the Azores in 1958, to enter the United States on a non-quota basis. It would also drastically reduce the large number of private bills introduced into the House and Senate each year to meet situations not covered by our inflexible laws. In the 84th Congress more than 2,000 private bills were introduced. Even Senator Pat McCarran, one of the co-sponsors of our present immigration law, introduced and successfully marshalled through Congress a private bill allowing a number of Basque shepherders to come to this country and practice their occupation in Nevada.

"The most comprehensive and potentially effective bill to revise our present 1952 law was introduced on May 12, 1959 (S. 1919) by Senators Javits, Case, Keating, and Saltonstall, entitled 'Immigration and Nationality Act Amendments of 1959.'

"This bill, if enacted, should produce a reasonable, equitable, and workable immigration law; one which we could put before the world with a clear conscience and clean hands. It contains provisions for revision of quotas, for adjustment of the status of aliens by the Attorney General, for changing judicial review proceedings, for the creation of a Board of Visa Appeals in the Department of State, for granting of non-quota visas to members of families of citizens of the United States, for pooling of unused quotas, for granting of non-quota visas to certain refugees, and for changing the present law concerning the loss of nationality because of certain periods of residence abroad. Its reasoned analysis and comprehensive scope, however, may be its greatest handicap in getting past powerful Senator Eastland, Chairman of the Senate Judiciary Committee, and Representative Francis Walter, Chairman of the House Judiciary Committee. Without their support, there is little hope for the success of such bills as S. 1919."



8. Eisenhower Visits the Vatican

America  
November 21, 1959 - p. 230

The Editor feels that the President's desire to call on Pope John XXIII during his December tour of the Middle East and Asia is perfectly in harmony with the object of the tour itself.

"What could be more appropriate for Mr. Eisenhower than a call upon the Roman Pontiff, who incorporates in his person the Church's centuries-long dedication to peace. The President can only gain from associating his own ideals and aims with those which the whole world acknowledges to be embodied in the papacy."

"The multi-nation tour will witness the first visit ever paid by an American President to an Asian country. For the Vatican call, however, there exists the precedent of Woodrow Wilson's 1919 audience with Pope Benedict XV. President Wilson appreciated the grandeur of the occasion, even though his austere Presbyterian upbringing couldn't have put him particularly at ease in the Pope's presence. He ignored the ill-concealed displeasure of the Italian anticlericals then at war with the Holy See.

"Mr. Eisenhower's problem in approaching his Vatican visit is of a different sort. We are sure he will rise to the occasion as his predecessor did before him. This time the challenge comes not from unfamiliarity with things Catholic, or from the thinly veiled annoyance of Italian anticlericals, but from certain sections of the American people themselves. Unable to stop the visit to the Holy Father, these persons are already coming forward to instruct the President as to how to proceed, what to say to the Pope, how to say it and what not to say. We are confident that President Eisenhower will make this visit to Pope John XXIII the dignified affair it is entitled to be, unspoiled by self-defeating gaucheries dictated by ill-advised and ignorant bigots. The result will be a rich harvest of respect and esteem for our country in those circles abroad, Catholic and non-Catholic, for whom the papacy represents the highest goals of international friendship and collaboration."

9. The Test of Africa

The Commonweal  
November 13, 1959 - p.201

On the proving grounds of Africa, one of the greatest tests of the ability of the West to survive the cataclysmic charges of the twentieth century is now taking place. The immediate problem is not whether Africa goes "Communist" or "Capitalist."

African nationalism is primarily neither socialist nor capitalist, Western nor Eastern, Christian nor non-Christian. It is some of all of these. But its essential ingredients are the hopes and aspirations of black peoples long enslaved in their own homelands -- lands which have produced enormous wealth for others, wealth which Africans now want for themselves.

"Speaking of the African as an 'equal partner in the great human enterprise of the twentieth century' must have as hollow a ring in the inner recesses of the soul of Senator Eastland as Dr. Stridjhom. Applying the principles of democracy and the rule of the majority is as painful in Mississippi as in Kenya. Nevertheless, however hollow the ring, however painful the process, we must convert ourselves to a practicing belief in human equality and dignity that includes black men, that excludes nobody, or we will be converted to atomic dust at best or soulless automatons at worst.

"Western leadership should come from the nation outside Africa which has the largest population of people of African descent in the world. For the situation of the American Negro is inevitably the barometer of the African's faith in Western ideals generally and American sincerity particularly. Our program abroad must therefore be accompanied by radical efforts at home corresponding to the radical changes we expect in African confidence in our sincerity.

"Every American ambassador who must represent the U.S. in an African nation is sabotaged in the most fundamental way by acts of racial bigotry in this country. We must recognize that our diplomats cannot win African confidence for a nation that speaks with two voices -- one for home, one for abroad -- on questions of racial justice.

"Whether the American Negro becomes an asset or an albatross in our schemes for African development must depend upon an ability to see African-American relations in total perspective. Total perspective means that we can no longer afford the luxury of electing a Congressman who knows all about flood control problems back in his own home state and little if anything about the Volta River.

"No American businessman can indulge his desire to profit from a protected market without full realization that his temporary advantage may expose us all to fearful danger in the future. No American Christian can think seriously about his own or anybody else's salvation without making the most urgent of Christian precepts -- Love Thy Neighbor -- specific in its application to black and white neighbors at home and abroad.

"The final act of the drama is not yet written. We may either wrap ourselves in a mantle of helpless resignation and lie waiting for the inevitable, or we may assert our wealth, power and imagination, supported by the noblest traditions of our nationhood, and face the future with courage and strength. The choice is still ours."

## V. VARIA

### 1. American Democracy

Our Sunday Visitor  
November 8, 1959 - p. 6

Father Ginder, uncompromising foe of Communism and, incidentally, one of the fervent admirer's of the late Senator McCarthy, presents a very pessimistic view about America's ability to cope with Communism as an ideological opponent. What he says is challenging enough to merit an answer from both Catholics and non-Catholics alike.

"Since the various kinds of Protestantism and Judaism teach these same fundamentals along with us, we have been able to live together for several centuries as good neighbors here in America. There are occasional eccentrics -- the village atheist, for instance -- but the overwhelming pressure of public opinion has generally kept them in line: they are left free to live in peace so long as they do not become aggressively anti-social.

"So we have learned such a generous measure of religious tolerance that we fail to understand how any person, class, or nation could seriously accept a creed that bids it murder its neighbors, or enslave them. We are so conditioned that we find it all but impossible to conceive that a dedicated



atheist materialist like Khrushchev, for instance, would immediately strangle the little baby he has just kissed if he thought it would advance the cause of the 'classless society.'

"We have been further misled by the convention, accessory to tolerance, that it is rude to discuss religion, for 'that is every man's own private affair.' Hence, religion meets with a conspiracy of silence in America, and a visitor from another world, looking through our papers and magazines, might easily conclude that we have not yet discovered God, or -- if we have -- that He occupies but the narrowest corner of our lives.

"Having unconsciously accepted the idea that beliefs (ideologies) have practically nothing to do with the hard realities of daily living -- 'It is not important whether you are a Roman Catholic or an atheist: what really matters is that you get your daily quota of vitamins' -- we refuse to face the fact that the dedicated Communist is in the grip of an idea, like the first Christians or the early Mohammedans -- for to us at this point that sounds rather silly.

"So we persuade ourselves that everything will turn out all right if we can only raise the standard of living in Russia, give everyone a pair of shoes, improve their housing, etc.....

"As a result of our national refusal to respect the importance of religion, to acknowledge the spiritual basis of our cause, we are trying to fight materialism by spreading it!

"An observer from neutral India, Prakash C. Jain, writes in U.S. News & World Report: 'Never at any time, in any clime, have men given their absolute loyalty to the material things of life. And yet, to salvage democracy, the Americans have pinned their faith on higher and higher standards of living, more and more production of eggs, milk, corn flakes, soda pop, chewing gum.

"No wonder, in the absence of a living spiritual approach, America has failed to catch on as hatred, enmity, betrayals have dogged her at every step. A trail of suspicion, resentment, wild abuse follows wherever the Americans go.'"

## 2. An Unflattering Portrait of Eisenhower

Our Sunday Visitor  
November 29, 1959 - p. 2

Father Ginder, the controversial columnist of O.S.V., is dissatisfied with Eisenhower as a military strategist and particularly with his leadership in the fight against Communism. He avidly quotes the damaging statements by General Alanbrooke about Eisenhower's war record and extols MacArthur to the position of infallible hero.

Says the acid-tongued father:

"Conditioned as we are through the last seven years, we are almost startled when Lord Montgomery publicly avows that Ike was not really top-drawer as a general, and when Field Marshal Viscount Alanbrooke agrees, and when Clement Atlee sucks owlishly on his pipe and nods assent. We feel somewhat as though we have just seen an altarboy stick out his tongue at the archbishop -- excepting that Montgomery and Alanbrooke are not altarboys. They are Ike's peers in military lore.....

"When it came to a choice of Eisenhower over Mac Arthur as a nominee for the White House -- that was when all of us sensed immediately the grip of power politics on the nation, for in those far-off days of 1952, we all saw the need of a vigorous anti-Communist and MacArthur was the obvious candidate for that role. Certainly a majority of Americans would agree with Alanbrook's estimate of MacArthur, formed in 1945:

"From everything I saw of him that day, he confirmed the admiration I already had," writes the British Field Marshal. 'A very striking personality with perhaps a tinge of the actor, but any failing in this direction was certainly not offensive. On the contrary, he assumed the attitude of the 'grand seigneur' and did so with great dignity.

"MacArthur was the greatest general and the best strategist that the war produced. He certainly outshone Marshall, Eisenhower and all other American and British generals including Montgomery. As a fighter of battles and as a leader of men Monty was hard to beat, but I doubt whether he would have shown the same strategic genius had he been in Mac Arthur's position.'

Mr. Eisenhower somehow appeals to our sympathy by appearing to be Mr. Joe Average stuck in a situation that is just a little over his head. He has an easy-going way, an amiable smile, and as the crash of each succeeding Administration blunder reverberates through the headlines, sealing the doom of increasing millions under the Red tyranny, one is tempted to think: 'Oh, well, he's doing the best he can. Let's not shoot the pianist.'

"But as we face the eighth year of such disasters, the thought keeps sneaking back that, to quote Mortimer Snerd, 'It ain't easy to be that dumb.'

"A certain pattern becomes apparent. The president first startles the country by announcing his invitation to Khrushchev. The next day he expressed deep concern over the wide circulation of 'Lady Chatterly's Lover.' This latter could be a red herring to reassure the folks back home: 'No need to worry about Ike. He can't be too bad' -- when, of course, the truth is that as a nation we can survive a dirty novel, but we can't survive a Red invasion.....

"It is bad enough when our Government refuses to raise the question of Hungary in the United Nations; when Walter Lippmann writes that 'We can't expect the Russians to make all the concessions' -- as though they had ever made any; when we regard artificial crisis created by the Communists as legitimate disputes to be solved by yielding ground as though we shared in the guilt.

"But when we read that President Eisenhower has privately rebuked Governor Rockefeller for persisting in a 'tough line' toward the Russians on such questions as cultural and political exchanges, trade with the Iron Curtain, and nuclear testing: is it possible that our president does not realize how he is betraying the confidence of the millions who voted him into the White House on his promise to clean the Reds out of government and liberate the Captive Nations?"

### 3. Happiness on Earth in Catholic Doctrine

Our Sunday Visitor  
November 8, 1959 - p. 15

The following Question and Answer is taken from a recent issue of the most widely read Catholic weekly in U.S.A.:



"A Catholic psychologist is quoted in the paper as saying: 'Human beings are not made for happiness on this earth and therefore it is very erroneous to assume that we can be happy and it is a vain effort to try to reach happiness.' Will you comment on this? Is this true?"

"It is true enough as regards perfect happiness. But a certain amount of happiness can be found here on earth, namely that happiness which is found in goodness. But no perfect happiness can be found on earth. Only God and His heaven can perfectly satisfy the soul's yearning for happiness. 'The heart is a small thing,' someone has said, 'but desireth great matters. It is not sufficient for a kite's supper, yet the whole world is not sufficient for it.' In our bosoms there is ever the hidden cry of St. Augustine: 'Thou has made us for Thyself, O God, and our hearts are not at rest until they rest in Thee!' Life's sole happiness is that of which faint rays come down to us as we struggle up the world's great altar stairs that lead to the dazzling white throne of God."

4. The Van Doren Affair

The Providence Visitor  
November 5, 1959 - p. 4

We reprint the following without comment:

"The Van Doren affair has been a rich subject for social analyses, and in effect the only fruitful thing that may come out of it will be the new self-appraisal we shall be forced to make as it subsides. What is unusual about the affair is not so much 'the big lie' on its surface -- a common enough occurrence in our mass media today -- but rather the grotesque mixture of intellectualism and avarice which came to light. Unearned fortunes are the key. In other words, that which really excited the viewers of the various quiz shows was the amounts of cash given away. On the other side, there was also present a certain awe or deference for the intellectual brilliance or 'brains' supposedly displayed. This respect for the intellect was nevertheless a secondary factor. It was not Aristotle, Newton, or Shakespeare on the programs that caused bated breaths but the five and six figures in the payoffs. Moreover, there was something unreal about the deference. The would-be prodigies were looked on as creatures fallen from outer space, or inmates of mental menageries. There seemed to be little desire to participate effectively in the knowledge displayed -- except perhaps to see in how close one could have come to the Nirvana of winning several thousand dollars. There was, in short, at the base of the whole affair an anti-intellectualism of the most profound sort. We have learned again to our sorrow that even our highest values take second place before the mirage of the easily earned dollar.

"Perhaps we will go a little easy on Mr. Van Doren when we realize that he stands as a symbol of our own sins."

5. Plight of the "Uprooted"

America  
October 31, 1959 - p. 121

The Editor undertakes to counter the myth that the coming of new immigrants (Porto-Rican and Negro) has meant the importation of a new brand of crime into our cities. . . . .

