

# President Eisenhower And The Islam World

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## How Not To Defend Us

The newspapers say that people have been thronging into the American Pavilion at the international trade fair in Poland, and cold-bloodedly denouncing the Russian and other iron curtain exhibits.

What specifically the papers say I do not know. But I am sure that there is a great deal of American opinion with regard to the kind of behavior favored by millions of American workers today.

The newspapers, I am sure, will be saying something else. There will be news editorials on the theme that this is one more demonstration of the superiority of capitalism over communism.

The editors then will lean back in their chairs, look at their thumbs in their vests, and congratulate themselves upon being good Christians and what not.

I TRUST THEY ARE all those things, but one thing they certainly are not. They are not one-headed defenders of our way of life against communism.

Our way of life is not the way of capitalism, not in the sense in which that word is understood by communists, by Polish Catholics, or indeed by most Americans.

The editors are wasting their time if they are trying to make "capitalism" mean the same thing as Americanism, as western civilization, as the free world, or as Christendom.

For the vast majority of human beings, capitalism means something for which no sensible person would shed a tear, let alone a drop of blood.

The word conjures up visions of dollars, in astronomical numbers concentrated in few hands.

CAPITALISM in that sense is neither good, nor American, nor Christian. Indeed, capitalism in that sense is a kind of half-way communism.

Communism, economically speaking, is capitalism in its most vicious form. It is whole-hog capitalism. It is the idiot's trap of all-out capitalism into which the founders of communism fell.

One of the errors of Marx and Lenin, and the others, was their failure to see the plain fact that the cure for over-concentration of wealth is not total concentration of it, but redistribution.

Because they worshipped the state rather than God, they committed the colossal foolishness of handing all the means of production over to the bureaucrats.

THE SLAVE STATE is the sickening result of the anti-Christianity which enslaves even its creators and managers: Khrushchev and Bulganin in Russia are not free. They are prisoners of the system.

Whether slowly or swiftly, communism impersonally and anonymously grinds everybody's rights to pulp, because the state owns everything — including the police and the armed forces.

Khrushchev may be comfortable, but he is not his own master. He cannot so much as call his trousers really his own. That is what totalitarianism does to human beings.

Some communists, I suspect, are beginning to sense some of these truths. Questions are troubling men like Mao in China, Tito in Yugoslavia, Gomulka in Poland.

BUT OUR NEWSPAPERS cannot intelligently and successfully defend the ideas of our way of life, or show the errors of communism, by glibly praising "capitalism."

If by capitalism the editors mean that men have the right to own something, let them say so.

If they mean that men should be free to initiate enterprises, let them say that.

If they believe in making it possible for everybody, by honest work, to become a small capitalist as well as worker, let them say that, too.

What we are achieving in this country is an economy in which more and more millions of workers can afford to own nice modern homes. That — not "capitalism" — is our economic boast. That — not "capitalism" — is what we ought to be telling the Poles about — and all the other people.

President Eisenhower took off his shoes to join Moslems from fifteen Islamic nations at formal opening of the new Washington Mosque on Embassy row.

In his short speech at the Moslem rites the President went out of his way to assure his Islamic friends that their place of worship "is just as welcome" in America "as could be a similar edifice of any other religion."

To hear an American president and a professed Christian put the religion of Christ on the same level as the religion of Muhammad may sound a bit jarring to Christian sensibilities.

However in fairness to the President, who is not a theologian, we understand that he was trying to stress the lesson of our Constitutional freedom which guarantees liberty of worship and religious practice for all.

Again, the President was talking as a statesman faced with the problem of trying to forge mutual security bonds

with the Arab world. No doubt, the President was thinking of Moscow even though his words were aimed at Mecca.

We hope, too, that our Moslem friends took the President's words on religious freedom to heart. Today in the world of Islam, Christians do not always enjoy the same religious liberty that our President offered the Moslems who live here.

In recent months Christians have faced hard going in certain Moslem states. In Egypt, Christian mission schools, Catholic and Protestant, have been forced to teach the Koran, the Moslem holy book, and have been forbidden to refuse admission to Moslem students.

