

Correspondence

Portugal

To the Editors: Re "Spiritual Politics" by Lawrence Nevins (*Worldview*, January/February, 1976): [When he states] "Obscurantism is a term educated Portuguese seldom fail to use in denouncing Salazarism." Mr. Nevins is implying that

A. All educated Portuguese denounce Salazarism. I am an educated Portuguese and I do not denounce(!) Salazarism, nor do many of my educated Portuguese friends. I am critical of certain aspects of Salazar's administration, admiring of others.

B. All educated Portuguese generally use the term obscurantism in denouncing Salazarism. This is purple prose and doesn't belong in *Worldview*.

Then: "To the modern Catholic [the cult of Fatima] is an embarrassment, and to the nonbeliever an affront to his intelligence and a blot on the nation's escutcheon."

More purple prose. How is it a "blot on the nation's escutcheon"? What is a "blot on the nation's escutcheon"? Are all Catholics to whom it is not an embarrassment not modern? I am a militant Protestant—a nonbeliever—and I do not consider the cult of Fatima an affront to my intelligence.

Next: "What follows, translated from the *Portuguese Times*, is a standard account of the event and the author's analysis of its meaning for today.

...continue to pray many rosaries for the conversion of the sinners, for peace, and the conversion of Russia as well as all other countries that oppress the rights of citizens or the Divine Being."

I doubt if Solzhenitsyn or Sakharov would object to that. Why does Mr. Lawrence Nevins?

If Mr. Nevins is a specialist in Portuguese history and a frequent contributor to *Worldview*, it seems to me that he might better busy himself with writing an article of praise for the way the Portuguese are carrying on a *revolution* with an astounding lack of bloodshed and cruelty. What seems most noteworthy to me about the Portuguese is that all of them—

Communists, Maoists, Socialists, "fascists"—fight tenaciously for their political ideals without losing their reverence for human beings. They are gentle people. They are still gentle people. Every day our newspapers bring us another account of careless bloodshed and brutality in pursuit of some political ideal. The Portuguese are showing us that we can be political activists without killing each other.

Joyce H. Mann

New York, N.Y.

Lawrence Nevins Responds:

Doctors Salazar, Caetano, and the Cardinal Patriarch of Lisbon were educated men and did not denounce Salazarism. I am astonished to learn that my purple prose might lead a reasonable person to imagine I believe, or wish others to believe, all educated Portuguese agree on anything.

That only a handful of people in Portugal died of politically connected violence since April, 1974, may not entirely be due to national character. The Portuguese are as fine a people as any in this world, but, in some circumstances, they are no more gentle than any other. One need only think of the bloodshed in the 1974 riots in Luanda and Lourenço Marques and the 1961 riots in Luanda.

Anti-Zionism and the Church

To the Editors: The article by Catholic professor John T. Pawlikowski entitled "Anti-Zionism=Anti-Semitism: Fact or Fable?" (*Worldview*, January/February) is certainly a masterpiece of cunning writing, where the true aims easily escape the inattentive reader.

After correctly establishing on historical grounds that Arabs have throughout history practiced cruel anti-Semitism and that the tale of harmonious coexistence of Moslems and Jews in Arab countries is a myth, Dr. Pawlikowski plunges into an attack on the very foundation of Israel that is strictly dictated by "old theology" tenets of the Catholic Church. Without the recent revelation of wartime Vatican papers it would be impossible to fathom how in this day and age and as part of a "factual" analysis of present-day political problems a writer would pose the following question about an independent
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WORLDVIEW

Statement of Purpose

The unique purpose of *Worldview* is to place public policies, particularly in international affairs, under close ethical scrutiny. The Council on Religion and International Affairs, which sponsors the journal, was founded in 1914 by religious and civic leaders brought together by Andrew Carnegie. It was mandated to work toward ending the barbarity of war, to encourage international cooperation, and to promote justice within all societies. The Council is independent and nonsectarian. *Worldview* is an important part of the Council's wide-ranging program in pursuit of these above goals.