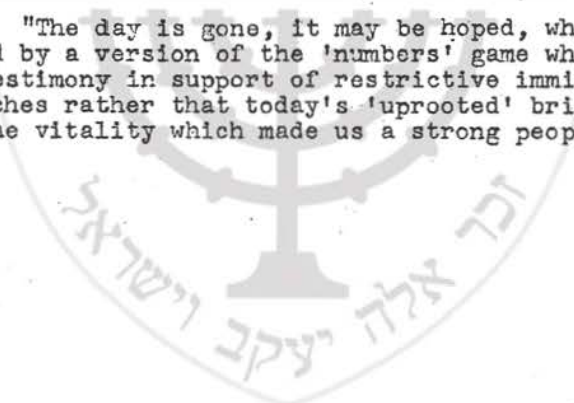
"Let it be noted that, as the House Committee on Foreign Affairs reported in 1856, 80 per cent of the delinquent children in New York were "of German and Irish parentage." Moreover, just to prove that New York was not the only place where newcomers caused all the trouble, the Committee swept the whole nation with its investigatory eye and felt compelled to generalize as follows:

"The sources of this great moral evil may be almost wholly traced to the many vices of the foreign population, who afford no other examples to their children than habits of disorder, idleness and uncleanness, and degrading vices of all kinds, and who exercise no parental authority whatever on them.

"There can be no advantage merely in seeking proof that the old days were as bad as today. It makes little sense simply to show that earlier immigrants passed through the crucible of social disorganization. What matters in recalling the past in this way is that we thus deepen our understanding of the plight of the 'uprooted' today.

"On the Eastern seaboard this is the plight of the Puerto Rican and the Negro. Moving westward we find the greatest dislocation among white migrants and Negroes newly arrived from the South. The West Coast has its Mexicans. In color, language and custom they all may vary, but for each group of newcomers the problem is in part the same. 'Uprooted from a way of life they took for granted, they find themselves strangers in a way of life they do not understand.'

"The day is gone, it may be hoped, when this nation can be conned by a version of the 'numbers' game which once passed for expert testimony in support of restrictive immigration laws. The past teaches rather than today's 'uprooted' bring us a new measure of the vitality which made us a strong people in the past."





# NEWS

◀ **This is the American Jewish Committee:**

- ◀ Founded in 1906.
- ◀ Pioneer American organization combating bigotry, protecting the civil and religious rights of Jews here and abroad, and advancing the cause of human rights everywhere.
- ◀ Chapters and units in more than 50 principal cities; members in more than 550 American communities.

## THE AMERICAN JEWISH COMMITTEE INSTITUTE OF HUMAN RELATIONS

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European Headquarters: 30 Rue la Boetie • Paris 8, France

South American Headquarters: Libertad 773 • Buenos Aires, Argentina

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Executive Vice-President

HAROLD STEINBERG  
Director of Publicity

### FB RELEASE ON RECEIPT

New York...Rabbi Marc H. Tanenbaum, Director of the American Jewish Committee's Department of Interreligious Affairs, will represent the American Jewish Committee at the National Catholic Conference for Interracial Justice, Dr. John Slawson, AJC Executive Vice President, announced here.

The Conference, which will be held from August 24-27, at the University of Detroit, will be devoted to the theme "The New Negro." It will feature addresses by Secretary of Labor Arthur J. Goldberg and by the Archbishop John Kodwo Ammisah of Cape Coast, Ghana.

Rabbi Tanenbaum last week was a visiting lecturer to the Graduate School at Fordham University where he delivered two lectures on interreligious relations at a seminar sponsored by the Department of Sociology of Religion. Rabbi Tanenbaum is the former Executive Director of the Synagogue Council of America.

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No. 68  
AJ-29

8/22/61

# NEWS

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*Executive Vice-President*

HAROLD STEINBERG  
*Director of Publicity*

### FOR RELEASE ON RECEIPT

New York...The American Jewish Committee today hailed a resolution by a leading Catholic organization which urged Roman Catholics "to work for the complete removal of anti-Semitic prejudice where it exists in ourselves and our nation."

The resolution adopted by the National Catholic Conference for Interracial Justice, at its recent convention in Detroit, stressed that the revelations at the Eichmann trial have not been "related sufficiently to our own responsibilities as Catholics and Americans" to eradicate anti-Semitism.

The resolution scored the "evil of anti-Semitism wherever and whenever it occurs, subtle and violent, in small things as in large." It urged all Catholics "never to forget the towering infamy to which the small things of this kind of hate, have grown in other lands in our own lifetimes."

Dr. John Slawson, American Jewish Committee Executive Vice-President, praised the Catholic agency for its recognition of this tie between non-violent anti-Semitism and Nazi-like persecution.

The Committee also took note of another section of the resolution which urged greater cooperation between Catholic Interracial Councils and Jewish organizations, including visits of Jewish speakers to Catholic high schools, and exchange visits to churches and synagogues. Welcoming this suggestion, the AJC stressed that whatever has been done in this area in the past "certainly requires greater augmentation" in these difficult times.

Dr. Slawson indicated that the regional offices of the AJC would be called upon to cooperate with local Catholic Interracial Councils in implementing the resolution. The Catholic Council's



National Executive Director, Mathew Ahmann of Chicago, replied that such cooperation might "raise the question (of combating anti-Semitism) fruitfully and get something accomplished."

At the invitation of the National Catholic Conference for Interracial Justice, the American Jewish Committee was represented at the Detroit Conference by its Director of Interreligious Affairs, Rabbi Marc H. Tanenbaum.

Following is the full text of the resolution adopted by the Catholic Conference for Interracial Justice:

#### Anti-Semitism

The trial of Adolf Eichmann, with its evocation of the gruesome story of the Nazi years, has stirred minds and imaginations, but we do not believe that it has been related sufficiently to our own responsibilities as Catholics and as Americans to work for the complete removal of anti-Semitic prejudice where it exists in ourselves and in our nation. In countless ways we indicate we are mired in the age-old perversity of anti-Semitism.

We let pass the numberless jibes, nasty generalizations, and crude stereotypes mocking the people God chose from all eternity to be His chosen ones, to bear to the whole earth the Desired of the Nations. Should there be any doubt that our offenses against Jews are not purely verbal, we have the memory of violence against American synagogues.

Our Holy Father, Pope John XXIII, has given us a pointed example. He has erased from the Church's books words capable of a painful interpretation by the Jewish people. "I am Joseph, your brother," Pope John has said to Jews. We cannot be less to the Jews who are our neighbors, our co-workers, our fellow-citizens.

The fact that many Catholics profess love for their Saviour and for His Holy Mother, yet can find it so easy to harbor feelings of unreasoning prejudice against the Jews, is truly a frightful scandal.

BE IT RESOLVED that the National Catholic Conference for Interracial Justice denounces this evil of anti-Semitism wherever and whenever it occurs, subtle and violent, in small things as in large. We urge our Councils and all our fellow Catholics never to forget the towering infamy to which the small things of this kind of hate have grown in other lands in our own lifetimes. We urge them to work vigorously and unceasingly for the elimination of discriminatory practices against our Jewish neighbors in our own land.

BE IT RESOLVED that we urge our Councils to work with Jewish organizations in projects for the common good of our communities and of our nation, especially projects that will work toward the clear exposition of our separate beliefs and our American histories, as calm and courteous conversation in such areas is a real and valuable means of making our pluralistic society one in which mutual respect for the beliefs of others will truly be the standard.

BE IT RESOLVED that we record here our sincere gratitude to national and local Jewish service organizations which have over the years extended the hand of friendship and cooperation to our various Catholic Interracial Councils and to our Conference.

BE IT RESOLVED that we urge our Councils to make a special effort to keep the Jewish organizations in their communities advised of Catholic news and publications of special interest in the context of Jewish-Catholic relations.

BE IT RESOLVED that we suggest the practice of the Paschal Supper during Holy Week, the re-enacting in a New Testament setting of our Lord's Last Supper, as a most impressive way of reminding Catholics of their own deep spiritual roots in all that led up, through the Old Testament, to that Supper. As so many of these Old Testament customs are made present to us yet today by our Jewish neighbors, the proper presentation of the Paschal Supper can be an experience of rare value.

BE IT RESOLVED that we urge our member Councils to arrange visits of local Jewish spokesmen to our Catholic eighth grade and high school students, to answer questions and explain Jewish beliefs.

BE IT RESOLVED that we urge our Councils to arrange visits to Jewish synagogues for Catholic adults and young persons, and visits to Catholic churches for Jewish persons.

BE IT RESOLVED that we urge our Councils and all our fellow Catholics above all to pray for the peace that only Christ can bring... in this area as in all others. Let us ask Him for peace... and the grace to follow the path His Vicar has so clearly laid out.

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No. 75  
AJ-42, 2n

10/5/61



See Fr. Maher - RFA - P. 118 - Pius XII; Summi Pontificatus

THE IMAGE OF THE JEWS IN CATHOLIC TEACHING

A Memorandum to

THE SECRETARIAT FOR CHRISTIAN UNITY

AMERICAN JEWISH  
ARCHIVES



Submitted by

THE AMERICAN JEWISH COMMITTEE

New York

I. CHRISTIANS AND JEWS

Spiritual Man at the Crossroads

The middle years of the twentieth century have ushered in a period of profound change, unparalleled in the history of mankind.

Titanic forces--technical, intellectual and spiritual--are at work. Atomic energy, new methods of communication and travel, the population explosion and the dawn of space exploration, are remaking our society. Political and economic upheaval is the order of the day, as rich nations, blind and complacent, are faced with the awakening of the world's underprivileged masses. Established religions everywhere are confronted by the legions of those who either deny spiritual values, or else wear a false religious badge while seeking only success, material comfort or power.

Under the impact of these forces, a totally new age has come into being in less than 25 years. Two overwhelming factors dominate this age. First: there are no islands any more; what happens anywhere on earth happens next door to us. Second: man is now able to destroy himself in a matter of minutes.

For these reasons, man's actions today have far wider repercussions than formerly-- for better or for worse. The mighty forces at large in today's world can spell spiritual division and physical annihilation; or they can speed man on his search for unity and spiritual fulfillment.



### Catholic-Jewish Tension

The state of the world thus calls for a re-appraisal of values among all those concerned with the spiritual destiny of man. In this grave hour, His Holiness Pope John XXIII has called an Ecumenical Council, the first in nearly a century.

The American Jewish Committee would like to take the opportunity afforded by the calling of this Council to lay before the Head of the Church a matter of deep concern: the question whether Catholic teaching about Jews--particularly in the United States--is fostering prejudice and hostility.

Tensions between Jews and Catholics are centuries old, but the dangers of the present day make the issue more urgent than ever before. Whatever may have been true in past ages, prejudice against any religious group today inevitably weakens the entire fabric of society, degrades both the haters and the victims, and saps the spiritual strength of all mankind. Hostility among believers of different creeds serves only to advance the cause of anti-religious forces. In this hour of peril, all those who share the spiritual heritage of the Bible must stand together if humanity is to survive.

### The Christian Conscience and the Jews

Jews have lived in the Christian world since its beginning, yet their status among the Christian majority has almost always been precarious. On one hand, the Church has protected them; Popes and Church Councils, in medieval and modern times, have condemned anti-Jewish propaganda, violence and persecution, and

for five hundred years (from the 11th until the 16th century) Jews enjoyed safety in the Papal states. But, on the other hand, Jews in nearly every century have undergone untold suffering and degradation at the hands of supposed Christians, sometimes with the acquiescence of ecclesiastical authority.

This ambiguous attitude of the Christian world toward the Jews has persisted into our own time. When Hitlerism -- an essentially pagan movement generated chiefly by social and economic forces unrelated to religion -- unleashed the most terrible of all persecutions, some devout and valiant Christians courageously saved Jewish lives; but the majority of Christendom stood indifferently by. The Jews will not forget their rescuers, but neither can they forget the six million whom no one rescued.

How could this diabolical crime have come to pass, in a country of ancient Christian traditions, unless the Christian conscience had been numbed -- unless a strong undercurrent of anti-Jewish feeling ran through the Christian culture? In the days of the death camps as in those of the Black Death, many nominal Christians must have felt that the Jews were outside the human community, that they somehow deserved their fate, and that the rest of mankind was not responsible for them. It was this hostility, contempt and indifference which made possible the greatest mass murder in history.

#### Teachings About the Jews

It is appalling, therefore, to find that fifteen years after the catastrophe our culture still is permeated by



religious prejudice -- the result of a variety of social, psychological and political forces -- and that the old hostility, contempt and indifference are being transmitted to a new generation.

Churches must share some of the responsibility for this state of affairs. Religious bodies invariably condemn anti-Semitism in principle, but often give sanction to it by some of their teachings. Thus, Catholic religious teaching today contains defamatory misstatements and omissions which may encourage hostility and contempt for Jews.

Such teachings appear in all their monstrous absurdity when read against the true relationship between Catholicism and Judaism. The close historical and spiritual ties between the two faiths were forcefully recalled in 1938 by Pope Pius XI:

"Anti-Semitism is ... a movement in which we, as Christians, cannot have any part whatever.... Spiritually, we are Semites."<sup>1\*</sup>

Among the influences by which anti-Semitism is perpetuated, faulty religious teaching is one of the most insidious, because it permits the erroneous belief that anti-Semitic ideas have the approval of the highest moral and spiritual authority.

For this reason, the American Jewish Committee considers it a duty to bring the matter to the attention of the Head of the Church, and to add its voice to those of others who ask for a

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\* Sources of quotations are listed at the end of this memorandum.

re-examination and revision of Catholic teaching materials concerning Jews, insofar as they violate the precepts of love and brotherhood.

We do so without accusation and without rancor, moved solely by the belief that eradicating religious antagonism will greatly benefit both Christians and Jews, and will strengthen the spiritual forces in the world.

## II. AMERICAN ASPECTS

### Prejudice a Danger to America

Because of certain historical and ethnic factors in American society, the problem of Catholic attitudes toward Jews in the United States has important civic and social implications in addition to its spiritual ones.

The immense variety of religious faiths and national backgrounds among the American people makes it necessary to work steadily and rapidly toward the elimination of intergroup tensions -- not by persuading anyone to abandon his religion for that of the majority, nor by preaching syncretism in any form, but by creating a climate free from prejudice.

To accomplish this end, Americans of all faiths in recent years have made special efforts to do away with all religious sanctions of bigotry. The election of a Catholic to the Presidency of the United States is in part the result of these efforts.



