

Five Star General, Man of Faith

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(N.C.W.C. News Service)

The glass door of the Dai-ichi building in Tokyo opened, and a tall, square-shouldered man in uniform came down the steps with a long, easy stride. His head was thrust slightly forward, his face always seemed composed and thoughtful. A little group of Japanese on the sidewalk watched him respectfully as, unarmed and without swagger, he walked to his waiting car.

This was Douglas MacArthur, the man who won the heart of defeated Japan after he and his comrades had won the war.

Among the factors that contributed to his influence in Japan and elsewhere in the Far East was this: he believed reverently in God and was never afraid to show it. He believed, moreover, that the first need of modern man is to acknowledge God's authority.

"The problem is basically theological," he declared in his brief, solemn speech on the U.S.S. Missouri, after the signing of the Japanese surrender, Sept. 2, 1945. "There must be a recrudescence of the spiritual if we are to save the material."

Few were the world's leaders who said anything so sound in that fateful year of allied victories and blunders.

While Gen. MacArthur was Supreme Commander for the Allied Powers in Japan from 1945 to 1951, he frequently spoke of Almighty God in public statements. His words rang true.

He took himself and his responsibilities seriously, with a sense of mission, which exposed him to the barbs of hostile writers, American and British.

IN JAPAN he faced an unprecedented task: bringing with uncertainty, though his difficulties were to be lessened by the discipline and industry of the Japanese. He felt the need of divine assistance and, later, felt that he had received it.

He never had any illusions about communism, and for that the world owes him special thanks. It is generally believed that he more than anyone else prevented Soviet Russia from getting an occupation base in northern Japan.

In 1948 he was under pressure from Washington and the Far Eastern Commission of Allied powers to give Japan's leftists and communists "democratic" freedom of action. I saw them gleefully exploiting this freedom to impede economic recovery and create disorder in the war-weakened nation.

MacArthur stood it only as long. Early in 1947 he intervened to forbid a proposed general strike. Later he outlawed the Communist party.

During the Korean war, when Seoul had been recaptured after the Inchon landing of September, 1950, MacArthur spoke there in a short ceremony relating the Republic of Korea government. He paid a tribute to the soldiers and marines who had given their lives in the fighting and then invited all present to join him in publicly reciting the Lord's Prayer.

The speech and the prayer broadcast from the shattered capital building, expressed the essence of the struggle to defend Korea against aggressive atheistic communism. And they expressed the spirit of MacArthur.

General MacArthur had had his foibles, like all great men, and he made his mistakes. To Catholics the moral clarity of the occupation years in Japan was the reenactment by the Japanese Diet of a eugenic law making abortion legally easy, with a clause added to promote artificial birth control.

The section of MacArthur's headquarters dealing with Japanese legislation held that this was a purely Japanese concern, in which it would not interfere.

Early in the occupation the General had forbidden his officers to advocate birth control measures. Later, it became clear that some high-ranking men in the Public Health and Welfare and the Natural Resources sections of headquarters had been encouraging Japanese to prepare a national birth control program.

