

CORRESPONDENCE

To the Editor of BLACKFRIARS.

SIR,—In the October issue of *Blackfriars* two statements call for comment: firstly, in the otherwise admirable article on Film and Catholic Action, it is urged that 'irresponsible and unscrupulous Jewish financiers' must be exposed; and, secondly, in his well-informed article on Spain Fr. Munoz expresses a hope that Gil Robles will succeed in his 'noble aspirations,' which, as a later paragraph shows, include the cleansing of Spain of Freemasons and Jews.

It is unlikely that either writer intends an indiscriminate attack on the Jewish race, but taken literally their words are clearly patent of such a meaning. Catholic Action would doubtless be concerned to expose unscrupulous financiers, but as there is a proportion of Jewish financiers who are eminently upright, and a not inconsiderable proportion of rogues amongst non-Jew financiers, the use of the adjective 'Jewish' in this context implies an attack on the Jews as such. Again, an attempt to cleanse a country of Jews can hardly be called a noble, still less a Catholic, aspiration. The grouping of Freemasons and Jews illustrates the point of my objection. Freemasonry, in Spain as elsewhere, is corrupt in principle (in the sense that it is anti-religious) and Freemasons as a body may be condemned, especially as they are members from choice; suppression might well result in their becoming good citizens. But Jews, however unscrupulous many of them may be, doubtless number some upright citizens who must by fate of birth remain Jews and must therefore suffer unjustly for the failings of their less moral brethren—or, more bluntly, be persecuted. The attack on the Jews, though pretentiously based on moral grounds, is in fact directed against their race and the more unworthily because the immoral Jews are in most cases Jews only by race and not by religious belief.

The point of my letter is, Sir, that any reference to Jewish blood as an anti-social factor in any country is as unjust, as stupidly unjust, as the classification of all Latins as immoral in the style of the Early Victorian novelists.

Yours faithfully,

DAVID FENWICK

[While we assure Mr. Fenwick that all right-minded Catholics will be of his mind in this matter, we do not suppose that many of our readers will have interpreted the offending passages quite so literally as the Early Victorians may have interpreted their novelists.—ED.]