As We See It

By DAN PATRICK

Now that all the returns are in, we can examine the case of War Correspondent Edward Kennedy of the Associated Press.

Until Monday, May 7, Kennedy was just another by-line as far as the general reading public is concerned. Since then he has become the center of a swirling controversy in which such issues as Army censorship, freedom of the press and the trustworthiness of a newspaperman's word have been bandied to and fro.

To refresh your memory, it was Kennedy who sent out the story of Germany signing the terms of unconditional surrender in a red brick schoolhouse at Reims, France, at 2:41 a. m. on May 7. In a manner which may never be explained publicly, Kennedy was able to transmit about 300 words of his original 1,500 word dispatch through somewhat porous censorship to the London office of the Associated Press. From that point it was flashed all over the world.

There are some people who believe that Kennedy did the right thing but none of them can be classed as newspapermen who, by virtue of long experience, realize the deep significance of his action.

We have heard people argue that Kennedy acted correctly in not bowing to the demands of the Russians and waiting until Mr. Stalin flashed the green light. They seem to forget that both President Truman and Prime Minister Churchill made the official victory announcement well in advance of public word from the Kremlin.

Then there are those armchair generals who blindly follow Mr. Kennedy's somewhat erratic reasoning and decide that the release was all right because it did not involve military security. A few others claim that the German radio let the cat out of the bag so why all the hulabaloo. They also forget that the record of the German radio, on the basis of past performances, never adhered very strictly to the Eighth Commandment.

All this reasoning — if such it be — overlooks the prime factor in the entire case — breach of confidence on the part of a newspaperman.

Kennedy was one of seventeen correspondents taken by air to the surrender scene in the company of General Allen, chief public relations officer for General Eisenhower. On the air journey to Reims, General Allen told the correspondents the purpose of the trip and pledged them to hold the release of their stories until official surrender announcements were made by the respective governments.

Now Kennedy didn't step out and protest to Allen at this point. The correspondent admits the pledge to secrecy but said he made a mental reservation which, of course, didn't help the other correspondents one bit.

Later in his thin alibi, Kennedy said he made up his mind to release the story and so informed the SHAEF public relations office. That he got the story through is no credit to him. It simply shows that something was lacking in SHAEF's censorship setup.

There — in terms of elementary English — you have what happened. Kennedy simply committed the cardinal sin of a newspaperman by violating a pledge he had made. Of course there is room for criticism of the manner in which the Army handled the entire event but that doesn't mitigate Kennedy's guilt. As one correspondent phrased the matter:

"He (Kennedy) committed the No. 1 sin of a newspaperman by breaking a release date but this is the first time a release date ever has been put on the end of a war."

When the story first broke, the Associated Press publicly reveled in "one of the greatest scoops of newspaper history." It has since recanted and, as a matter of fact, publicly apologized for the incident which perhaps it wants to forget.

Kennedy's colossal error came at a time when the Army censorship policy was taking a public beating. What it did was to bolster that policy and temporarily vindicate the extreme excesses to which army censorship has gone under the guise of military security.

His action goes beyond the immediate story. It raises a fundamental question which is rocking the entire newspaper world — Can a public official or private individual give a newspaperman information in confidence?

After all, the trustworthiness of a newspaperman is his best stock in trade. It doesn't take long to get word around that this or that newspaperman can't be told anything in confidence or off-the-record. Such a word stigmatizes him and renders him practically useless to his employer.

It will be interesting to see what happens to Kennedy when he arrives back home. Certainly the Associated Press cannot afford to send him out as a reporter. They'll probably have to mask him behind a desk in some central office. Consensus of opinion is that, as a reporter, he is done.

STRANGE BUT TRUE

Little-Known Facts for Catholics

By M. J. MURRAY

The Literary Cavalcade

Religions of Mankind

By John O'Connor

Every now and then, a reviewer's nightmare becomes a dream: a well-written work in a foreign language receives the blessing of a good translation.

G. K. Chesterton, among other things the leading reviewer of our day, wrote an immortal ballade about this trade which consists of commenting on the intellectual efforts of other folks. After sampling dozens of books without any relief, G. K. C. finally came to one on "The Ethics of Empire"

". . . I protest
I will not even cut the strings,
I'll read 'Jack Redskin on the Quest'
And feed my brain on better things."

I dare say that the enduring G.K.C. would have been more than casual about the most recent and welcome edition of **The Religions of Mankind**, by Otto Karrer. (Sheed and Ward, 2.75).

Father Karrer is the traditional, phlegmatic scholar of the Austrian variety. His is not the heavy, scholarship and ponderous research of the German; neither is it the journalistic approach which has marked too many of our editors on this side of the water. It is based on a scholarship guided by charity—and has the unique advantage of being translated by that lucid intellect and accurate pen of B. I. Watkin . . . another convert in England about whom Catholics know extremely little.

I submit that **Religions of Mankind** is the finest evidence for the cause of tolerance, understanding, and possible conversion which we shall see in long and many a day. It is based on the sort of evidence that earned so many converts for the reknowned Francis Xavier and the forgotten de Nobili. It is based on the natural desires and aspirations of the natural man . . . all of which have a faint echo of the Garden before the Fall. Peoples may worship in varied and erroneous religions — even obscene rites — but the intention is there and must be translated for these people and in their favor.

Father Karrer is from Baden, not far south from Soviet-held Vienna, where the hills begin to rise towards the snow capped mountains which are the Austrian Alps. He studied philosophy, theology, and history in the famous Jesuit college at Innsbruck, at Frieburg, and Valkenburg at Pre-Nazi Munich — and finally at the city where all roads end: Rome.