### Anti-Semitism in America

Jews have always lived peacefully in America, even though they have been, and to some extent still are, subjected to certain unofficial forms of discrimination, such as quota restrictions in college admission, and ineligibility to some clubs and residential areas. Occasional expressions of flagrant anti-Semitic prejudice -- an epithet hurled at a Jewish child on the street, an anti-Jewish slur in conversation among Gentiles -- are usually dismissed as trivial.

Yet, even in America's open, pluralistic society there runs an undercurrent of anti-Semitism. In times of political, economic and social stress, this current sometimes comes to the surface in irrational outbreaks that are far from trivial. Thus, in 1957-58, anti-Semitic violence accompanied mob resistance against the Negroes' demands for equality. Another series of outbreaks occurred in 1959-60, with some 800 acts of Nazi-style vandalism against synagogues, homes and other property.

### Possible Sources of Bigotry

We believe the persistence of anti-Semitism thus evidenced cannot be explained solely in social and economic terms. Such explanations cannot by themselves account for the fact that the Jewish minority has been singled out as a target of prejudice in the most varied circumstances: when they were many and when they were few; when they lived apart and when they were assimilated; when they were capitalists and when they sided with the working classes. There is at least a strong

possibility that anti-Semitic attitudes are strengthened by misguided religious notions.

We note, for example, that racist agitators in America often pose as Christians and base their anti-Jewish appeals on such themes as God's alleged rejection of the Jews and the myth of the "cursed people." These and other defamatory notions are still widely current in religious publications. By propagating them, churches give unintentional sanction to false prophets.

Traditional notions of a kind likely to breed distrust and dislike of Jews may be repeated by writers of religious publications and passed by the Censor without awareness of their possible psychological effect. But the damage they can do to America's spiritual strength is no less for being unintentional. Of all the forces that might seriously impair America, none is more destructive than the prejudices that set citizens against one another.

#### More Than a National Problem

Because America's inner strength is of critical importance to the destiny of mankind, religious prejudice in the United States is not merely a national problem, but a danger to the world.

If the American nation is to remain united by bonds stronger than materialism, religious groups must not be content merely to condemn violent bigotry. They must recognize and correct erroneous teachings that keep bigotry alive, and thus strip prejudiced beliefs of any semblance of religious



sanction. We think many Catholics in America, as elsewhere, would be eager to assist in this task if they were assured of the Vatican's support and encouragement.

### III. WHAT CATHOLICS LEARN ABOUT JEWS

#### Sources of Material Cited

What are the false charges against the Jews which still distort Catholic teaching, spreading old hatreds among a new generation of Americans? We find that such charges are similar to those identified by investigators in other countries. They are documented below, in extracts from current Catholic teaching materials.

The extracts quoted are not an exhaustive collection. They are merely examples encountered by the American Jewish Committee's Institute of Human Relations in surveying a random selection of approved parochial-school textbooks, plus a few other publications. However, the large number of objectionable passages found in these few, presumably typical, texts would seem to indicate that the problem is widespread.

A comprehensive study of the ways in which Catholic teaching materials portray other religious, racial and ethnic groups is now in process at St. Louis University under the supervision of Father Trafford P. Maher, S.J. Self-studies of Protestant and Jewish teaching materials have also been undertaken, the former at Yale University, the latter at Dropsie College.

### Portrayal of the Jews

Many of the Catholic textbooks we have examined take an exemplary attitude toward other groups in lessons on the social or civic responsibilities of Catholics. In this context, the tone is friendly and positive; human brotherhood and the contributions made by persons of different cultural and religious backgrounds are stressed. For example:

"A considerable number of Jews have made original contributions to American culture. Through newspaper and book publishing, the theater, motion picture production, and radio, others have assisted in the popular dissemination of information and culture. There is hardly a national group or a voice in the world that has not in some way left its mark upon our arts or daily living."<sup>2</sup>

The difficulties arise in passages that interpret Scripture or doctrine. When the discussion turns to such topics as the birth of Christianity, the conflict between the early Church and the synagogue, or the relationship between Jesus and his contemporaries, teaching about Jews often becomes uncharitable and distorted. The portrait painted often is so negative as to cancel out well-intentioned statements in other lessons. Jewish contributions to culture will hardly impress a student who is also taught, directly or indirectly, that the Jews are cursed by God as the murderers of Jesus.

Father Louis Hartman, C. Ss. R., General Secretary of the Catholic Biblical Association of America, has stated:



"The New Testament quite clearly lays the chief responsibility for the death of Christ on a small but powerful group of men who could not claim to act as the rightly constituted head of the Jewish people. The rabble which they were able to rouse up to clamor for the death of Christ before Pilate's tribunal could not speak in the name of the whole Jewish people of that time and certainly not in the name of all later Jewish generations. The Gospels show that the vast majority of the Palestinian Jews with whom our Lord came in contact were very favorably inclined towards Him. Moreover, the bulk of the Jews at that time probably lived outside of Palestine, and apparently very few of these had even heard of Jesus of Nazareth until some decades later when the Apostles first preached to them.

"Historically speaking, therefore, there is no basis for the claim that the Jews of that time as a people were guilty of the death of Christ, and obviously there is not the slightest reason for bringing this accusation against their descendants of two thousand years later."<sup>3</sup>

Yet many of the texts examined by us make precisely that accusation, stating or implying that the Jews as a people are exclusively and collectively responsible for the death of the Son of God, and that they are a cursed people, condemned and rejected by God. A few examples follow:

"The Jews wanted to disgrace Christ by having him die on the cross."<sup>4</sup>

"The vast majority of Jewish people...condemn Him to death as a blasphemer, and deliver Him up to the Romans to be crucified."<sup>5</sup>

"The chief priests took up a cry that put a curse on themselves and on Jews for all time: 'His blood be on us and on our children!'"<sup>6</sup>

"Show that the Jews did not want Pilate to try Christ but to give permission for his death."<sup>7</sup>

"Again the Jews were changing the charge, as they had done in the religious trial. If one accusation didn't work, they would try another."<sup>8</sup>

"When did the Jews decide to kill Christ?"<sup>9</sup>

"He declared the divinity of Christ whom the Jews had crucified."<sup>10</sup>

"The curse of Christ and the subsequent decay of the [fig] tree symbolized the condemnation and the destruction of the Jewish people for their empty lives."<sup>11</sup>

"The Jews as a nation refused to accept Christ, and since his time they have been wandering on the earth without a temple or a sacrifice and without the Messiah."<sup>12</sup>

"The Gentiles came to take the place of the Jews in Christ's Kingdom."<sup>13</sup>

"God separated Israel from the rest of the world



and gave it ample protection. He left it in the keeping of the leaders of the people, and from time to time, through His prophets, asked for results. The harsh treatment given these spokesmen of God reached a climax in the willful murder of Christ. As a consequence, these false leaders and their followers were rejected as the foundation of the Kingdom in favor of the Gentiles."<sup>14</sup>

"When they (the Jews) would not heed the Prophets, He sent His only-begotten Son to call them to repentance. Him also they put to death. Because of this fact, they were finally rejected by God and their rights to His Kingdom were given to others."<sup>15</sup>

Similarly, in the footnotes of an edition of the New Testament we find:

(Commenting on St. Luke 23:31, "If it goes so hard with the tree that is still green, what will become of the tree that is already dried up?":)

"This verse is generally understood to mean, 'If crucifixion is the lot of The Innocent, what is to be expected by the guilty (that is, the Jews)?'"<sup>16</sup>

(Commenting on St. Matthew 23:29-32, "Woe unto you, Scribes and Pharisees ... it is for you to complete your father's reckoning":) "To complete your father's reckoning? By killing the Son of God as their fathers had killed his prophets."<sup>17</sup>

And in a Lenten Missal we read:

"His Jewish nation was suffering an exile of seventy years. In captivity they were atoning for the worship of false gods. In these modern days, the Jews are still dispersed in every nation, in a condition worse than exile. They have been atoning these 1900 years for the greatest of all crimes, committed when an entire nation rejected, crucified, and shed the Blood of the Son of God. Amongst us Christians they are witnesses of a lost vocation, without 'prince, or prophet, or sacrifice,' or a temple in Jerusalem; divine punishment hangs over them until the end of time, when God, because of His promises to the Prophets, will, in some extraordinary way, bring them to believe and live in Jesus Christ."<sup>18</sup>

Teachings like these are likely to instill the conviction that the Jews bear a collective guilt and somehow deserve the sufferings and persecutions that have marked their long history. This concept is extraordinarily invidious, because it cuts off the Jews from the common body of humanity and may make Catholics indifferent to the fate of their fellow human beings. If a child is taught that God has cursed and rejected the Jews, who will blame him for doing likewise?

Partiality in the Use of the Term "The Jews"

The suggestion that the Jewish people are guilty in a collective sense is frequently reinforced by partiality in the use of the word "Jews."



Thus, in some books, the enemies of Jesus are identified as Jews, while his firends and followers are not. For example, there is no mention of Jews in these passages:

"Christ chose the twelve men who were to be the foundation of His Kingdom."<sup>19</sup>

"All together, numbering well over five thousand, they listened to the Master all day, forgetting even to eat."<sup>20</sup>

"In the beginning of His public life, Jesus was held in great admiration by the people."<sup>21</sup>

Contrast these passages with the following -- particularly the first, in which history and logic are blatantly twisted:

"It was on the day Christ raised Lazarus from the tomb that the Jews decided to kill him. Nevertheless, they were afraid of the people."<sup>22</sup> (Were not "the people" also Jews?)

"Scripture tells us that Judas was watching for a chance to turn his Master over to the Jews."<sup>23</sup>

"They were afraid to be seen by the Jews, for fear they might be put to death as their master was."<sup>24</sup>

"The Jews stirred up the rabble against him ..."<sup>25</sup>

"For what words of His did the Jews attempt for the second time to stone Him?"<sup>26</sup>

In the examples just given, and in those that follow, the generic term "the Jews" is freely used in contexts in which actually only some Jews were involved. Merely by correcting these omissions and false emphases, much could be done to

change the erroneous impression that the Jews as a people hated Jesus and conspired toward his death.

The name "Jews," thus generically used, is frequently coupled with alleged evil qualities:

"Since Pilate could not find anything wrong with Christ, he decided to disfigure His pure and beautiful body so that even the bloodthirsty Jews would back down...."27

"Jesus ... was rejected by the leaders of the Jewish people ... because of their material and carnal minds ...."28

Time and again we find references to "the envious Jews," "the blind hatred of the Jews," and so forth. The repeated use of such phrases makes it possible for students to associate evil characteristics with all Jews, and to think of Jews as a hate-ridden, cruel and materialistic people.

Many textbooks also show partiality in calling Jews by different names in Old and New Testament contexts. In lessons about the Old Testament, where the Jews are presented in friendly, positive fashion, they usually are named "Hebrews" or "Israelites." In New Testament lessons, where the prevailing attitude is negative and unfriendly, "Jews" is the commonly used term. Since that is the name in use today, the Catholic student is likely to associate Jews with the conflict described in the New Testament, but not with the living people to whom God revealed Himself, who upheld even through martyrdom the faith in the one and living God which made Christianity possible.



The student is not made sufficiently aware that the "Hebrews" and "Israelites," who are praised for their loyalty and devotion to God, are the same people as the Jews.

Sweeping generalization, oversimplification and partiality in the use of names have long been recognized by scholars as stimulants for anti-Semitic attitudes. Thus Father Trafford P. Maher, already mentioned as one of the American Catholics concerned with the impact of such material on the minds of students, quotes an objectionable passage from a Catholic textbook:

"The Jews, on the contrary, by the bad influence of their pride and hypocrisy, hindered the spread of the knowledge of God among other nations."<sup>29</sup>

Comments Father Maher:

"Patently, the problem here is the broad sweep in the author's statement, his lack of care in the statement of the facts, and his apparent unawareness of what such a statement might do in the formation of the young reader's attitudes toward people in his own world."<sup>30</sup>

### The Pharisees

The treatment of the Pharisees in Catholic textbooks may be questioned on several grounds. No distinction is made among Pharisees, although the New Testament itself distinguishes between those who opposed and those who supported and befriended Jesus. No true religious motivation is ever ascribed to the Pharisees; nowhere is it suggested that Pharisees who opposed

Jesus might have done so out of sincere conviction. It is said, for example, that the Pharisees pretended to be shocked by Jesus' claims; the possibility that they might really have been shocked is never raised.

The Catholic student thus is given a picture of a group utterly debased, completely hypocritical, with nothing but hatred and willful blindness toward Jesus:

"No one has any sympathy for the Pharisees because they deliberately made themselves blind to the inspiring miracles and teaching of Christ."<sup>31</sup>

"The high priest and the rest of the Temple Gang [described as Pharisees and scribes] played the part of hypocrite and looked horrified at what Christ said."<sup>32</sup>

"Back of it all was the envy of the Temple Gang -- the better a man Christ was, the greater their hatred of him."<sup>33</sup>

In his book on Christian catechetics and the Jews, Father Paul Démann writes:

"The manner in which we approach and judge the Pharisees would seem to constitute a true test of the spirit of our teaching. Too often, instead of seeing in them, and in the reproaches that Jesus directed to them, the mirror of our own hypocrisies, our own narrowness, our own formalism, we are tempted to take exactly the same attitude toward them which



they were tempted to take toward the sinners and publicans. To present the Pharisees in a historically and theologically accurate way means to show that their temptations, their sins, the reproaches addressed to them, are to be taken, not in a collective sense but rather in a permanent and universal sense; it means to understand and to make it understood that the question is not 'they (as against us),' but 'we beside them.'"<sup>34</sup>

Nowhere in the materials examined by us are the Pharisees dealt with in the manner called for by Father Démann.

#### Unjust or Inaccurate Comparisons

In expounding Christianity, unjust and inaccurate comparisons with the Jewish faith are often made. Judaism is depicted as a legalistic religion, concerned only with external observances, devoid of love, mercy and compassion. Catholic students are not told that love of God and neighbor was first mentioned in the Old Testament and is just as obligatory there as in the New. Gratuitous slurs on Judaism are introduced to heighten the contrast with Christianity.

