

**"Am I
an
Anti-Semite?"**

9 Addresses on Various
"ISMS"

Answering the Question

Nov. 6, 1938 — Jan. 1, 1939

by

REV. CHAS. E. COUGHLIN

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**of the Shrine of the Little Flower and
Broadcast over a National Network**



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PREFACE

Our contest in America is to preserve Americanism and Christianity.

These nine discourses were delivered by Father Coughlin over a private network of radio stations which he rents at full commercial rates.

The expenses for Father Coughlin's undertakings are defrayed by the contributions of the radio audience.

Social Justice Magazine, of which Father Coughlin is editorial director, supplements his radio discourses by publishing every week 20 pages of editorial matter giving therein information to a vast reading public—information not available in the daily press.

You are earnestly solicited to enroll as a subscriber as a token of appreciation for the receipt of this book.

Address your letter to Father Coughlin at Royal Oak, Michigan.

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The Background of Christian Social Justice

Sunday, November 6, 1938

GOOD AFTERNOON, MY FRIENDS:

My return to the air is made possible only through your gracious loyalty and support.

This is your broadcast, not mine. Every Sunday I will venture to speak to you as long as you bid me welcome in your homes.

Properly, while I endeavor to expound the principles of Christian social justice, I shall also endeavor to show you how these principles can be applied.

And just as properly, it will be my hope to bestir you to action—Christian action, American action—for faith without good works is dead.

Thus, at the outset, while I am deeply grateful to everyone of you for the heroic sacrifices you have made, and will make, to keep me on the air over this independent chain of radio stations, may I ask you for one more favor today—the favor of a prayer to the Holy Ghost. I beseech all of you to ask the spirit of understanding to fill me with prudence; and the spirit of fortitude to give me strength and courage to carry on the battle against the hidden powers of darkness—perhaps not quite so hidden today as yesterday.

May I also suggest that you will ask your little children who are ignorant of the causes of poverty, wretchedness and exploitation—may I suggest that you ask these innocent children to whisper a prayer for one who fully recognizes how unworthy he is but who fully realizes what a golden opportunity God has given to him to be an instrument for good.

You are anxious to know what topics I shall discuss during the ensuing year. Roundly speaking, it is my hope that these addresses will be concerned chiefly with Christian social justice.

While my ultimate objective is to help more and more men to save their immortal souls, I recognize how difficult it is for man to practice Christian virtue, to live a holy life in peace and contentment, when he and a great group of his fellowmen are denied unjustly an equitable share in the goods and wealth of this world—goods and wealth which our common Father in heaven bestowed upon all men for all men to use and enjoy—goods and wealth, which, alas, have been concentrated in the hands of a few to the detriment of the many because an un-Christian species of social injustice was foisted upon us in the past few centuries and because, as a result of this, an alien philosophy of social injustice, under the name either of Communism or Naziism, is endeavoring to win our allegiance today.

Fearlessly, Christian social justice challenges these several systems for the attention and the support, in this instance, of the American public—a public composed of persons who, despite their many faults and shortcomings, will never surrender the heritage of Bethlehem, of Pilate's hall, of Calvary Hill or of the Easter morning sepulchre from whose empty depths there echo and re-echo the immortal words, "I am the Resurrection and the Life."

Fortified with these precious heritages it is our hope to carry on a campaign of instruction and inspiration even though we find ourselves opposed by the rugged individualists on the right and by the unchristly radicals on the left. It is our hope to convert a zealous band of followers into a group of active Christians—Christians who, by the sincerity of their lives and the logic of their doctrines shall win millions of followers who are convinced that there is no way other than Christ's way for saving America and restoring prosperity and peace for all.

My friends, at the outset, permit me to clarify the fundamental doctrine of Christian social justice—the doctrine that differentiates it from every other plan of life proposed for man to follow. It is this: Christ came on earth not only to redeem and save individuals but also to establish an absolutely new social order. Recognizing the chaotic condition of society in His own time; aware of the universal slavery practiced virtually by every nation; and conscious of the spiritual darkness which had encompassed every kingdom, empire, republic and tribe, our Saviour well understood that man, left to his natural abilities, was unable to acquire peace and prosperity in this world and save his immortal soul in the hereafter.

Ample proofs for this were around Him.

Had not the old social order produced decay of virtue and morals? Despite its Socrates and Plato and Aristotle, had it not spread physical disease and degeneration? Had not a godless natural social order succeeded in crumbling every organization that the hand of man attempted to construct? Had it not multiplied slavery and destroyed freedom? Had it not warped the mental vision of man to such a degree that he failed to glimpse the sunrise of eternity beyond the grave? All this—the result of man's trying to operate the world and its organization independent of God.