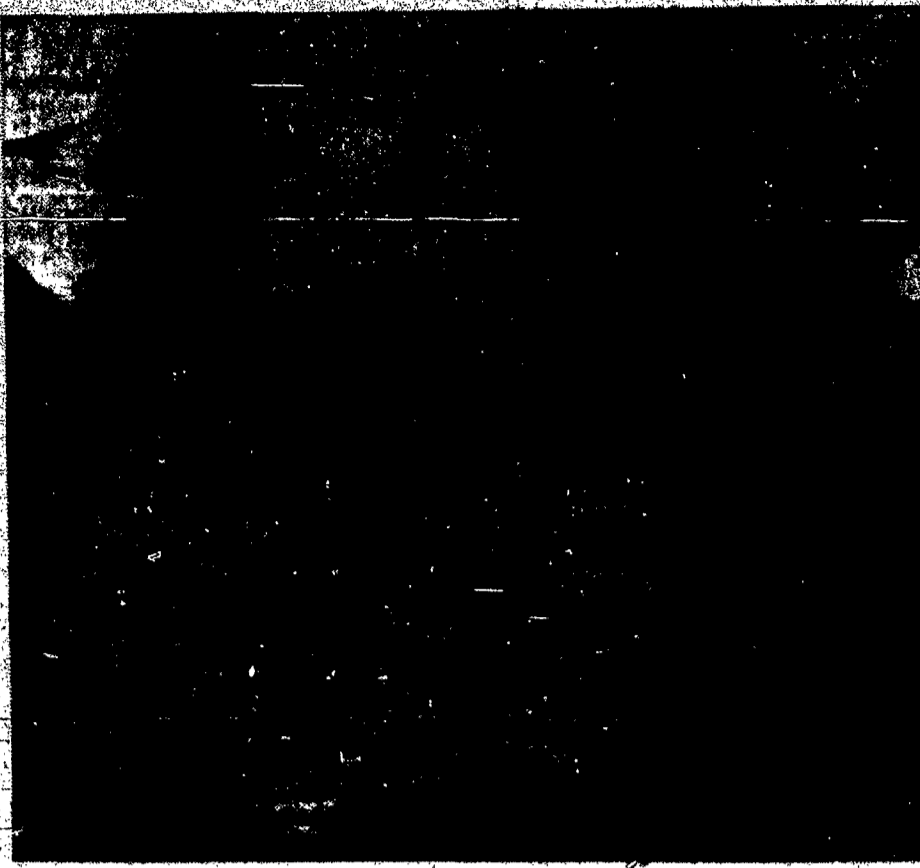
In March, 1949, an American civilian "population expert" employed by Natural Resources gave an interview urging such a program. In May another held a press conference to argue for the same idea. This was reported in the Catholic press as a new effort made "under the auspices of Gen. MacArthur's headquarters" to promote birth control in Japan.

A few weeks later, the General sent for me. He had a clipping of my story and was obviously upset. The story was unfair to him, he said. The pronouncements by the "population experts" did not represent his attitude.

I answered that the two were officials employed by a section of headquarters, that the press conference had been held under official auspices and that the press, including Stars and Stripes, had treated it accordingly.

He then handed me a memorandum in which he specifically disavowed the statements made by the two officials. He declared further that the question of Japan's population growth was, and would be, outside the scope of his headquarters. This declaration was published in the Catholic press.

During our discussion that day I told the General that I was in Shanghai in March when the first statement urging birth control was published. "I said



General Douglas MacArthur was awarded the Catholic War Veterans 1955 bronze plaque award for his "inspirational leadership in war and peace and for his refusal to sacrifice his principles for expediency."

to myself: This is the first time I saw that was anti-Catholic. His first marriage—entered years ago—would have been invalid, according to Catholic principles; his second was valid.

When he and Mrs. MacArthur made their "sentimental journey" to revisit the Philippines in July 1948, the presidential press office in Manila told me that the number of correspondents accompanying them on the special train to Lingayen would be limited. Probably I would not be included.

I sent a note to Gen. MacArthur. That evening I was told in the press office: "The General wants you on the train, Father, and also on the ship for Leyte and Cebu."

When he and Mrs. MacArthur left Manila Airport about a week later, thousands, including the President of the Philippines, saw them off. He took the time and trouble to shake many hands before mounting to wave farewell. "Goodbye, Father," he said.

"God bless you, General," I answered. It was not hard to mean it.

In 1947 Father, now Msgr. Richard Scully, from Hartford, Conn., then an Army chaplain in Japan, was an organizer for a Japanese edition of the Catholic Digest. The editors in St. Paul, Minn., were eager to cooperate. In Japan, however, still under the occupation, a U.S. military directive forbade publication of Japanese editions of all save a very few American magazines.

On the advice of another journalist, I brought the matter to MacArthur's attention, sending him some copies of the past edition of the Catholic Digest.

That evening his aide gave me his reply. "The General says if there's a directive preventing you from publishing that magazine in Japanese, the directive is to be changed."

It was. And Gen. MacArthur contributed a special message for the first issue of the Japanese, Catholic Digest, issued April, 1948.

Like many other high ranking American military men, he seemed to have great respect for the Catholic religion and to appreciate what it has done for mankind.

"The Catholic religion is the thing for Japan," he said a couple of times to visitors. "I've seen what it has done for the Philippines."

He was reportedly an Episcopalian, but I never knew him to attend regular Episcopalian services in Japan. His religious ideas had much that was Catholic.