"The Jews believed that one should hate an enemy; but Christ taught the opposite."<sup>35</sup> (Actually, St. Paul's injunction, "If your enemy is hungry, feed him," Romans 12:20, is a direct quote from Proverbs 25:21.)

"No Jewish rabbi reads the Old Testament scriptures as faithfully as does the priest."<sup>36</sup>

"The first martyr was St. Stephen ... who was stoned to death for defending the new Faith and the right of Gentiles (Non-Jews) to salvation."<sup>37</sup> (The implication is that St. Stephen was killed for preaching salvation outside the Jewish faith. Actually, Jews did not then and do not now deny that faiths other than their own may lead to salvation. The rabbinic dictum, "All the righteous of the earth have a share in the world to come," was expressed almost a century before Jesus.)

"But little progress has been made in the conversion to any form of Christianity of groups who regard their race or religion as the antithesis of Christianity, such as the Jews and Mohammedans. Both of these large bodies are more anti-Christian than they are pro-something."<sup>38</sup> (Jews are not a race; they practice their religion for its own values, not in opposition to another faith; and they do not consider Judaism "the antithesis of Christianity.")

In addition, Catholic history textbooks unwarrantedly accuse Jews of many evil deeds:

"In order to divert the masses from what they believed the true origin of the fire, Nero, perhaps at the suggestion of the Jews\*, charged it to the Christians."<sup>39</sup>

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\* Underscore is ours.



"The Jews no doubt\* had insisted on wreaking vengeance on someone, after St. Paul had escaped their fury by his appeal to Caesar."<sup>40</sup>

"In 726 Leo the Issaurian (717-741), urged perhaps by Mohammedans and Jews\* ordered the destruction of all images in the churches."<sup>41</sup>

### Omissions

What is left out of a lesson may be as important in forming of attitudes and values as what is put in. By ignoring certain facts -- either intentionally or under the influence of unconscious prejudice -- authors of educational literature may stimulate or abet bigotry.

For example, it would be untrue to state that in the Middle Ages many Jews were moneylenders. But the statement would be misleading unless it were explained that Jews had few other ways of supporting themselves, being barred from guilds and forbidden to own land.

Some omissions likely to foster prejudice are illustrated here:

1. The Jewish background of Christianity is often ignored. Many Catholics are largely unaware of Christianity's Jewish roots. Some passages give the impression that the Bible did not exist previous to the Catholic Church.

"/God/ inspired men whom He chose to write the different smaller books which comprise it. /the Bible/. There can be no doubt that the world must thank the Catholic Church for the Bible."<sup>42</sup>

\* Underscores are ours.

2. There are no references to Judaism as a religion after the birth of Christianity. Jewish religious practices, holy days, etc., are described only in the context of the ancient past. The Catholic student is given the impression that Judaism as a faith ceased to exist with the founding of Christianity, or with the destruction of the Temple. The Jews of later ages thus are made to appear, by implication, as an irreligious people. Even though Catholics believe Christianity to be the fulfillment of Judaism, is there not a responsibility to mention that Judaism continues as a living faith?
3. Through omission of facts, later phases of Jewish history are presented in a false light. For example:

"The Jews, as religionists, were not subject to the Spanish Inquisition, but only as baptized Christians, known as Marranos. Jews who practiced their own religion were not molested. Jewish scholars admit that many Jews, of their own free will, embraced the Catholic Church, were baptized, followed Catholic practices, yet were insincere."<sup>43</sup>

(It is not mentioned that Jews who practiced their own religion were severely molested by the civil authorities if not by the Church. Most Marranos converted, not of their own free will, but under pressure and the threat of expulsion.)

#### Summary

Prejudiced teachings about Jews in the materials examined by us fall into certain categories:



1. Slandorous interpretations (e.g., sole and collective responsibility of the Jews for the Crucifixion; deicide; "cursed people"; Jews rejected by God).
2. Oversimplifications and sweeping statements (e.g., description of the Pharisees; partiality in the use of the term "Jews").
3. Unjust or inaccurate comparisons (e.g., the religion of law vs. the religion of love).
4. Invidious use of language (e.g., "carnal Jews," "bloodthirsty Jews").
5. Omissions (e.g., Jewish roots of Christianity; continuity between Old and New Testaments).

#### IV. DESTROYING THE ROOTS OF PREJUDICE

##### The Church's True Position

In the preceding pages we have cited many negative and hostile references to Jews and Judaism, which seem to contradict the Church's precepts of love and charity.

We recognize, however, that these references -- especially those bearing on the central issue of the Passion -- do not reflect the true doctrine of the Church. That doctrine, formulated four centuries ago by the Council of Trent, rejects the view that the Crucifixion was a crime committed by the Jewish people, and places the responsibility on all mankind:

"It was the peculiar privilege of Christ the Lord to have died when He Himself decreed to die, and to have died not so much by external violence as

by internal assent.... Should anyone inquire why the Son of God underwent His most bitter Passion, he will find that besides the guilt inherited from our first parents the principal causes were the vices and crimes which have been perpetrated from the beginning of the world to the present day and those which will be committed to the end of time....

"In this guilt are involved all those who fall frequently into sin; for as our sins consigned Christ the Lord to the death of the cross, most certainly those who wallow in sin and iniquity "crucify to themselves again the Son of God, as far as in them lies, and make a mockery of Him" (Hebrews 6:6). This guilt seems more enormous in us than in the Jews, since according to the testimony of the same Apostle: 'If they had known it, they would never have crucified the Lord of glory' (I Corinthians 2:8); while we, on the contrary, professing to know Him, yet denying Him by our actions, seem in some sort to lay violent hands on Him.

"...Men of all ranks and conditions were 'gathered together against the Lord, and against his Christ' (Psalms 2:2). Gentiles and Jews were the advisers, the authors, the ministers of His Passion; Judas betrayed Him, Peter denied Him, and the rest deserted Him...."<sup>44</sup>



Nor are we unmindful of the Catholic forces that are striving today for greater harmony between Christians and Jews. In the following pages, some of these forces and their accomplishments are identified.

#### Liturgical Changes

That the Church is concerned about her influence on attitudes toward non-Catholics is indicated by certain changes in the liturgy made during the last six years. Thus, in 1955, the Sacred Congregation of Rites reintroduced the Flectamus genua for the Jews during the Good Friday service; and in 1958, after the accession of Pope John XXIII, reference to "perfidia Judaei" and "perfidia Judaica" were removed from the Good Friday prayer. In 1959, the following sentence was dropped from the Act of Consecration of the Human Race (celebrated as part of the Mass of the Sacred Heart, the Blessing of the Holy Sacrament, the Feast of Christ the King, and on the first Friday of each month):

"Look, finally, with eyes of pity upon the children of that race which was for so long a time thy chosen people; and let thy Blood, which was once invoked upon them in vengeance, now descend upon them also in a cleansing flood of redemption and eternal life."

Finally, in 1960, this sentence was dropped from the Baptism of Converts:

"Horresce Judaicam perfidiam, respue Hebraicam superstitionem."

### Contributions by Scholars

The Holy See's concern with religious influences on attitudes toward Jews is echoed by the work of Catholic thinkers, both in Europe and the United States.

In articles, documents, lectures and books, scholars and theologians have called for changes in Catholic teaching where it touches upon Jews: for greater emphasis on the close bonds between Judaism and Christianity; for an affirmation of the Jewish roots of Christianity and the Jewishness of Jesus; for a truer interpretation of the Passion, which will place the responsibility in the conscience of mankind, instead of laying it on the Jewish people.

A comprehensive survey of Catholic teachings about Jews, by Father Paul Démann, N.D.S. (La Catéchèse chrétienne et le peuple de la Bible, Paris 1952), has already been mentioned.

Jewish scholars, too, have helped to shed new light on interreligious problems -- most notably the distinguished historian Jules Isaac in France. In the United States, Hyman E. Goldin, Morris Goldstein, Joseph Klausner, Samuel Sandmel and Solomon Zeitlin have published studies of Jesus from the Jewish viewpoint during recent years.

### Spokesmen and Organizations

Specific issues bearing on Catholic-Jewish relations have been the subjects of statements by Richard Cardinal Cushing, Archbishop of Boston; Achille Cardinal Liénart, Bishop of Lille; Msgr. Charles de Provençères, Bishop of Aix; Father John A. O'Brien of Notre Dame University (U.S.A.); Father John LaFarge, S.J., and others.



Organizations in several countries are working for improved relations between Catholics and Jews -- for example, the Confraternidad Judeo-Cristiana in Argentina, Amitié Judeo-Chrétienne in France, and the Catholic Commission for Israel in the Netherlands.

#### Publications

Teaching about Jews has been discussed in the United States in at least three Catholic magazines -- America, Jubilee and Social Order -- and in the Annual Report of the Catholic Library Association.

A periodical on Catholic-Jewish relations, Rundbrief zur Förderung der Freundschaft zwischen dem alten und dem neuen Gottesvolk im Geiste der beiden Testamente (Freiburg) is published in Germany.

In Catholic diocesan newspapers the new, positive approach is reflected from time to time. One such publication for example related the Christian Easter to the Jewish Passover, and continues:

"To say -- without reservation -- that the Jews rejected our Lord is to forget the record. The nucleus of every early Christian congregation was Jewish. The bishops of today are the successors of 12 Jews (or 14, counting Paul and Barnabas).... The Popes of the Middle Ages condemned persecutions of Jews -- including persecutions by slander. But enough Catholics, individual clergy included, participated in persecution -- even of the physical

kind -- as to leave a lasting mistrust in the minds of Jews.... To avoid even the appearance of slander, Pope John XXIII dropped the term 'perfidis Judaeis' from the liturgy of Good Friday.... Can the rest of us do less, this Easter time, than try to eliminate slander from our words and ideas about Jews?"<sup>45</sup>

It would not be truthful to suggest, however, that this positive attitude has been adopted by the Catholic press as a whole.

#### V. RECOMMENDATIONS

Catholic attitudes toward Jews and Judaism today range all the way from foresight and understanding, as expressed in the efforts of Pope John XXIII and certain Catholic leaders, to age-old hostility, wittingly or unwittingly kept alive in many parts of the Church community.

The moral obligation of religion to inspire love and respect for all the children of God, as well as the need for unity in a world threatened by materialism and totalitarian oppression, demand an end to religious prejudices that have scarred the relationship between Catholics and Jews for many generations.

To ensure that a spirit of good will toward people of other faiths may animate the entire Church community, we respectfully request, in private and without publicity:



That His Holiness, Pope John XXIII, cause precise directives to be issued from the Vatican--through proper channels and according to established methods--for improving Catholic teaching about Jews and Judaism, by cleansing all Catholic educational and liturgical publications of inaccurate, distorted, slanderous or prejudiced statements about Jews as a group.

Such a revision would bring books and teaching materials into line with the precedent already set by recent changes in the liturgy of the Church, made by the present Pope and his predecessors.

We, members of the American Jewish Committee -- an organization devoted to fostering cooperation and understanding among religious and racial groups in the United States -- believe that the improvement of Catholic teachings about the Jews is an urgent task, of equal importance to the spiritual health of America and that of the whole world.

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inserting the thin edge of trade advantage and national pride between the traditional allies.

**Opening to the West.** All along, while nationalizing U.S. property, Castro purposefully exempted Canadian holdings, even the five Canadian insurance companies that dominate 70% of Cuba's life-insurance business, with policies valued at \$400 million. Two weeks ago, when he added Cuba's banks to the U.S. banks already nationalized, Castro again made an exception, left free only two financial institutions, both Canadian—the Royal Bank of Canada, with 24 branches in Cuba, and the Bank of Nova Scotia, with eight, totaling \$100 million in assets. To his TV audience he explained: "All payment transactions are being carried out by these banks, and they are rendering a service to the revolution through their home offices in Canada."

Castro's strategy was simple: with access to U.S. suppliers cut off, trade ties to Canada would be preserved as a means of getting some of the embargoed parts and materials needed to keep Cuba's U.S.-oriented economy going until it could switch to Iron Curtain suppliers. For their own reasons, Canada's government and businessmen were willing to go along—at least for the moment. Said the *Toronto Globe and Mail*: "Diefenbaker's statement has served notice to the world that Canadian trade policy is not made in Washington." As for the businessmen, President Ronald Kinsman of the Canadian Exporters' Association put it in a nutshell: "Trade is trade."

The amount of trade involved is tiny compared to the uproar. Only 300 Canadians live in Cuba, and Canada's exports to the island in 1959 amounted to less than 1% of its total exports—mainly newsprint, medicine, steel, copper tubing, codfish, malt and chemicals. Even this small export business had dropped: from \$17.5 million in 1958 to \$15.2 million in 1959, with 1960's first half showing a sharp dip to \$4,800,000 v. \$7,400,000 for the same period in 1959. Exports of newsprint fell from \$2,600,000 to \$999,000, salt codfish from \$1,200,000 to \$510,000, wheat from \$367,000 to \$104,000. Reason: though Castro was more willing to pay Canadians than Americans, he was cutting back in order to conserve foreign exchange.

**Positive Results.** Now, with a formal embargo under way, Canadian businessmen are betting that their picture will improve. Selected Canadian export figures for 1960's first half show an upward trend compared to 1959: sheet and strip steel went from \$149,000 to \$212,000, aircraft engines and parts from \$35,000 to \$209,000, synthetic rubber and plastics from \$17,000 to \$255,000, medicines from \$158,000 to \$315,000.

Last week the Cuban state shipping line announced the immediate start of a freight service with Canada. From Canada's Saguenay Shipping Co., which eliminated its Montreal-Santiago freight service a month ago, came hopeful word: "The whole picture is under review."



BISHOP SHEEN DELIVERING SERMON IN ARGENTINA  
"Without workers there is no harvest."

There was also word that an "unofficial" Canadian trade mission has been in Cuba for several weeks and has landed orders for auto parts, electrical equipment and other industrial goods reportedly totaling \$7,500,000.

## ARGENTINA Task Force for Catholicism

"I am told that during this year only six Argentine priests were ordained," said New York's Bishop Fulton John Sheen. "In Boston we had more than ten times this number in the same period. Without workers there is no harvest. And Christian workers are the product of a Christian atmosphere. Our job here is to arouse the latent goodness of these people to create this necessary atmosphere."