In Indonesia, where the followers of Islam are in control, Christian missionaries have found difficulty in obtaining entry visas.

The new Moslem state of Sudan has launched a drive to subordinate the country's Christians by taking over all the Catholic mission schools.

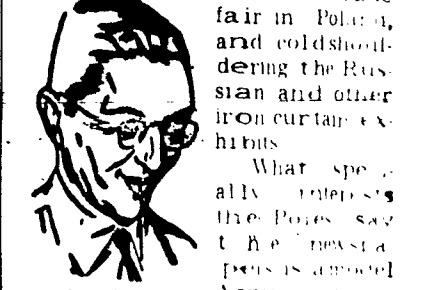
Other anti-Christian and anti-western incidents have been reported in the Moslem states of Jordan and Syria.

Despite the President's courteous overtures to "The Garden of Allah," made perhaps for practical reasons of political expediency, we can not overlook the fact that the Islamic world gives us the impression that it believes the religion of Muhammad should have privileges over the religion of Christ.

Modern spokesmen for Islam claim that their religion is an "extension" or "fulfillment" of Judaism and Christianity.

In practice, the Moslems believe that the religion of Muhammad is greater than the religion of Christ and where they are in the majority they impose their religion on the state.

Under American law, as Mr. Eisenhower pointed out, all religions enjoy equality of freedom but in the world of Islam the ancient cry of the Arabian desert is still the law — "Great is Allah (God) and Muhammad is his Apostle!"



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## Extreme Unction Helps The Sick

By REV. EDWARD MILLES, C.S.S.R.

WHEN I come to die, above everything else, I want somebody to tell me gently yet firmly about the journey I am about to make. I want to be warned in good time.

I do not want anybody around me who is going to say, "Cheer up, old man. There isn't a thing wrong with you. That's a little rest won't cure. You just lean back and go to sleep, you lucky dog, and you'll be as fit as a fiddle in the shake of a dog's tail."

No, I do not want anybody like that at the foot of my bed as the darkness begins to descend upon me which, I hope,



"Is any man sick amongst you? Let him send for the priests of the Church..." - St. James.

will be the prelude to the dwelling of the light.

If a doctor is there, O.K. Doctors have their important place in life as well as the end of life. If the doctor is my friend — and I have many friends in the medical profession — he can help me keep my wits in shape for the thinking I will be wanting to do before I lose my wits entirely. And he can talk to me while I await the coming of the Lord.

But the thing that I want most of all in the declining moments of my human sojourn is the holy anointing — the Sacrament of Extreme Unction.

I am not so proud as to believe that the legs of my soul are stout enough merely through the training that I have given them to carry me over the last peaks that stand between me and eternity and over which I must climb without stumbling or slipping if I am to arrive home safely.

I need help — all the help that I can get. And I know that that help is afforded me in the blessed anointing of the priest. I would be a fool if I did not take advantage of it.

And my relatives and friends would be my greatest enemies if they refused to let me have it when actually it would be the only thing that could really help me.

There is more to extreme unction than ordinarily meets the eye.

WHEN A BAD accident, like a train wreck or an airplane crash, takes place here in America, the daily papers, in telling the story, invariably say that a Catholic priest hurried to the scene to administer the last rites of the Catholic Church to the severely injured and the dying.

The daily papers never explain just what the priest does when he administers the last rites, or what these last rites are and what they are meant to accomplish. The whole thing is surrounded with mystery.

Whatever they are, they must be very important for all Catholics want to receive them before they die. Priests will crawl into burning buildings and under over-turned locomotives and through heavy barrages of exploding shells (in time of war) to make sure that they do receive them.

Priests are expected to risk their lives to give the last rites to dying Catholics.

Thank God, not only do they risk their lives, but oftentimes they sacrifice them in order to fulfill this sacred charge. That is how important the priest considers the last rites to be.

It is not because priests are particularly heroic that these heroic deeds are done. Priests as a group of men are no more heroic than any other group of men. They too can be afraid.

They do not give the last rites in the midst of serious danger because there is no danger great enough to scare or stop them. They give the last rites in the midst of grave danger because of the effects that the last rites can have upon a body that is dying and upon a soul that is about to enter eternity.

