

**RELIGION & PHILOSOPHY**

“permanent second-class citizens” (by excluding them from the priesthood), requiring celibacy of all priests [except for married Anglican clergymen who join the Catholic Church], and his ban on contraception run counter to the contention that each individual is unique, says Cox. And, he adds, the pope seemingly contradicted his own human rights stance by refusing to allow dissident Swiss theologian Hans Küng “to select his own counsel and have full access to his dossier” if and when Küng answers the Vatican’s summons to defend his teachings.

The pontiff’s penchant for stifling Church controversy can be traced to his days as bishop of Krakow during the late 1960s, when the Polish church was calling for the end of political and cultural repression. “The last thing Wojtyla [John Paul] wanted to be then,” notes Cox, was “a general without troops.” But with Catholics firmly in line, he was able to help build a coalition with idealistic Marxists that won concessions from the government in 1968.

The battle lines are less clear-cut on the global front. To achieve his goal of a more humane world, John Paul II will need allies among the world’s diverse leaders and electorates. But until he eliminates the “archaic rules and oppressive practices” of his own Church, Cox argues, few beyond its doors will consider him serious about rooting out foes of human dignity.

*Herzl’s Dream*

“Theodore Herzl: A Reevaluation” by Jacques Kornberg, in *The Journal of Modern History* (June 1980), Univ. of Chicago Press, 5801 Ellis Ave., Chicago, Ill. 60637.

Theodore Herzl (1860–1904), the father of modern Zionism, dedicated his life to securing a Jewish homeland. Yet the Budapest-born journalist and political activist wanted to “make Jews over into Gentiles, to normalize what he saw as a deformed people,” says Kornberg, a University of Toronto historian.

Herzl’s writings are filled with the anti-Semitic prejudices of late 19th-century Europe. Once, after attending synagogue in Paris (Herzl lived mostly in Vienna) in 1894, he confided in his diary that he was sickened at the sight of the worshippers, with their “bold, misshapen noses; furtive and cunning eyes.” He published a handful of plays and novels—each marked by vicious, obsequious, ugly Jewish villains and virtuous, blonde, blue-eyed gentile maidens.

To Herzl, the Jews were a people shaped by oppression. They were skilled at surviving, but—perhaps as a consequence—were strangers to the “joy of sacrifice . . . for an idea.” (Like many assimilationist German and Austro-Hungarian Jews, he was ignorant of Talmudic scholarship, kabbalistic mysticism, and other vital elements of Jewish culture.) Only by creating a state of their own, he argued, could Jews regain the dignity of their Biblical forebears. Herzl envisioned a homeland empty of Jewish culture; he even opposed reviving the Hebrew language.

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*Theodore Herzl, champion of a modern Jewish state, thought Jews had been "deformed" by persecution.*



*Courtesy of Musterschmidt Publishers, West Germany.*

A compelling speaker and writer, Herzl electrified the Jewish masses and helped transform Zionism from a longing into a political movement. Further, his organizing skills resulted in a parliament, a chief executive, and a state bank, all "in exile." But his post-1898 willingness to consider alternative sites for a Jewish colony (such as Uganda) enraged "cultural Zionists" who insisted that history made Palestine the only acceptable choice. The dispute split Zionism.

Herzl's vision of Israel was too uninspiring—even insulting—to Jews to sustain Zionism during 15 years of discouragement preceding the 1917 Balfour Declaration, in which Britain recognized Palestine as a Jewish homeland. By the time of his death, writes Kornberg, Herzl had become a liability to the movement he helped create.

### *The McGlynn Affair*

"The McGlynn Affair and the Shaping of the New Conservatism in American Catholicism, 1886-1894" by Robert Emmet Curran, S.J., in *The Catholic Historical Review* (Apr. 1980), American Catholic Historical Association, Catholic University of America, Washington, D.C. 20064.

Until the late 19th century, American Catholic church leaders wielded tight control over the U.S. priesthood and appointed their own bishops without Vatican intervention. Then a brouhaha involving a rabble-rousing New York parish priest destroyed much of their independence, writes Curran, a Georgetown University historian.

An ardent socialist and champion of New York's Irish poor, Father Edward McGlynn headed St. Stephen's Church in Manhattan, one of the largest and wealthiest parishes in the city. In 1886, he angered New York archbishop Michael Corrigan by endorsing the unsuccessful mayoral campaign of reform economist Henry George.