As U.S. director of the Society for the Propagation of the Faith and one of Roman Catholicism's best preachers, Bishop Sheen was in Argentina last week lending his help to the biggest Catholic proselytizing crusade ever undertaken in Latin America. Its purpose: to counter the spread of anti-Catholicism that is sapping the church of its traditional strength. In all, Fulton Sheen made twelve TV appearances, said Mass in humble parish churches as well as in Buenos Aires' cathedral, delivered lectures at the University of Buenos Aires' law school and at the Holy Cross Institute.

**Missions & Missives.** The crusade began three weeks ago, when Papal Nuncio Monsignor Humberto Mozzoni dispatched 2,000 missionaries "to open the dialogue between the church and Argentina on the everlasting efficacy of the Gospel for the advancement of the Argentine people."

Heartily endorsed by Rome and meticulously planned in Buenos Aires for almost two years, the crusade set up 1,200 mission centers in schools, warehouses, private homes, even in tents. Arrangements

were made for round-the-clock prayers, meetings, processions and celebrations, for visits to hospitals, asylums, orphanages, slums and schools. Missionary priests from other Latin lands, Spain, France, Italy, Germany and Iron Curtain countries traveled to Argentina to help.

**Still Suspect.** Roman Catholicism has no greater stake anywhere than in Latin America. Its population of 180 million Roman Catholics represents one-third of the church's flock. Yet increasing numbers pay only lip service to their faith, either go to church merely for the pageantry or fail to attend altogether. The Jesuits, who were forced from the continent in the 18th century,\* are still few, and the Catholic clergy, once linked to anti-independence regimes, is still suspect. While Europe increases its priesthood, Latin America now has only about 8% of the world's Catholic clergy. Argentina, with a population of more than 20 million, has but 4,708 priests, compared with some 50,000 in France for a population of 45 million. Argentina's clergy by necessity concentrates on offsetting vigorous Protestant drives and combats the ever-present Communist efforts to undermine all religion in the schools and labor organizations.

When it ended last week, the crusade was a clear success. Some 3,000,000 Argentines had flocked to the Buenos Aires cathedral, the number of Communion-receivers increased threefold, and baptisms and marriages numbered in the thousands. "The problem now is to keep up the good work," said Bishop Manuel Menéndez. "This is our job."

\* Accused of mixing in politics and of acquiring great wealth, the Society of Jesus was banned from Portuguese domains in 1759, from Spain and her possessions in 1767. In 1773 the Society was dissolved completely by Pope Clement XIV. Some of its members were given shelter in Russia by Catherine the Great until Pope Pius VII reinstated them anew in 1814.



## Prize Week

Australia's crisp Sir Frank Macfarlane Burnet, 61, is the ideal scientist: his curiosity continually leads him into new areas of study, and his determination usually keeps him in each long enough to come up with answers. Eleven years ago, when Burnet began to concentrate on the immunological intolerance of the human body—rejection by one body of invading material from another—he already was an authority on influenza, leukemia and viruses. His efforts in these fields won him a U.S. Lasker Award, appointment by Queen Elizabeth to Britain's Order of Merit,\* and a reputation so high, says one colleague, that "no discussion about any of the virus diseases known to man can be complete without mentioning his name." Last week in Stockholm, Burnet's work in immunology earned him medical science's highest honor—the Nobel Prize.

**No Marvel.** Burnet shared his Nobel, worth \$43,625, with towering (6 ft. 4½ in.) British Zoologist Peter Brian Medawar, who has been working on tissue transplants for the past 17 years. Experimenting with laboratory animals, Medawar was among the first to describe the mechanism of the puzzling "rejection reaction"—the process by which the human body develops antibodies similar to those it uses against viruses and bacteria to reject and destroy tissue transplants intended to replace diseased parts.

"The immunological defenses," Dr. Medawar once remarked, "are dedicated to the proposition that anything foreign must be harmful, and this formula is ground out in a totally indiscriminating fashion with results that are sometimes irritating, sometimes harmful, and sometimes mortally harmful. It is far better to have immunological defenses than not to have them, but this does not mean that we are to marvel at them as evidences of a high and wise design."

**A Step Closer.** Using the work of Medawar and others as a starting point, Australia's Burnet theorized that the rejection reaction is not inherited full-blown, instead is developed gradually in the fetus and young child. Burnet speculated that if, during the period of immunological development, the human body could be taught to tolerate grafts from selected donors, it would later be able to accept tissue transplants from those same donors. Seizing on Burnet's thesis, Dr. Medawar proceeded to confirm it in a series of laboratory tests. He inoculated mouse embryos in the womb with tissue from a different breed of mice, found that the inoculated animals later were able successfully to tolerate grafts from mice of the same breed as the original donors.

So far, the Burnet-Medawar discovery, hailed in the Nobel citation as "a new



NOBELMAN BURNET  
From laboratory mice . . .

chapter in experimental biology," has no direct medical use. But it represents a long step closer to the day dreamed of by many doctors when surgeons will be able to shift hearts, lungs, kidneys and even limbs from one body to another.

Last week was prize week in the U.S. also. In New York the American Public Health Association and the Albert and Mary Lasker Foundation announced winners of their 1960 Joint Awards in medical research. The recipients (who each received \$2,500 and a Winged Victory statuette) included two scientists who are not



NOBELMAN MEDAWAR  
... a lesson in tolerance.

medical researchers at all: German Engineer Ernst Ruska and U.S. Research Physicist James Hillier, who together are largely responsible for development of the electron microscope. Up to 500 times as powerful as the best optical microscope, the electron microscope has already given man his first look at viruses and promises to become one of medicine's most useful tools. Says Physicist Hillier, 45: "The electron microscope is like the monkey wrench on the garage wall; what you do with it is the important thing." Other Lasker Award winners:

□ The U.S.'s James V. Neel and Britain's Lionel S. Penrose, for genetic studies and research into the effects of ionizing radiation on humans.

□ Britain's Maurice Wilkins and Francis Crick, and U.S. Biologist James D. Watson, for studies of the structure of the deoxyribonucleic (DNA) acid molecule, one of the principal elements in cell metabolism and in transmission of inheritable characteristics.

## Kinsey Revisited

Of all the novel notions advanced by the late Dr. Alfred Kinsey, few were more startling than his contention that sexual frigidity is no longer any great problem for U.S. women. In his best-selling *Sexual Behavior in the Human Female*, based on interviews with 5,940 women, Kinsey came up with figures indicating that 66% of all U.S. married women experienced orgasm in sexual relations with their husbands at least half the time. Fortnight ago, at a meeting of the Academy of Psychosomatic Medicine, Kinsey's happy conclusion came under heavy fire.

Clinical studies, reported Dr. Maurice E. Linden, director of the City of Philadelphia's Mental Health Division, indicate that a majority of U.S. women rarely reach orgasm with their husbands—and that most of those who have done so occasionally are unable to gain consistent satisfaction from the conjugal sex act. Says Psychiatrist Linden: "Sexual frigidity is still one of the most common and baffling female problems."

**A Better Man.** Many cases of frigidity, noted Linden, are strikingly similar. The woman, typically, has children, and is driven by the conflicts created by modern America's emancipation of women to compete with her husband for dominance of the household. No match for his aggressive wife, the husband abdicates his familial responsibility, retires to the conflict-free comforts of the beer can, the television set and the evening newspaper. The common result: a "role exchange," from which the wife emerges a better man than her husband.

The effect of such a role exchange on the couple's sexual compatibility, says Dr. Linden, is disastrous: "Although sexual relations with the husband may have been reasonably satisfactory early in the marriage, they deteriorate into a mere 'chore' or 'duty' for the wife . . . Stripped of his aggressiveness, the husband becomes a passive partner; he loses interest

\* Limited to 24 living persons. Among the present members: ex-Prime Ministers Winston Churchill and Clement Attlee, Poet T. S. Eliot.





Frederick A. Meyer  
PSYCHIATRIST LINDEN  
Can 5,940 women be wrong?

in making the sex act satisfying for his wife. He wants her to seduce him." Sex-starved, the frigid woman often gravitates into extramarital affairs, from which she gains intense sexual enjoyment. "There is nothing organically wrong with the frigid wife," explains Linden. "She is quite able to enjoy satisfying sexual relations—but not with her husband. However, her basic conflict assures that sooner or later the lover will share her husband's fate, become for her a prosaically inadequate man."

**Back to Femininity.** Frigidity often escapes diagnosis, Linden believes, either because the woman refuses to admit it—one of the factors that probably misled Kinsey—or because her physician shies away from "delicate" questions on the subject of sex. When the frigid woman does appear in a doctor's office, it is to complain of "vague physical or psychological ailments": headaches, fitful sleep, nervousness or nonspecific feelings of inadequacy. "The commonly prescribed treatment," says Dr. Linden, "consists of some tranquilizer or relaxant, supportive and complimentary reassurance, and periodic visits. The condition being treated usually does not change."

Fact is, no drug will cure frigidity, and no surgical operation will repair an unhappy marriage—although neurosis-knotted frigid women occasionally have persuaded doctors to perform pointless hysterectomies. Frigidity, says Dr. Linden, is not an illness in itself; it is simply a serious symptom of deep-rooted psychosexual conflict. Linden's stark conclusion: "The situation may be resolved if the woman patient can be restored to a truly feminine position. This would be the task of psychoanalysis. But even the most intense therapy may not be wholly successful, and many women must resign themselves to a less-than-satisfying marriage, for social reasons."

## The Whiplash Controversy

Nobody really knows when the term "whiplash injury" originated, and U.S. insurance companies, which each year pay out substantial damages to supposed whiplash victims, undoubtedly wish it never had. The sudden backward snap of the head to which whiplash is ascribed generally happens in rear-end automobile collisions; these annually result in thousands of cases of alleged neck injury. Yet standard medical dictionaries do not even mention whiplash, and in the District of Columbia's *Medical Annals*, Washington Surgeon Francis D. Threadgill insists that it is usually only a synonym for "mauling and self-delusion."

Many people who complain of whiplash, reports Dr. Threadgill, "do not have anything more than a temporary indisposition. They have no real injury to muscle, nerve, tendon or bone." In examination of 88 supposed whiplash victims, Threadgill found only 14 cases in which patients' subjective complaints (e.g., neck pains, headaches, loss of sensation, restricted arm movements) could be medically confirmed. His sardonic conclusion: apart from clear-cut cases of bone or nerve injury, 90% of "so-called whiplash injuries" will disappear within six weeks "if legal settlement can be quickly obtained."

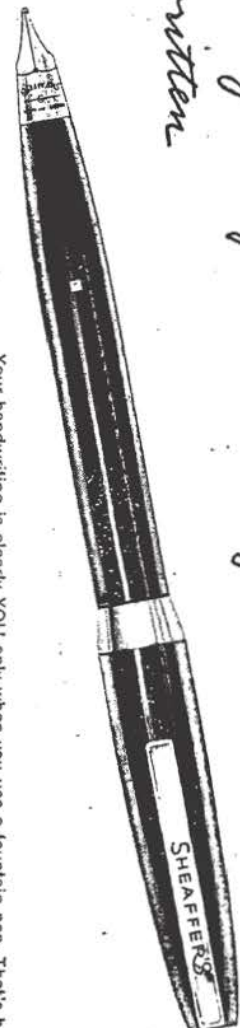
**What Hit Him?** But whiplash should not be so lightly dismissed, insist Drs. Robert Leopold and Harold Dillon of the University of Pennsylvania's Department of Neurology and Psychiatry. In a study of 47 whiplash victims, Drs. Leopold and Dillon found a considerably higher incidence of actual physical injury (14 "severe" cases, 26 "moderate") than did Dr. Threadgill.

More important, they also concluded that the degree of a patient's emotional reaction to an accident usually bore little relation to the severity of his physical injury. One 52-year-old woman, bothered by persistent neck pains after a minor collision, twice attempted suicide although she had no previous record of neurosis or depression. A 37-year-old ex-Marine was so bewildered by the accident in which he suffered a mild whiplash injury that one month later "he did not know what had hit him, or why."

**Threatened Control.** The human personality is peculiarly vulnerable to the shock of a sudden assault from behind, argue Drs. Leopold and Dillon. This, they theorize, may trigger a "denial mechanism" that prevents the victim from coming to terms emotionally with the meaning and discomfort of his injury. They add: "The fact that the head and neck are the sites of injury adds to this distortion . . . almost as if the ego unconsciously perceives that the control (head) can be severed from the body. It is our thesis that the whiplash injury is psychologically unique in that both its suddenness and its unconscious meaning tend to mobilize greater anxiety in ordinarily stable and well-integrated individuals than do other diseases or injuries to other parts of the body."

*In any language, the letters that carry the greatest message of warmth and friendship are written with a fountain pen.*

*Charles DeWitt*



Your handwriting is clearly YOU only when you use a fountain pen. That's because you choose a point with the exact writing width you prefer, and because the point adjusts to your individual style. Try writing with a fountain pen again! Shown here is Sheaffer's all new Target pen with single-stroke Touchdown filling action. The pen is just \$8.75, set with matching pencil \$12.75. **SHEAFFER'S**



## Synthetic Siren Song

The gypsy moth, a European immigrant that defoliates forests in New England and is threatening the Middle West from a beachhead near Detroit, may soon be undone by synthetic sex. Martin Jacobson, Morton Beroza and William A. Jones, all of the U.S. Agricultural Research Service, tell in *Science* how they have isolated and synthesized the powerful chemical lure with which female gypsy moths attract their males.

Entomologists have known since 1913 that an essence extracted from the abdomen tips of female gypsy moths would bring excited males from as far as half a mile away. For years they used this natural extract as bait in traps set out to locate colonies of the destructive moths, but the stuff was much too scarce for more than small-scale use.

In 1957 Dr. Jacobson started the delicate job of identifying the moths' chemical siren song. He began with 500,000 female gypsy pupae collected in Spain and Connecticut. When the virgin moths (female gypsy moths lose their siren scent at the same time as their virginity) emerged, the tips of their abdomens were snipped off, dropped into benzene.