On U.S. Visit

Cardinal Franz Konig of Vienna began a 17-day lecture tour of this country in Boston where he was a guest of Cardinal Cushing. In an interview on his arrival, Cardinal Konig said that Catholic Church relations with Iron Curtain countries have improved noticeably since the start of the Second Vatican Council. He observed that the spirit of the ecumenical Council has influenced both sides of the Iron Curtain. Students in Communist nations, the cardinal said, have shown "religious, not merely academic" interest in the Church and the Council. A member of the Council's Theological Commission, Cardinal Konig, 58, is making his tour at the invitation of the Patriarch Fathers.

Vatican Names 2 Observers

Princeton, (NC)—Two Catholic priests active in ecumenical affairs have been named permanent observer-consultants to a Protestant organization, exploring possibilities of a merger by six Protestant denominations.

Named to observer-consultant status with the Consultation on Church Union were Msgr. William W. Baum, vice chancellor of the Kansas City-St. Joseph Mo. diocese, and Father George A. Tward, A.A. of Mount Mercy College, Pittsburg. They were appointed by the Vatican's Secretariat for Promoting Christian Unity.

The Consultation on Church Union is an organization for the continuing exploration of possibilities for union among the United Church of Christ, the Methodist Church, the Disciples of Christ, and the Evangelical United Brethren Church.

Cooperation At Colleges

Cleveland—(RNS)—The four Catholic colleges of the Cleveland diocese have begun exploring ways in which they can work together to solve common problems.

Involved are John Carroll University, Urfuline, and Notre Dame Colleges for Women and St. John College, diocesan school which has accredited nursing and teaching divisions. Bolromeo Seminary is also represented on the liaison committee.

A statement of purpose drawn up at the committee's first meetings said the aims are "cooperative relations, an atmosphere and attitude of reciprocal help . . . and collaborative measures leading to academic improvement, financial economy, operational efficiency and public prestige."

First project of the committee is to assist each college in preparing a 10-year development plan for enrollment, faculty, physical facilities and finances.

Texas Diocese Buys Homes

Boston—(RNS)—The Roman Catholic Diocese of Austin, Texas, has invested an estimated \$4 million in 23 nursing homes—22 in Massachusetts and one in Warren, R.I.—according to legal sources here.

The major financial transaction became public when certificates of lien concerning two mortgages were filed with the Massachusetts secretary of state. According to the papers, the Boston Five Cents Savings Bank granted the Texas diocese a \$2.8 million mortgage. Another mortgage of \$754,000 was furnished by the Industrial Finance Corporation of Boston.

Five New Parishes To Have Own Schools

New Orleans—(RNS)—Roman Catholic Archbishop John E. Cody of New Orleans announced the establishment of five new parishes and said all will have their own elementary schools.

"Instead of dropping grades, we must build and build so that all the children of our area may have the blessing of a thorough Catholic education," said the archbishop, who is president of the National Catholic Educational Association.

It was announced recently that Catholic schools in the Cincinnati archdiocese will discontinue the first grades next year. Catholic schools in some other areas also reported they will discontinue one or more grades because of pressing financial conditions.

The five new parishes bring to 14 the number established by Archbishop Cody since he was named Apostolic Administrator of the archdiocese. All will have elementary schools. Some have already completed their plants.

The archbishop is also planning new central Catholic high schools at Lockport, Homosassa and Pinellas. In communities west of New Orleans, The Lockport school is near completion. Four new high schools opened in September, 1962, are being expanded. These New Orleans

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Theology Needs New Approach

Washington—(NC)—A teaching Brother warned fellow college theology professors here that their courses are in danger of becoming nothing more than "guided tours through an ancient ruin."

Speaking at the 10th national convention of the Society of Catholic College Teachers of Sacred Doctrine, Brother O. Luke Salm, F.S.C., head of the theology department at Manhattan College, New York, conducted by the Christian Brothers, said many theology courses are ignored by other scholars and ridiculed by students.

"I cannot escape the impression, at least in my own experience, that the majority of students do not like the theology courses, they do not like having to take them, they consider them a waste of time and effort," Brother Luke said.

"Above all, they resist the element of authority that theology must use and they ridicule the lack of relevance it has to their daily problems and the rest of their educational experience."

The new generation of Christians is not prepared or willing to accept doctrine of faith as it has been presented in the past, Brother Luke said, adding that the rising incidence of apostasy among Catholic students "is not a matter of common knowledge."

"For too long," he said, "the theologian has had all the appearance of an answer man," a walking Dostoevsky qualified to mass produce infallible pronouncements and probable opinions on everything from fast and abstinence to life in outer space.

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