My friends, in your own minds dramatize the battle which Christ waged against the prince of mental, physical, social and spiritual death, the ruler of a godless social order. Visualize how He went about supplanting the natural social order with a supernatural order: For three years He was content to publicize His policies and His principles. Time after time He not only insisted upon a supernatural life for man, contrary to that practiced by the pagans, but He established the definite means by which the supernatural life could be obtained; definite means by which every individual, every organization, every principality, every nation could look forward to better days and prosperity here with happiness hereafter.

As Pius XI beautifully expresses it, "man was raised by the power and the gift of God to the dignity of a son of God, and incorporated into the kingdom of God in the Mystical Body of Christ. In consequence, he has been endowed by God with many and varied prerogatives; the right to life, to bodily integrity, to the necessary means of existence; the right to tend towards his ultimate goal in the path marked out for him by God; the right of associations and the right to possess and use property."

That, my friends, was the fundamental principle of the new social order established by Christ.

Though you oftentimes forget it you are no longer mere men and women, simple creatures left alone to battle against a vicious nature with its national storms and international tempests. You are members of the Mystical Body of which Christ is the head.

That is the new union, the new organization which Christ established to enable man to acquire peace and prosperity in this world; and the happiness of heaven hereafter.

This is not mere rhetoric. This is reality.

Had not men from all times struggled in vain to possess ample security against the devastating forces let loose in this world? Had it not been the universal experience of mankind that the attainment of this objective was impossible? This was the Creator's answer to the problem.

Who will contend that Christ did not have an absolute right to proclaim Himself King and establish this new organization? The world was His already through the title of creation. It is His through the second title of redemption even in a stricter sense than India belongs to England through the title of conquest.

My friends and fellow citizens, it is true that you establish your own earthly governments. But it is likewise true that every government set up by man becomes a rebel government if it denies Christ a place on the throne. Therefore, against the laws promulgated by Christ the King, no earthly monarch, no president, no parliament, no congress dares legislate. And against the economic and social principles laid down by Christ, no group of professors or parliamentarians may establish other principles except at the cost of disaster.

Unfortunately, we have witnessed in our historical studies a constant effort on the part of those who are hostile to Christ to force his abdication. They maintained that His mission was to individuals and not to society. They asserted that His place was in the tabernacle and not in halls of government. They demanded that He remain within the gray walls of an empty church and not walk in the fields with the farmer and stand in the factory with the laborer.

Let me outline for you the chapters of history which, first, describe the growth of this new social order and, then, tell how unchristly men succeeded in dethroning the King to the detriment of civilization.

This history begins with the story of the inspired apostles. Without arms and supported by no legions, their only sword being the uplifted cross, they marched upon decadent Rome, won thousands of converts to their cause—converts from the ranks of the galley slaves, converts from the oppressed millions of the plebians and converts from the noblemen of the patrician class.

It is true that these early Christians suffered martyrdom by the millions. But it is likewise true that within three hundred years Constantine, the Roman emperor, accepted the new social order

of Jesus Christ because he was convinced of its practicality and soundness.

Slowly, at first; then with giant strides over the mountains of opposition and through the valleys of error marched a Basil and a Jerome, an Augustine and a Gregory, a Hildebrand and a Bernard, and finally, a Francis, a Dominic, a Thomas and an Ignatius until, by the 13th Century, we view an Europe solidly following the banner of the cross with its nations and its principalities and its tradesmen organized in solidified groups for the common good of all—groups that regarded themselves as the members of the Mystical Body of Christ; groups that regarded Christ as their supreme King and Legislator.

Those were the days when there was plenty in the midst of want.

Alas, ours are the days when there is want amidst plenty.

Why do I so characterize our days?

That is the story which the following chapters of history will tell.

Beginning with the 14th Century prosperous princes and merchants became beset with the vice of greed. Refusing to attribute to Christ and His policies the prosperity which they enjoyed; and refusing to curtail their activities by the limitations of Christian laws, they began to deny the brotherhood of man and corrupt the Christian organizations of tradesmen. Gradually usury and its consequent slavery and international wars made their re-appearance. And, finally, rulers began to conceive the idea that the world could get along without Christ in its commerce and business; for Christ's place was in the church and not in the marts of men, so they said.

For more than two centuries government and business and commerce were conducted on this non-Christian principle. Once more the imperialism of ancient Rome, in a new form, began to concentrate wealth and multiply poverty when kings made laws for the protection of the strong—laws that welded shackles upon the oppressed masses.

It was only a matter of time until the exploited millions rose in protest against this un-Christian bondage. That they had a right to do so no one denies. But that they had a right to follow leaders like Jean Jacques Rousseau, no one with sanity affirms. Thus, in 1789 the disciples of this erratic philosopher published a document known as the "Rights of Man." Already the idea that Christ was King, that Christ's place was in the market place, the courts, the banking houses and the government as well as in the

church and the pulpit had been lost sight of by too many people. They were people who had been conditioned by the neglect of their proper leaders; people who, because of this neglect, were suitable soil in which the new seeds of naturalism could take root when, for the first time, they heard the magic words of liberty, equality and fraternity proposed to them on the same basis with which Spartacus appealed to his slave followers—a basis of naturalism divorced from God.