The crude extract from this first step was purified and separated into fractions by treatment with various chemicals, and each fraction was tested for sex attractiveness. A slender glass rod was touched to the sample and brought near the antennae of a male moth held in wing clips. If he fluttered and made mating motions, the sample was adjudged to contain the sexual lure of the 500,000 martyred virgins.

At last the chemists isolated a small drop (20 mg.) of colorless, oily stuff, odorless to humans but with an enormous attraction for male gypsy moths. It could



Lonnie Wilson

OAKLAND AIR TRAFFIC CONTROL CENTER  
For 2,000 flights, 750 miles of wire.

be diluted almost endlessly. Less than one ten-thousandth of a billionth of a gram ( $10^{-7}$  microgram) of it was enough to bring eager males fluttering out of the woods. When the potent oil was analyzed, it proved to be a surprisingly simple chemical (10-acetoxy-1-hydroxy-cis-7-hexadecene) that can be synthesized for \$5 per lb. Dr. Jacobson has about 1 lb. on hand. If it were diluted and used to bait traps at the present rate, it would last for 300 years, but the Department of Agriculture has bigger ideas. By liberally sprinkling an infested area with synthetic sex lure mixed with poison, it hopes to exterminate the gypsy moth males, dooming the females to chastity. If this tactic works, the next step will be to synthesize the lures of other pestiferous insects.

## Traffic Control in the Sky

Moving silently across 21-inch radar screens, the dime-sized blips traced the passage of jet aircraft overhead. At electronic consoles shirt-sleeved men spoke into pushbutton telephones, scanned slender strips of coded paper punched out by high-speed computers. Thus, in a bomb-proof building south of Oakland, Calif., the U.S.'s most modern air traffic control center last week went into operation.

The Oakland center was born of disaster: on June 30, 1956 a Trans World Airlines Super Constellation and a United Air Lines DC-7 lumbered blindly into each other over the Grand Canyon, sent 128 passengers and crew members to their deaths, and convinced the last cost-conscious doubter that the nation's traffic control system was dangerously inadequate. As a direct result of the collision and others, Congress created the Federal Aviation Agency and this year provided \$150 million to build a network of 26 new control centers. Of these, Oakland is the first.

To handle a daily average of 2,000 flights, the Oakland center has 750 miles of telephone wire within its walls, with enough switching equipment to sustain a city of 20,000. The Oakland controllers are in fingertip communication with 40 airport control towers and radar approach control centers in California and Nevada. Ten transmitters perched on peaks provide ground-to-air relays. A long-range microwave antenna speeds the blips of moving light to the center's radar screens, enabling the safety officers to "see" the planes they are directing.

L. Ponton de Arce, regional air traffic chief for the FAA, supervises the Oakland center. Only 25 years ago, in Newark, De Arce had helped install the world's first air traffic control center—at a cost of \$158. "We kept track of planes by moving little bits of slate around on a map," he recalled last week. "Sometimes I get nostalgic for those days when you flew around anywhere you wanted to. Everything moves just a little too fast today."

## New Time, New Length

Since the 19th century, science and industry have honored a holy of holies: a bar of platinum-iridium alloy, triple-locked in a subbasement at Sèvres on the outskirts of Paris. Near the ends of the bar were engraved two microscopically thin lines, and the distance between them was exactly one meter—by international agreement, the world standard of measurement. Around the globe, other countries had copies of the bar at Sèvres, and their traditional units of length—feet (3.28 to a meter), versts, li, or whatever—were defined by reference to it. But last week the sacred bar was in effect tossed on the scrap heap. A General Conference on Weights and Measures, meeting at Paris, made a wave length of light



MALE (BELOW) & FEMALE GYPSY MOTHS  
500,000 martyred virgins.



## The Vatican's No. 2

For the first time in the history of the Roman Catholic Church, the second most important man in the Vatican is a Kentucky Colonel. He is also an honorary chief of the Osage Indians. For last week Pope John XXIII named as his Secretary of State—to succeed Domenico Cardinal Tardini, who died at the end of July—a man who had been apostolic delegate to the U.S. for a quarter of a century: Amleto Giovanni Cardinal Cicognani.

Everybody was surprised. The obvious choice was Milan's charming and brilliant

Diplomat Cicognani was born in the small central Italian town of Brisighella, where his widowed mother ran a general store to support her two sons. Both of them became priests and distinguished themselves in Vatican affairs. Pope Pius XI sent Amleto to the U.S. as apostolic delegate in 1933. Brother Gaetano, now Prefect of the Sacred Congregation of Rites at the Vatican, was made a cardinal in 1953.

In Washington, Cicognani began his day at 6 a.m. and expected his associates to do the same. He delivered more than 4,000 speeches, consecrated 56 U.S. bishops, and ordained 800 priests. He became known as

Canali, who died five days after Tardini), and president of the Cardinal's Commission for Administration of the Goods of the Holy See. In short, he became in one moment foreign minister, prime minister and interior minister of the Vatican state—another step in Pope John's effort to streamline the ancient administrative structure of the Holy See.

In praise of the papal appointment, *L'Osservatore Romano* noted that frequently "these singular persons who spring somewhat unexpectedly into universal attention from a life of discreet and modest silence reveal themselves to be rich in preparation, experience and endowment of mind and heart which makes them worthy of momentous responsibilities."

## Electing the Elected

London's awesome St. Paul's Cathedral was the scene of a solemn occasion last week—the election of a new Bishop of London. Behind tight-shut gates covered by pink curtains gathered 18 members of the cathedral's Great Chapter, led by Dean Walter Matthews. With appropriate portentousness, the dean questioned the assemblage: Should the election be "by acclamation, by scrutiny or by compromise"? It was decided that it should be "by scrutiny," i.e., secret ballot. And that was odd, as Tweedledum might say, because the Bishop of Peterborough, Robert W. Stopford, had already been chosen by the Queen to be Bishop of London. If the assembled prelates in St. Paul's dared vote against him, they would be subject to imprisonment, loss of civil rights and forfeiture of possessions, under the law of praemunire instituted by Henry VIII to keep the church in line.

Up jumped Canon Lewis J. Collins of St. Paul's, a passionate ban-the-bomber with no love for Dr. Stopford, who has publicly opined that nuclear war would be preferable to Communist domination. Cried Canon Collins: "The Crown, on the advice of the Prime Minister, has nominated the Bishop of Peterborough as the new Bishop of London. The nomination has been announced in the press. Now we are called upon to elect a new bishop, and custom requires that we pray for the guidance of the Holy Spirit in our task. But we know that if we fail to endorse the Crown's nomination, our verdict will not be heeded. To pray for the guidance of the Holy Spirit on such an occasion is little short of blasphemy. The whole process is a farce." Canon Collins proposed that his colleagues should refrain from voting at all.

Ignoring the outraged canon, the prelates duly prayed for guidance and voted for Stopford, though Dean Matthews admitted there were "two or three abstentions." But most of them agreed with Collins' humiliating point. And the fact that he made it, observers noted, was a stout blow for the cause of disestablishment—the separation of Anglican Church and British state—whose most potent protagonist is Arthur Michael Ramsey, the new Archbishop of Canterbury (*TIME*, July 7).



SECRETARY CICOGNANI (RIGHT) & BROTHER  
For a Kentucky Colonel, canon law was overruled.

archbishop, Giovanni Cardinal Montini, 63; he had been mentioned as a candidate for the post during the reign of Pius XII, who was his own Secretary of State. Cardinal Cicognani seemed hardly in the running; he is 78, for one thing, and his long association with the U.S. might seem too obvious a bid for diplomatic relations with Washington. But after Pope John had confirmed his reputation for unpredictability by naming Cardinal Cicognani, Vatican hindsighters were quick to see how brilliant the choice had been.

**A Deft Touch.** In addition to his close knowledge of the increasingly important American branch of Catholicism, Cardinal Cicognani, Secretary of the Sacred Congregation for the Eastern Church during the past four years, has become an expert on the difficult relationships in the Middle East and the Communist countries. He will thus be a valuable right hand for John during the forthcoming Ecumenical Council. In a high and delicate policy post requiring a sure and diplomatic touch, Cicognani can provide the needed deftness.

the top authority on the history of Catholicism in the U.S.; his book on the lives of U.S. candidates for sainthood, *Sanctity in America*, became a Catholic bestseller.

**Two Other Jobs.** One of John's first acts as Pope was to bring Cicognani back to Rome in 1958 and make him a cardinal, overruling Article 232 of canon law, which prohibits brothers, first cousins, or an uncle and a nephew, from being cardinals simultaneously, as had previously been done by both Leo XIII and Pius XI, but to Gaetano Cardinal Cicognani the law was a constant source of worry and chagrin because it seemed to curb his talented brother. Once at a dinner a fellow prelate had jokingly said to Gaetano: "Because of you, your brother cannot become cardinal." Gaetano came close to bursting into tears and could not finish his meal.

At the same time that Cicognani became Secretary of State last week, the Pope named him president of the Pontifical Commission for the Administration of Vatican City (replacing Nicola Cardinal



a new TV series began last month, called *The Trad Fad*. With a clear and pounding straightforward beat that avoids the more intricate mathematics of modern jazz, trad centers in such items as *Tiger Rag* and *Cushion Foot Stomp*, but often goes absolutely daft with kick-me-baby versions of things like *Billy Boy* and *In a Persian Garden*.

Described by one critic as "a sort of do-it-yourself urban folk music," trad rests mainly on the standard instruments—clarinet, trumpet, trombone—but now and again tosses in a banjo for such provincial classics as *Waiting for the Robert E. Lee*. Chris Barber's Jazzband founded the movement with a bestselling version of Sidney Bechet's *Petite Fleur*, and now the trad bands are so popular that they play everywhere—not only for jazz clubs and festivals, but also at debutante parties, society dances, on trans-Channel steamers, even waist-deep in swimming pools. Among the top traddlers:

♣ Acker Bilk, king of the trad men, is a chap with a name that has probably caused Charles Dickens to stir in his grave, tap his foot and smile. A 32-year-old former Somersetshire blacksmith, Bilk acquired his skills on the clarinet in an army guardhouse after he fell asleep on sentry duty. Wearing bowler hats and striped waistcoats Acker Bilk and his Paramount Jazz Band are half New Orleans and half Somerset cider, thumping out numbers like *Run Come See Jerusalem* and *Ory's Creole Trombone*, while Bilk makes Louis Armstrong-style comments. At last year's annual trad jazz festival at Beaulieu, Bilk was in such demand that fans shouting his name booed a modern combo off the stage, threw beer bottles and overturned TV cameras in a riot that approximated the American shambles at Newport. The *Daily*



LADY CHATTERLEY & LOVER REHEARSING  
Some prefer sex to literature.

THOMSONS

*Telegraph* calls Bilk "almost a folk hero."

♣ Trumpeter Bob Wallis, 27, gave up a career as a marine engineer to lead his Storyville Jazzmen into the trad boom, dressed in Stetsons and cutaway jackets and looking like the fallout from a *Buttermilk Sky*. Most trad jazz goes back only 35 years or so, but the Storyville septet has a bestselling version of Mozart's *Alla Turca*.

♣ Kenny Ball's Jazzmen is currently the fastest-rising trad band—largely on the strength of a record called *Samantha*, which so far has sold nearly 250,000 copies—and Trumpeter Kenny Ball himself, a 32-year-old former writer of advertising copy, is the jazziest of the trad musicians. With a pencil mustache and a cool-serious manner, he worries that funny hats and similar trad gimmicks may eventually kill the fad. "I'd hate them to kill it, dad," says hatless Kenny. "They're doing it for the novelty, dad, whereas we do it for a living art form—dad."

♣ The Temperance Seven, unlike the other trad groups, are part way out and going far. Actually a nine-man legion, they all drink; they wear wing collars and brown cord smoking jackets, duel with drumsticks during numbers, and achieve their effects with such instruments as Chinese blocks, cowbells, euphoniums, and sousaphones. Recalling the red hot bands of the Manhattan '20s, they shoot new colors into *My Blue Heaven* and do a why-should-she version of *My Baby Don't Care For Me*. All ex-students at the Royal College of Arts, they are, by day, TV set designers, art teachers and publisher's art directors. They currently float high in the hit parade with the significantly titled *You're Driving Me Crazy*. Among their fans is a teen-ager who, holding a container full of cider, whisky and gin, said the last word on the trad boom recently on BBC TV: "If it really comes to it," said the traddist, "I prefer jazz to sex."

## THEATER ABROAD

### Bore Is a Four-Letter Word

For all its notoriety, *Lady Chatterley's Lover* is, essentially, just an extravagant sentimentalization of sex and nature through which D. H. Lawrence passionately protested against industrial civilization and Victorian prudery. But despite what Katherine Anne Porter has called its "imbecilic harmlessness," the book still draws devout support, as was shown during last year's obscenity trial in Britain when Lawrence's four-letter words and what the prosecutor called his "reverence for man's genitals" became great crusading issues. Certified by the court as not obscene, *Lady Chatterley* last week came onstage as a play (at a private theater club). Though slow and static, the play, by British dramatist John Hart, served as an intriguing new comment on the work: spoken out loud on a stage, the Lawrencian lines simply sounded ludicrous.

The four-letter words were all there, floating across the footlights, as one critic noted, "before an audience more cowed than startled." But even in a private club, blackouts had to serve in lieu of the novel's sexual bouts. The evening's one unforgettable moment occurred by accident. During the cloying scene wherein the lovers (Jeanne Moody as Lady Chatterley, Walter Brown as Gamekeeper Mellors) decorate one another with garlands, Mellors started to slide out of bed and stopped short, paralyzed and fluffing his lines. In a play whose major theme is that bodies should not be embarrassing, his panic was caused by the discovery that his shirt was out of reach.

Reviewing the production, and indirectly the novel, the *Daily Mail* found it merely boring, and the *London Times* suggested that *Lady Chatterley* is "basically Elinor Glyn scattered with a lot of specious philosophizing."



ACKER BILK (LEFT) & TRADMEN  
Others prefer music to sex.

H. A. HALLAS



## The Deaths of a Church

*For the letter killeth, but the spirit giveth life.*

—11 Corinthians 3:6

The hamlet of Marble, high up on the Crystal River in the mountains of central Colorado, has a population of eight that is swelled by summer residents to 58, plus tourists. To the summer citizens, their tiny, white-frame church seemed last week to be a set-piece proof of Paul's point about the letter and the spirit.