Jesus Christ instituted extreme unction (this is the principal part of the "last rites") as one of the seven sacraments when He was here on earth.

There is no record in the Gospel of His institution of this sacrament. This does not mean that Christ did not institute it. Himself. There are many things that Christ did during His life that are not recorded in the Gospels.

But they are recorded in the other inspired books — in St. Paul or St. Peter or St. James. The apostles of the Bible are just as inspired as the Gospels.

If extreme unction is explained in one of the epistles, it is because the apostles received it by word of mouth from Our Lord, and were told to teach it to the whole world. Extreme unction is clearly mentioned by St. James.

THESE ARE the words of St. James, found in Chapter XIV, verse 6:

Is any man sick amongst you? Let him send for the priests of the Church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up; and if he be in sins, they will be forgiven him."

Could there be anything clearer than that, as to what Christ wants the Church to do when her children are approaching the end of their life on earth?

WHAT DOES extreme unction actually do? It does two things, as the text of St. James explains.

It can help the sick to get better. There is no promise that it will always help the sick to get better.

Sometimes it will, for St. James says, "And the prayer of faith will save the sick man and the Lord will raise him up."

This is not merely a vague word of comfort, like that of the man who consoles his friend who has just been given the sad word that he is filled with cancer, with the statement, "Don't worry; you'll be O.K. in a couple of months you'll be as good as new."

There is more to the promise of St. James than that.

Every doctor who has a sufficiently large practice to enable him to draw conclusions will assert that on more than one occasion a patient of his who was desperately ill and in an almost hopeless condition rallied amazingly after the anointing of the priest, and eventually recovered entirely. Such cases are a matter of record for anyone who wishes to investigate them.

Those who do not believe in extreme unction will say that all recoveries of this kind can be traced to suggestion or to mysterious natural causes that are as yet unknown. Let them.

The Catholic Church knows that extreme unction can, if God so will, cure an incurable sick man because she has the infallible Christ on her side who said, "And the Lord will raise him up."

The Church is not surprised when the stories of cures come back to her. And she is not distressed when men rise up and deny the validity of the cure as something supernatural or due to supernatural means.

EXTREME UNCTION does more than occasionally cure the sick. It helps people to die in such a way as to be ready to go to heaven when God's judgment is over.

And so he does with all the other senses — hearing, smell, taste, touch. The symbolism of the ceremony is that just as sin is committed through the instrumentality of the senses, so sin is taken away through the anointing of the senses with the cleansing oil of the holy sacrament.

But, of course, we now know that there is much more to it than mere symbolism. There is the assurance of absolute assistance at a time in life when friends, money, position, even family and dear ones are helpless to give us what we

may need — the forgiveness of Almighty God.

To be anointed at a time like that is worth more than all the wealth and power of the world combined.

You can see, therefore, why I am so anxious to be anointed when I come to die and why I am so opposed to the practice current in some circles of allowing death to come to one who is loved without so much as a hint that it is even on the way.

This is a brutal practice. I pray that it may not be exercised on you or me.

Of course, I admit that I may not want you to tell me at that time that I am about to die. I may be scared out of my wits by the prospect of standing all alone (I'm sure that there won't be anybody to lean upon or hide behind) before His royal majesty, the King of heaven.

His eyes will search out each corner of my soul, looking for the cobwebs of sin that I may not have been sufficiently careful to pull down. He won't miss a thing.

Knowing that I may be shivering in my boots as the dread meeting comes closer and closer.

And I may want to act like the ostrich that buries its head in the sand and thinks that thereby its whole body is hidden.

I may want the word "death" to be put on the black list and not so much as mentioned in my presence.

I may want you to talk about living and laughing and being healthy, and not about dying and passing on into eternity.

YOU PAY NO attention to me — you go right ahead and tell me what I should have sense enough to want to know.

You have my permission to do it gently. You do not have to barge in and blurt out with bludgeon like those from a bludgeon that I am all through and that I might just as well call on the people who deal in coffins and pick out a nice one for myself.

