

Today, of course, those doubts have been resolved. Anti-Catholicism has almost vanished. Mr. Kennedy's election was not only important in showing that a Catholic could be elected President. It was even more important in the way in which he administered his high office. There had been many doubts as to how a Catholic in the White House would behave in terms of his Catholic allegiance, as to whether the religious allegiance would also have political implications. One of the triumphs of Mr. Kennedy's tenure of his Presidential office was that he showed that one could be a Catholic in the White House with no political implications in that Catholicism. I think that question has now been settled, just as I think that the breaking of the anti-Catholic taboo will make it easier to break the anti-Jewish taboo. I think it will be possible to have a Jew in the White House at some point. It is still in the realm of political imagination as to whether there will ever be a Negro in the White House, but it is in no sense excluded. It is largely a question of the developing role of the Negroes in both of the elites I have mentioned. At the present time there are relatively few of them in the commanding elite.

One other thing has helped in the settling of the Catholic problem politically--revolution of the Vatican itself. One of the great men of modern history was Pope John XXIII, followed by Paul VI. The revolution in the Vatican is one of the great revolutions of our time. The Church Councils have recently been tussling with a number of problems--that of religious freedom inside the Catholic Church, that of democratization of power inside of the church, that of modernization in terms of marriage and of contraception, that of the attitude of the Catholics toward the Jews on the question of deicide. In all these ways there has been a modernization revolution within Catholicism which has, I think, pretty much disposed of the problem of anti-Catholicism.

Something has happened in place of these that Professor Will Henberg calls "the three-religion culture." It is a rather interesting concept--that what has been emerging in America is not a state religion but an almost official nonstate triad of religions. We now have a trifle culture of Protestantism, Catholicism, and Judaism. In ideal terms there is tolerance between them, although it does not always work out. There has been a movement within each of the three, even in theological terms, toward a certain consensus. It is a movement that has some of the theologians of each of these three faiths a little disheartened because they feel that there should be sharper differentiations of dogma between them. But it is a very