St. Paul's Church was built in Aspen, 60 miles across the mountains, when Aspen was a booming mine town instead of the ski-and-culture resort it is today. In 1908, after the boom's collapse had emp-



LITTLE WHITE CHURCH AT MARBLE  
Canon law got in the way.

ried it, the church was moved to Marble, which was having a boom of its own. St. Paul's belonged to the Episcopalians, but after Marble's once famous quarries\* closed down, in 1941, the Episcopal Church stopped using it, and other denominations—Roman Catholics, Methodists, Presbyterians, Congregationalists, United Brethren, Dutch Reformed, Mormons—worshipped there from time to time because it was the only church in town. But no group was maintaining it, and St. Paul's was falling apart.

**Humming Along.** Nine years ago, two teen-age girls—Kareen and Raquel Loudermilk—began to hold nondenominational prayer meetings in the church, and

\* Which produced the largest piece of marble ever cut by man—a 100-ton hunk that was trimmed to make the 56-ton topping of the Tomb of the Unknown Soldier in Arlington, Va. Other structures made of Marble marble: the Lincoln Memorial, the Los Angeles Athletic Club, the San Francisco, Cleveland and Denver city halls, Manhattan's Municipal Building, and Chicago's telephone building.

things looked up again for St. Paul's. The summer people turned to and put it in shape: a Denver store owner contributed paint and paid for painting, a doctor spent his vacation repairing the steps, a man from Columbus put in two weeks repairing the organ. Bats and rats were ousted; a new roof was put on; broken windows were replaced; the interior was replastered; and more than 50 people began showing up for Sunday services.

In 1960, the congregation appealed to the Colorado Congregational Conference for a minister. To Marble came former Rhodes Scholar George Drake, 27, a divinity student at Chicago Theological Seminary; he held services at 10 a.m. each Sunday, and Wednesday-evening songs and games for teen-agers. A sign in the ground outside the building identified it as Marble Community Church, and this summer Pastor Drake and his congregation had things humming along so smartly that a reporter wrote a feature story about it in the weekly *Sage* of Glenwood Springs, Colo., 40 miles away.

**Coming to a Halt.** One interested reader was the Rev. William O. Richards, rector of St. Barnabas Episcopal Church of Glenwood Springs. Reproachfully, he wrote Drake: Why had his permission not been asked to use St. Paul's? Drake replied that he thought it had. Up turned Rector Richards with a letter from the Bishop of Colorado, the Rt. Rev. Joseph S. Minnis: the Episcopalians were taking over again. "I was advised that nondenominational services were being held in the church, and that it was being referred to as a community church," said the bishop. "This I could not allow according to canon law."

Drake moved his services to the high school, said there were "no hard feelings." But Marble was mad. At the first Sunday's Episcopal services, only two people turned up besides the brothers who serve as sextons. Next week there were only the sextons. Next week there was no service at all. For the third time in its history, St. Paul's seemed to have died.

But not the Marble Community Church. Said George Drake last week: "I am writing Bishop Minnis a letter asking if the diocese will sell St. Paul's to us, and if so, for what price. If we cannot buy it, then we will proceed to build. We already have offers from people who will donate the land and labor for building."

## Poverty Cards

"Money is a danger," said St. Francis of Assisi. The first Franciscans embraced Holy Poverty by begging for food and sleeping in stables. Their modern descendants handle filthy lucre as little as possible, but this is obviously difficult when traveling in an age of gas stations, motels and Howard Johnsons. Last week at a Franciscan financial conference at St. Francis College, Loretto, Pa., U.S. Franciscans heard of a happy compromise used by their Canadian brethren. Surprisingly, it is the same solution used by many non-Franciscans not sworn to poverty but headed for it. The device: credit cards.

## "I read SPORTS ILLUSTRATED every week



—and our company  
advertises in it  
regularly"

Beverly C. Ohlandt  
Executive Vice-President  
National Distillers & Chemicals Corp.

Bev Ohlandt was recently honored as the liquor industry's Man of the Year for 1960. Beyond business achievement, however, he's a man with an intense love of sport. His passion for baseball dates back to boyhood days on Brooklyn sandlots. He's a regular at championship fights. And, like so many of today's leaders, Beverly Ohlandt is a weekly reader of *SPORTS ILLUSTRATED*.

As an advertiser in the magazine, National Distillers knows *SI*'s subscriber-families. Their median income is more than double the national median. Yet the median age of the head of the house is just 42. They are active, sophisticated and social. They'd hardly be reading the kind of contemporary magazine *SI* is, otherwise. And three-fourths of these families serve liquor in their homes.

That's why, in the first six months of 1961, *SPORTS ILLUSTRATED* was second among all magazines in total pages of beer, wine and liquor advertising. And in all classifications, only 2 magazines in the land carried more pages of consumer advertising than did *SPORTS ILLUSTRATED*.



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**DISTANCE  
NAUTICAL MILES**

## Episcopalian Assent

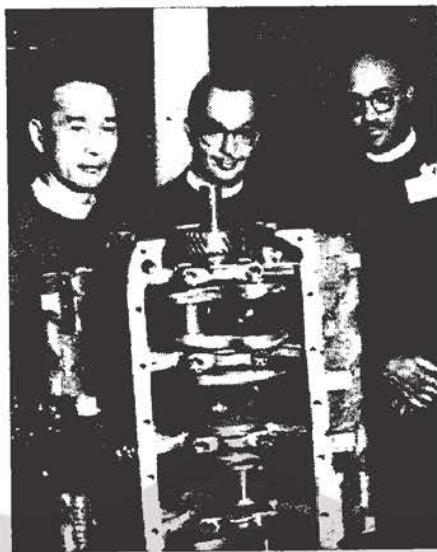
"I'm quite speechless!" exclaimed the Most Rev. Arthur C. Lichtenberger, Presiding Bishop of the Protestant Episcopal Church. Like everybody else at the Episcopalians' 60th triennial General Convention in Detroit last week, he was astonished at the speed with which the House of Bishops committed themselves to negotiate toward Presbyterian Eugene Carson Blake's proposal for a four-church merger (TIME cover, May 26).

A whole day had been set aside for debate on the issue, and an overflow crowd of spectators jammed the side aisles of the room in Cobo Hall to be present when the Episcopal fireworks went off. Virginia's Bishop Robert F. Gibson Jr. moved the acceptance of the invitation issued by the United Presbyterian General Assembly, to begin talks looking to eventual union of the Presbyterians, Episcopalians, Methodists and United Church of Christ.\* He reminded his 190 fellow bishops that they were not passing on the merits of the Blake proposal as such, but on "an official invitation from the United Presbyterian Church—an official, important and deeply serious invitation." It was noon, and Presiding Bishop Lichtenberger interrupted the proceedings to give the regular noonday prayer: *Look mercifully, O Lord, on the broken body of thy church.* And suddenly, within about 30 seconds and without a single dissenting voice, the motion was unanimously passed. Three days later, the House of Deputies added its assent by a vote of 139½ to 18½.

Elected to preside over the House of Deputies was Layman Clifford Phelps Morehouse, 57, of Katonah, N.Y., the vice president and secretary of Manhattan's Morehouse-Barlow Co., an Episcopal publishing house. High Churchman Morehouse was one of those who favored dropping "Protestant" from his church's name (TIME, Sept. 22), but the House of Bishops voted 70 to 54 against the change. He is only the second layman to head the 670-man House of Deputies since the church was established in 1785. The other: the late Supreme Court Justice Owen J. Roberts, who served from 1946 to 1949.

## Tedium Yes, Ministrations No

Fifteen busloads of Episcopalians—bishops, priests and laymen—took a morning off from the General Convention to tool through industrial Detroit for a look at "the 20th century workingman." Trailing through the pounding, whirring



EPISCOPAL CLERGY ON ASSEMBLY LINE  
Where are they? In hell?

world of the assembly lines, the men and women from greystone, Gothic city churches and suburban spires stared at the men who are making the '62 models. The auto workers stared back.

"Do you know where you're going?" a riveter in the Plymouth plant asked the Rev. Charles G. Leavell of Henderson, Ky. "No," answered the minister mildly. Said the riveter: "You are going through hell."

"Do you like your work?" asked a kindly bishop of a man endlessly putting caps on radiators. "Hell no," was the reply. "It's boring, but it's a living."

The Episcopalians were impressed. "This sort of thing is soul-destroying," said the Rev. Bernard G. Buley of Wau-

kesha, Wis. "A very strange world," mused the Rev. John G. Forrell of Glen Ridge, N.J. "I would not know how to talk to these men and women." Suffragan Bishop Charles F. Boynton of New York summed it up: "This has done us a lot of good. We normally don't realize that so many human beings are riveted to one operation with no opportunity to exercise creativity or imagination."

Afterward, members of the Episcopalian human affairs commission, which sponsored the tour, explained to the convention delegates that the kind of industrial workers they had just seen were practically untouched by the church. Consulting Sociologist Guy E. Swanson of the University of Michigan said that though surveys had shown that factory workers were receptive to religion, no attempt was actually being made to reach them. "If the church cannot find means to influence this new character of society," Sociologist Swanson added, "it has no meaning or relevance."

## Teacher Yes, Mother No

Protestants may be galled by the pretensions of the Roman Catholic Church, but they can ill afford to sneer at Catholic social doctrine, because it is vastly superior to Protestant vacillation between pragmatism and perfectionism. So holds Theologian Reinhold Niebuhr, whose perennial willingness to stick out his political and theological neck is one of Protestantism's glories. To make his point, he analyzes Pope John's recent encyclical, *Mater et Magistra* (Mother and Teacher), which broadened Catholicism's alignment on the side of the welfare state and endorsed a measure of "socialization" (TIME, July 21).

The Roman Catholic Church, Niebuhr writes in the *Christian Century*, "is not entirely foolish" when it sees rebellion



THEOLOGIAN NIEBUHR



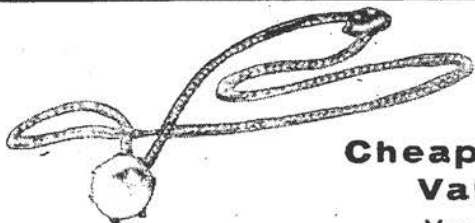
POPE IN CATACOMBS

FELICI

Perfectionism is for monasteries.

\* Guidelines for the merged church, as suggested by Dr. Blake, who is Stated Clerk of the United Presbyterian Church in the U.S.A. (Northern), include: A "diversity of theological formulations of the faith, and a variety of worship and liturgy"; a "truly democratic government"; "visible and historical continuity with the church of all ages, before and after the Reformation."





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## PENNSYLVANIA Motor Oil...with Nature's Miracle Molecule



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## What's New in High Fidelity by Oscar Schisgall

### Most For Your Music Money

How can you get the best return when you invest in a high fidelity music system? Experts agree it is by selecting individual high fidelity components, to suit your ear and your needs, rather than just buying an ordinary "packaged" radio-phonograph. What are high fidelity components? Components are the units of a high fidelity system such as the tuner, record player, tape recorder, amplifiers, speakers and so on. These components are designed to do a specific job with the utmost versatility and the very best performance. Each of these components is made by manufacturers who specialize in the units you need. Thus, each part is brilliantly designed and built to perfection for its own specific function. Obviously, then, these specially engineered parts can and do give you more music for your money. Yes, high fidelity components not only offer you the best sound but also the soundest value. Send in the coupon below for an informative free booklet.

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# FOCUS

Each week, TIME 'positions' the news in clear, meaningful focus—to give valuable perspective to events past—to suggest the pattern of events to come.



Rich...Moist...  
Mildly Aromatic  
**BOND STREET**  
Pouch-Pak

against the law of God in the disintegration of the medieval mixture of Scripture and philosophy, political power and spiritual prestige. "From the standpoint of the *Mater et Magistra* encyclical," he says, "what could be clearer than that the path from the Thomistic theory of a just price based upon labor value, to the theory of Adam Smith, guaranteeing social justice by the automatic balances of a free market, descends steeply from the heights of justice to the morass of private greed?"

**Justice & Love.** Pope John's encyclical ignores its own indebtedness to some of the moral achievements of the welfare state and foreign aid, says Niebuhr. But, he writes, "before we ungenerously attribute to conscious and unconscious cribbing from a culture it ostensibly abhors the massive achievement of modern Catholicism in adjusting to the realities of modern industrialism," it is necessary to recognize that Catholicism has traditions that make this adjustment possible.

The Roman Church, writes Niebuhr, balances concern for the individual with concern for the health of the community, which is to be achieved by what the encyclical calls "objective justice and its driving force, love." Says he: "To assert that justice is the norm and 'love the driving force' is certainly a theory of the relation of... love to the social order preferable to some Protestant and secular theories."

**"Impressive Survival."** Niebuhr, who has long lashed out against the perfectionist strain in Protestantism, further admires the Roman Catholic Church for having relegated its perfectionists and ascetics to the monasteries, where they cannot mess up the proper processes of society, full of contingencies and compromises.

"Both the Cromwellian and French revolutions were corrupted by utopian illusions and the confusion of contradictory visions of social perfection. Abraham Lincoln was dogged by the absolutistic demands of Horace Greeley, William Lloyd Garrison and Wendell Phillips, and he had more genuine charity than all of them. In the interventionist controversy preceding World War II we were confronted by a frequently noxious combination of nationalistic and perfectionist isolationism, trying to persuade the nation to remain pure by remaining irresponsible... Some of the soberness of Catholic social theory certainly derives from its exclusion from the political realm of the yearning for the absolute."

Pope John's encyclical displays "dated rather than eternal wisdom," Niebuhr believes, in opposing birth control and ignoring the fast pace of population increase. But he refrains from laboring the point, "lest the professional anti-Catholics take too much courage. They regard the Roman church as a monster. It is really a very impressive survival from medievalism, which has managed to apply its ancient wisdom to the comfort of a harassed generation in a nuclear and technical age."



jade medallion is listed for \$13.75 and a jade and diamond ring for \$10,000.