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Today and Tomorrow in America by Martin Mayer (Harper & Row; 218 pp.; \$8.95)

The title would seem pretentious were it not so well supported by the vision, passion, and sheer common sense that mark almost every page. Mayer, well known for his popular illuminations, *The Schools, The Lawyers, and The Bankers*, here brings together much of the wisdom affirmed by those now called "neoconservatives," but without bitterness and with high hope. The mis-carriages of environmentalism, the dangers of focusing on distribution without reference to production, the absurdities of a tax system for which the poor finally end up paying most, the excesses of ethnic enthusiasms that restrict opportunity, and a host of other topics are addressed with persuasive urgency. It is as good a handbook as one is likely to find to provoke a serious rethinking of the kind of society we would like our children to inherit.

Medical Nemesis by Ivan Illich (Pantheon; 183 pp.; \$8.95)

We use the word prophetic with great care. This book is at least potentially prophetic. In part Illich sets forth the arguments advanced by Victor Fuchs of Berkeley and others, namely, that modern medical progress is inversely related to the health of the people. But Illich goes farther, noting the ways in which individual autonomy is being destroyed by the "religion" of medicine, and the capacity to suffer and die humanly is increasingly reduced. His argument deserves careful reading by those who advocate some kind of national health program that would likely only expand the already bloated and oppressive medical establishments. In medicine's ability to assign "sick roles" without any political accountability, Illich joins Thomas Szasz in perceiving intimations of totalitarianism. Illich warns that the physician should not be scapegoated in efforts to revolutionize medicine. He learned from his earlier proposals for "deschooling society" that scapegoating the professionals can turn out to be counter-productive in the extreme. Rather he proposes a withdrawal of belief from the

medical religion, a widespread exposure of its myths and pretensions, and a positive commitment to the proposition that "healthy people are those who live in healthy homes on a healthy diet in an environment equally fit for birth, growth, work, healing, and dying." We will be surprised and disappointed if this book does not generate a lively and much needed debate about the meaning of modern medicine in the years ahead.

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[from p. 2]

and recognized state: "whether the land tradition in Judaism necessarily demands perpetual Jewish sovereignty over a piece of real estate in the Middle East." Could this preposterous question be posed to, say, the British or the Americans or the Brazilians? Is statehood on a nation's native and historically established soil simply a "land tradition"? And one that, even theoretically, can be speculated about?

But the Vatican papers give the real answer to the background of the article. For already in 1943 the Papal Nuncio in Turkey (later to become Pope John XXIII!) wrote that support by the Church of the reestablishment of a Jewish state would be in "bad taste." The papers also state that the emergence of a Jewish state would be a "poor response to the Holy See's charitable care [*sic!*] for non-Aryan peoples."

As a member of a Catholic order Dr. Pawlikowski must obviously follow his Church's line, but it is incumbent on enlightened readers to spot this bias and dismiss his conclusions accordingly.

His desperate digs at the "Jewish scholars committed to modern methods of biblical exegesis" and the "otherwise liberal Jews" for supporting Israel are also ill-chosen. For nothing is better proven by modern methods of biblical research, following two generations of scholars reared by U.S. archaeologist William Foxwell Albright, than the historic person of Moses and the settlement of the land of Israel by Jews from the thirteenth century B.C. onward.

Manfred R. Lehmann
Nairobi, Kenya

John T. Pawlikowski Responds:
Mr. Lehmann's letter represents a serious misreading of my article rooted in the outdated assumption that all

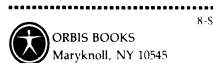
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Catholics still toe the party line. In no way do my questions to Jews about the theology of the land stem from the Old Catholic theological objections to a Jewish homeland. I have publicly repudiated this theology on numerous occasions. All nation-states, including the United States, have to face the question of possible sovereignty restrictions in the future. Israel is by no exception, and Jews will have to clarify whether the theology of the land in any way prohibits such restrictions. As for some of my other questions, they were primarily methodological ones, the point of which entirely eludes Mr. Lehmann's perception. What validity does the settlement of the land by Moses in the thirteenth century B.C. have for deciding territorial disputes today?

Mr. Lehmann's letter, exhibiting the kind of unthinking reaction to any questions non-Jews pose about Israel, ultimately does a disservice to the Israeli cause. If anything will turn non-Jews against Israel it will be the tone that permeates his letter. Fortunately there are significant Jewish leaders who are asking the very same questions put forward in my article.