If you talk like that, you might give me my second and final stroke or stop my weak heart from beating once, and for all. Just tell me nicely, that is all. And stay with me until I have begun to digest this new and heretofore un-tasted morsel.

I'll be all right. I'm sure of that.

AND THEN GO to the phone and call up the priest. Tell him that I have asked to be given everything that he is capable of giving. That I want the Lord in the holy Viaticum. That I want the extreme unction. That I want the last and final blessing.

When I go out of this life I want to go out with all the Church can give me. I want the path swept clean between my bedside and the pearly gates.

I know that so it will be if I receive the last rites.

It's up to you to see to it that I do.

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But Christ designed a sacrament for this very situation. It is this sacrament that the priest administers.

He applies the holy oil to the senses, one after another. And as he makes the sign of the cross with each anointing, he cries out to God for mercy on the soul of the dying man.

But the cry for mercy is not merely the prayer of an individual, even though the individual be a priest. It is the power of heaven put into operation. It is the key to the storehouse of God's grace.

## Special Memo: What's Happened To Ed Sullivan?

We have news for Ed Sullivan and his TV sponsors. Folks are turning off his Sunday Evening TV show.

Following Sullivan's Sunday night show which featured film shots of Marilyn Monroe's new picture ("The Prince and the Showgirl"), an irate young mother called this newspaper to register her disgust.

So offensive were the Monroe film sequences to this mother that she snapped off the television set and sent her youngsters to bed.

The new Monroe film is rated "B" (objectionable in part for all) by the Legion of Decency on the ground that it presents "suggestive costuming, suggestive dialogue and suggestive situations."

This is what Ed Sullivan intruded into family circles last Sunday. No wonder our Catholic mother turned the show off.

Offensive TV fare is no longer an accident on the Sullivan show. It has now become chronic.

The week previous, Mr. Sullivan, in his best "mutual admiration club" manner presented Actor Burt Lancaster's movie, "Sweet Smell of Success."

Maybe it is only a coincidence that the Legion of Decency also rates this movie as "B" and condemns its "low moral-tone and suggestive situations."

Some, of course, may think that the Legion of Decency takes a narrow-minded and puritanical view of the current cinema. But even critic John Crosby (hardly a squeamish soul) describes "Sweet Smell of Success" as a film "wherein Burt Lancaster is cast as a reptilian Broadway columnist who inhabits a swampland of deceit, intrigue and mercenary lechery of a staggering degree of foulness."

And this the kind of fare Sullivan holds up for the edification of his Sunday audience, including the children.

Only a few weeks before he inflicted Marilyn Monroe on his viewers, he allowed them the privilege of seeing Jayne Mansfield. Actresses Mansfield and Monroe are recognized as successful and profitable traffickers in the arts of fleshy allurements.

One secular critic, in delicate and deadly prose, has summed up Miss Monroe as "a serious woman with a purpose sheathed in skintight satins for purposes that can only benefit the fortunes of Miss Monroe and the movie industry."

If Mr. Sullivan does not understand this characterization there are many Americans who do, particularly decent American mothers. That is why they turned off the "Ed Sullivan Show" last Sunday night.

And we say that offensiveness is no longer accidental but chronic with Mr. Sullivan and his Sunday evening show.

Last year he insisted on giving us a series of appearances by Elvis Presley, a young man whose artistic accomplishments have been neatly labeled as "leering, smirking, spastic suggestiveness."

New York Times critic Jack Gould brushed off the Presley-Sullivan shows with the explanation: "To resort to the world's oldest theatrical come-on just to make a fast buck... is cheap and tawdry stuff."

Apparently something has happened to Ed Sullivan's erstwhile reputation for good taste, which he once boasted was the main factor of his success. His small town background (Port Chester, N.Y.) and his family background, he said, "taught me that American families preferred, above all else, things of good taste." (What happened, Ed?)

Before the public that raised Sullivan to the pinnacle of popularity knocks him down, he should think over the possibility of angry mothers across the nation tuning off his TV show. Even a few angry mothers could start a chain reaction.

This prospect does not worry the self-assured Mr. Sullivan. He is too busy worrying his not-so-loyal sponsors.