**Soft Sell.** Gump thinks that his store's reputation rests primarily on the casual soft sell practiced by its knowledgeable sales staff. "I've told them," says Gump, "that if we don't carry an item, tell the customer where he can buy it. Don't tell him we have something better. The customer thinks, 'Isn't it nice of Gump's to tell me where to find it,' and he comes back to Gump's."

Though he is at heart as hard-driving a retailer as any discounter going, Gump strains for casualness in his store, adamantly refuses to set sales quotas for his 170 employees. One year, he relates, "I told a sales meeting, 'I expect 10% less sales next year.' That year our sales went up 15%." In 1961 it seems certain that Gump's business will hit another high, but even though the year is well along, Dick Gump still refuses to predict what sales will be. "If you had a projected sales figure," says he, "you'd have to exert pressure to make it."

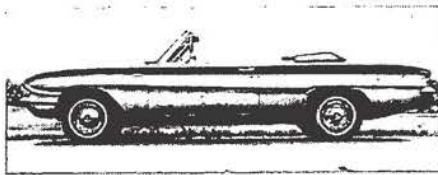
## AUTOS

### What Is "Settlement"?

In Detroit last week the word "settlement" had begun to lose its meaning. Three weeks ago General Motors agreed with United Auto Workers President Walter Reuther on the economic clauses of a new three year contract only to see a majority of G.M. plants shut down by local disputes over work rules. Last week Reuther and G.M. Negotiator Louis Seaton settled the major noneconomic points in the contract, including such delicate matters as toilet time and pay for union shop chairmen. But still walkouts caused a shutdown in 39 G.M. plants, crippled production at another 27.

Chief cause of this fiasco was a miscalculation by Reuther. Three weeks ago, in a move to pressure G.M. for improved working conditions, Reuther gave the U.A.W.'s G.M. plant locals the go-ahead to strike over local issues in the belief that he could call his men back whenever he wanted. But Reuther underestimated the unrest in the locals. Last week in Detroit the U.A.W. Council which represents all the locals in G.M. plants, agreed to accept the nationwide contract that Reuther had negotiated, then turned around and voted for a full-scale strike until all local disputes were settled. Next day, under intense pressure from Reuther, the council reversed its stand, called for all locals that had resolved their issues to return to work, and summoned the 24 locals with unresolved issues to bring their problems to Detroit.

The summons did not set well with burly, aggressive John M. McCarrell, 42, president of Local 544 at G.M.'s huge Fisher Body plant near Pittsburgh. McCarrell, who had already defied Reuther by refusing to let a national U.A.W. representative sit in on the Pittsburgh negotiations, vowed that he would not call his men back until he had won concessions on local work rules and seniority procedures. And McCarrell held the whip

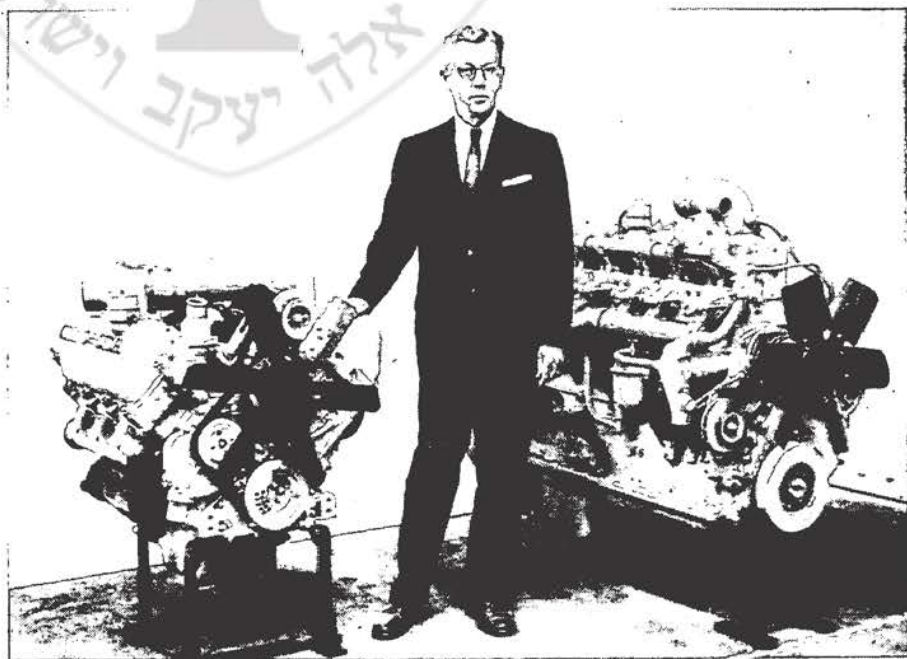


BUICK SPECIAL  
New under the hood.

hand: since his plant turns out body parts for all five G.M. automaking divisions, he was capable of stifling G.M.'s entire output. When he learned of McCarrell's rebellion, Reuther growled: "If those fellows in Pittsburgh tell us to go to hell, then we are going in there in force to preserve the integrity of the union." Stung by the threat, McCarrell denounced Reuther's statement as "asinine," stomped into Detroit for a showdown.

Since Reuther could, if pushed, replace McCarrell with a Detroit-appointed administrator, odds were that McCarrell would soon settle his differences with G.M. But the squabbling within U.A.W. ranks had undeniably hurt Reuther's prestige. At week's end, as the U.A.W. prepared to shift its attack to Ford, Detroit automakers were uncomfortably aware that it took more than an agreement with Walter Reuther to ensure peace in the auto industry.

While tumult and hubbub reigned in U.A.W. councils, Detroit last week wound up its new model offerings with the introduction of the 1962 Buicks. As standard equipment, the compact Special has a new (for the U.S. auto industry) 135 h.p., cast-iron V-6 engine, which replaces the more expensive aluminum V-8 and cuts \$100 off last season's list prices. In styling, both the compact and standard Buicks are little changed, although the standard Buick's extra inch in width and two to four in length lend it a lower, more massive look.



CUMMINS' MILLER WITH NEW VIM (LEFT) & CONVENTIONAL DIESEL (RIGHT)  
Profits are a byproduct.

## CORPORATIONS

### Fair & Over-Square

Grinding up Oregon's 12,000-ft. Canyon Creek Pass one recent evening, the drivers of three mammoth trailer trucks stared in astonishment as a Pacific Intermountain Express Co. rig with a huge load and a notably undersized engine compartment blithely pulled past them. Driving the P.I.E. truck was a power plant that marked a long step forward in U.S. engine design: the V8-265 Vine diesel turned out by Cummins Engine Co. of Columbus, Ind. Built on a new (for diesels) over-square\* design, the Vine is as much as 44% smaller and lighter than other comparable diesels. As a result, it will not only give truckers more miles to the gallon, but will also allow them to carry up to 10% extra payload without violating state weight and length limits.

Development of the Vine is one more step in a process that has enabled little (5,600 employees) Cummins Engine Co. to elbow aside the giants and carve out for itself 60% of the U.S. market for diesel truck engines. Cummins' achievement is all the more remarkable since it makes no trucks itself, must depend for its sales on the loyalty of truckers who specify Cummins engines when they order from the truck manufacturers (who would understandably prefer to install their own engines). In response to truckers' demands, most of the major truckmakers—White, Mack, International Harvester and Ford—are readying chassis to accommodate the Vine and its smaller stablemate, the V6-200 Vim.

**Road to Success.** Behind Cummins' remarkable success is an equally remarkable man: Chairman Joseph Irwin Miller, 52.

\* In an over-square engine, the cylinder bore is enlarged, creating a larger combustion chamber for extra power, while the stroke of the piston is shortened, thus reducing piston and cylinder-wall wear.



A tall, gaunt, Christian intellectual, Miller is the only layman ever to rise to the presidency of the National Council of Churches, and he runs his company in accordance with his belief that "being greedy and selfish is not the way to be happy and successful."

At college (Yale and Oxford), Miller studied Latin and Greek and aspired to architecture. But in 1934 he was called home to Columbus to take charge of the least promising of the wealthy Miller family's far-flung enterprises: a consistently unprofitable plant that had been built to produce a new kind of diesel engine developed by the family chauffeur. By pressing tirelessly for mechanical perfection of the diesel engine and touting its economy, Miller transmuted this white elephant into a golden goose. Though Cummins' sales declined slightly to \$64 million in 1961's first half, the new engines should soon propel the company's earnings to record highs.

**Ethics for Engines.** Pressed for time by his church (he is a member of the Disciples of Christ) and other business interests, Miller leaves day-to-day direction of Cummins to President Don Tull, 55, does not even keep an office in the company's Columbus plant. But it is Miller who makes the policy decisions and spurs on Cummins' research and development department. And all of Cummins' operations are pervaded by Miller's pragmatic Christianity. Some Miller principles:

- **PROFITS.** "The idea that the highest morality brings the lowest profit does not necessarily apply. If we concentrate on giving the consumer what he needs at a price favorable to him, profits roll in as a byproduct."

- **WAGES.** "The ideal would be to pay the

highest individual wages and have the lowest labor costs in the industry."

- **UNIONS.** "The union is a necessary protection for the individual caught up in a vast machine—and it keeps management on its toes."

- **PRODUCTS.** "The temptation is to design an engine that would cost you the least in tooling up. But it's not the right engine for the owner. So this is immoral and self-defeating."

**Christian Competition.** Miller's principles pay off: Cummins' high productivity—and consequent low labor overhead—is one of its chief competitive advantages. Nor does Miller's Christianity deter him from trying to beat the pants off a competitor by all honorable means. In fact, he believes that beating out a competitor constitutes a favor: "It stimulates him." Miller himself was stimulated to develop the over-square engine by a Caterpillar Tractor Co. report that said flatly that it could not be done for diesels on a practical basis. Miller decided to show them that it could.

Though the first fruits of his decision, Vim and Vine, promise to tighten Cummins' hold on the big-truck market, the most important consequence of over-square design may prove to be two smaller Cummins engines—Val and Vit—which are compact enough to fit into medium trucks and autos. With Val and Vit, Miller hopes to open up the huge "stop-and-go" market of light delivery vans and taxis, where a diesel's durability and fuel economy have a distinct edge over gas engines. If he does, he may yet fulfill the dieselmakers' dream of tapping a market so large that volume production would make a diesel as cheap to purchase as a gasoline engine.

## MILESTONES

**Married.** Jules Feiffer, 32, bestselling (*Sick, Sick, Sick*) cartoonist whose syndicated strip, *Feiffer*, satirizes the foibles of a generation bugged by Freud, Zen and the H-bomb; and Judith Sheftel, 31, *American Heritage* editor; in Manhattan.

**Married.** Theodore Samuel ("Ted") Williams, 43, longtime Boston Red Sox slugger ("I'm still probably as good a hitter as there is around") turned Sears, Roebuck sales promotion star; and Lee Howard, 36, beauteous, blonde fashion model; both for the second time; in Cambridge, Mass.

**Married.** Alfred Corning Clark, 45, multimillionaire scion of the Singer Sewing Machine clan; and Alicja Darr (nee Kopczynska) Purdom, 30, Polish-born painter once stormily married to Cinematographer Edmund Purdom; he for the sixth time (in 20 years), she for the second; in Cooperstown, N.Y.

**Died.** Dag Hjalmar Agne Carl Hammarhjöld, 56, second Secretary-General of the United Nations, a dauntless Swede who pursued peace but lived with conflict; in a plane crash; near Ndola, Northern Rhodesia (see *THE WORLD*).

**Died.** Marion Cecilia Davies (nee Douras), 61, Hearstwhile empress of Hollywood; of cancer; in Hollywood (see *SHOW BUSINESS*).

**Died.** Earle Ensign Dickson, 68, longtime employee of New Jersey's Johnson & Johnson surgical supply company who, while treating his wife's finger for a kitchen knife mishap in 1920, inadvertently invented the Band-Aid, which eventually earned his firm \$30 million in annual sales and Dickson a vice-presidency; after a long illness; in New Brunswick, N.J.

**Died.** Monrad Charles ("Mon") Wallgren, 70, soft-spoken New Deal Democrat from Washington State, a onetime jeweler and U.S. amateur billiards champion who rose successively to Congressman (1932-1940), Senator (1940-44) and Governor (1944-48), went into political eclipse after he lost the 1948 gubernatorial race, was rejected by the Senate when Harry Truman nominated him to the National Security Resources Board in 1949 but finally won confirmation as a member of the Federal Power Commission; as a consequence of injuries suffered in an auto accident in July; in Olympia, Wash.

**Died.** Lieut. Colonel Oreste Pinto, 71, master Allied "spy catcher" in two wars, a Dutch-born counterintelligence expert whose command of 13 languages and tenacious memory ("I can still remember not only what presents were given to me on my third birthday but who gave them and when they arrived") led SHAEF Commander Dwight Eisenhower to hail him as "the greatest living authority on security"; of chronic bronchitis; in London.

## PERSONAL FILE



PEACH

- "We have avoided the frills and any route acquisitions for the sake of bigness alone," says ex-Pilot **Robert English Peach**, 41, president of fast-rising Mohawk Airlines, which puddle-jumps between the East Coast and the Great Lakes. With that formula and reliable service, Peach has lifted Mohawk's revenues from last year's \$10 million to this year's rate of \$15 million, and now he thinks the line is ready for calculated growth. Last week, in a complex deal that would make Mohawk the nation's eighth biggest air carrier, Peach proposed to absorb the planes and key routes of low-skimming Northeast Airlines. If Northeast and the Government approve, Northeast's southern routes would go to competing Eastern and National, while the three buyers would pay Northeast \$23 million worth of stock, warrants and notes.



LOVE

- When directors of troubled Chrysler Corp. tapped Lynn Townsend, 42, as president (*TIME*, Aug. 4), they gave him only one-third of the corporate power. Last week the other two-thirds was given to Executive Committee Chairman **George Hutchinson Love**, 61, who, as chairman of Pittsburgh's Consolidation Coal Co., is also the nation's biggest coalman. Chrysler's directors turned to Love because he is a proven comeback champion (his Consolidation is highly profitable despite the slump in coal). New Chairman Love will make policy and wield virtually the same powers as did former Chairman Lester Lum Colbert; Townsend will boss day-to-day operations, much as did former President William Newberg.