"The problem of human religion in general and the relationship of Christianity to other religions cannot be dismissed so summarily as formerly. It has begun to interest a wide public and has become one of the most difficult departments of Christian apologetic." The author is in good company. A number of years ago the famous Cardinal Billot wrote that this field was ". . . the department which arouses the most passionate controversy."

In this shrinking world, the public, skilled in history or not, has been deluged with a series of works on ethnology and comparatively religion. The foreign travel before the war, and present foreign service of our men, the evidence of our men of commerce or the consular service, our incomparable movies, airlines and radio . . . all these things have paradoxically widened our horizons and shrunken our one world.

Numerically strong or numerically weak, the faiths of the world are examined with great sympathy and an appreciation born of wide, abounding scholarship and even wider understanding. For instance, there is one Moslem prayer offered as evidence of human sincerity, which most Christians would have a difficult time to match. And somehow it is disturbing to see these various people with their various religious beliefs willing to die for these beliefs while so many Catholics and Christians are not even willing to live up to the Christian ideal . . . or even approach it. ". . . Amen, I say to you, I have not found so great a faith in Israel."

These words keep recurring to one throughout the book. It is a numbing reminder of the amount of work before us — but it is also a handy index to the means of approach and the mutual points of agreement where these faiths touch on the central Faith.

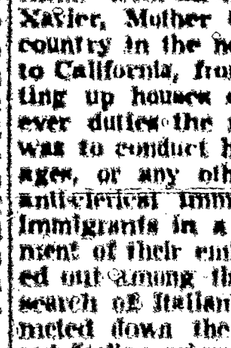
Secular powers such as the British Empire and the Russian Soviet have long been noted for their thorough knowledge of the various peoples they deal with. If such material powers study religions for secular ends, why should we shy from a study and an appreciation of these religions? After all, the burden is ours, for we have been instructed to go forth and baptise all nations!

Library Signpost By Rev. Benedict Ehrsenn

THE 'GO AHEAD' REV. MOTHER

(The impending canonization of the woman who will be the United States' first Saint has made very timely the publication of two new books on Mother Cabrini, one by Lucille Papen Borden, the other by Theodore Maynard, both of which are being placed in the Catholic Evidence Library. The Maynard book is here reviewed by Fr. Robert McNamara, of St. Bernard's Seminary).

The provision of adequate spiritual care for the vast Irish and German Catholic immigrations of the last century was a distinct problem for the Church in America. But in one respect at least it was fairly easy to integrate these nationalities into organizational and customary conformity; the American interpretation of Catholic life was, like theirs, northern European in its derivation. The case was entirely altered when the large Italian immigration began in the eighteen seventies — and — eighties. Their presence created not only the normal problems of dealing with immigrants but the extraordinary problem of dealing with those of a widely divergent racial and cultural background. The Italians were the first considerable mass of immigrants of Mediterranean rather than Northern European blood and culture. Under these circumstances it was going to be far more difficult for them to accomodate themselves to the traditionally North European outlook of the United States.



In 1880 Pope Leo XIII sent Mother Francesca Xaverio Cabrini, foundress — though she disclaimed that title — of the Missionary Sisters of the Sacred Heart, to help care for this poor dispersed flock in the United States. It was a tremendous task. She and her Sisters could not perform all phases of it, of course. But there were hundreds of things they could do to help their exiled fellow countrymen, and their work consisted in discovering those things and doing them. With all the ardor of her patron Francis Xavier, Mother Cabrini sped throughout the country in the next few years, from New York to California, from Chicago to New Orleans, setting up houses of her order to take on whatever duties the situation demanded, whether it was to conduct hospitals, or schools, or orphanages, or any other apostolic work. She united anti-clerical immigrants with fervent Catholic immigrants in a common effort for the betterment of their emigrated compatriots; she hastened out among the cotton fields of Louisiana in search of Italian cotton pickers; she was plummeted down the Colorado mine-shafts to seek out Italian miners; she visited Italian-born prisoners in the American jails and comforted the minds and souls of those condemned to death. There were thousands whom she and her Sisters did not reach, of course. But she helped them, too, by illustrating to others in her own work the best method of dealing with the problem of Italian immigrants; the method of patience, zeal, tact, and kindliness, all animated by a fervent love of souls.

The success of her missions in the United States led her inevitably into the establishment of other foundations in Central and South America, Spain, England, France, Italy. Truly the world was too small for the missionary plans of this indomitable little servant of God. But we like to think of her as primarily an American. There is ample justification for doing so, too. She spent years here, she became naturalized, she died here and left her relics among us. But even more than that, hers was a spirit which we like to consider particularly American, that enterprising drive which Archbishop Bedini found so typical as far back as 1853, and carmingly labelled: "il 'go-ahead!'" When Pius XII canonizes her — and he promises he will soon — we will have a new saint not only legally but characteristically American. Maybe God has seen fit to allow her to be canonized so shortly after her death to teach us Americans the profound lesson that her life sets forth: that even the busiest of us can still, at the same time, become great contemplatives.

A biography's best claim to praise is its truthful portraiture. One who reads Dr. Maynard's portrait of Blessed Francesca Cabrini closes the book with the feeling that he has met and now knows well a beautiful and refreshing character. The author has based his work on first-hand information, and he has avoided any of the sentimentalization so frequently found in lives of saints. But true saints need neither legends nor sentimentality to make them appealing and admirable, and Mother Cabrini without embellishment is even greater than she would be with it. The whole family will be glad to make her acquaintance, and the popular style of the book will make that introduction easy.

Two minor criticisms might be made: [illegible] the observations on the "discussion [illegible]" (pp. 233-234) could be clearer. [illegible] wish that Dr. Maynard had documented the source of the conversations which he sets down now and again. Some may have been recorded in dramatic or semi-dramatic form in Mother Cabrini's writings. Others clearly could not have been.