And so the document entitled "The Rights of Man" was read avidly by the mobs of Paris. Its sophistry, like a wolf clothed in the sheep's clothing of fine rhetoric, was echoed and re-echoed throughout France. Not that liberty and equality and fraternity, viewed in themselves, were not and are not desirable. But behind these unctious words there was the theory that the social doctrines of Christ were responsible for the suffering undergone by the people. "Henceforward," said they, "the social doctrines of humanity must supplant the obsolete social teachings of Christ."

In fine, the "Rights of Man" was accepted by the revolutionaries. Christ was dethroned; His crown of kingship once more became a crown of thorns. And a new king was set upon the throne of Notre Dame in Paris—the king symbolizing the magic of numbers, the new king which said, "mankind is king and the majority opinion shall prevail."

How illogical was this decision? Christ in Pilate's hall was outnumbered seventy-two to one. Did the magic of numbers in that instance prove that the Master was a blasphemer; prove that Caiphas and Annas and the Sanhedrin were justified in demanding His death?

The French Revolution, although justified, I repeat, was not justified in turning back the wheel of time from the supernatural order established by Christ to the pagan natural order established by those who hated Christ—an order which had proven to be so disastrous before the birth of our King.

For two centuries the philosophy of the French Revolution ruled the world. Temperate and moderate after its initial upheaval, its leaders and followers were content to treat Christ and Christianity on a par with every cult as long as Christian leaders refrained from tampering with the so-called progress of the world and refrained from attempting to incorporate in the social life of the world the doctrines which were spoken on the hillside of Palestine nearly two thousand years before.

But, as to be expected, the Rosseau philosophy of naturalism, despite its objectives of liberty, equality and fraternity, proved

no more beneficent in our times than before the time of Christ. Napoleonic wars crimsoned Europe with the best blood of its citizens. Death and devastation wrote their records in India, in Crimea, in America, in South Africa, until our children began to believe that the study of history meant no more than the study of war and destruction.

Meanwhile, although a Fulton and an Arkwrite and an Edison, with their contemporaries, unveiled the secrets of nature for the multiplication of wealth, we find that wealth still became accumulated in the hands of a few and that the masses of Europe and America, not to mention Africa and Asia, were no better off than were the outraged citizens of Paris who stoned the Bastille in protest against the Bourbons of old.

All during this time the world labored under the delusion of the magic of numbers. All during this time England and France and America, through their representative governments, religiously kept religion out of government and fanatically denied the entrance of Christ's principles into economy, business, industry and agriculture.

Eventually, the inevitable catastrophe arrived in 1914. Eventually, the fruits of this naturalism were apparent on the fields of Flanders and on the hillsides of France where millions of young men laid down their lives for the fiction of preserving a social order from which Christ had been expelled.

It was not until 1917, when one nation, more logical minded than the others, followed to its ugly conclusion the principle of naturalism. "If God has no place in business or in government or in economy; if His principles are detrimental to the activities of society, then let us drive God and all His trappings from the hearts of the citizens—citizens who belong to the state, the new god who has supplanted the Christ of old."

My friends, I have touched but lightly upon the chief historical movements which trace the rise of Christ's new social order from the catacombs through Constantine to the glories of the 13th Century. I have traced rapidly the decline *not* of principles of the social order of Christ, but of the human race from the 14th through to the 20th Century. Those who believed they had more wisdom than the God Incarnate preferred to work out the destiny of the human race divorced from Christ and wedded to the disproven philosophy of naturalism—naturalism in government, naturalism in business, naturalism in education.

It is understandable why Karl Marx and his Communism came into being—just as understandable as why the French

revolutionists chanted their Marseillaise; for one error uncorrected always begets a worse.

And it is understandable why Naziism, with its complex for persecution and its deification of the state, is sweeping Communism from the confines of Europe because men will never rest in peace when they are forced to live under an unsound system either of government or of economy.

Yesterday Communism; today Naziism; tomorrow—chaos—unless Christ is re-enthroned.

During these broadcasts I do not intend to confine myself to such abstract and generic addresses as is this. It is my intent to be concrete and to apply, to the best of my ability, the social principles of Jesus Christ to the social life of the United States. This means that it is necessary for us to solidify and strengthen a virile, closely woven Christian Front. This means that we will be glad to be characterized as intolerant—intolerant, not of men whom we wish to convert, but of error and false principles with which we refuse to consort.

Had we Christians one-tenth of the zeal that burns in the hearts of the disciples of Karl Marx this would be a different world today. Long ago we would have carried our King in triumph into the factory where economic slavery reigns; into the market place where dishonesty prospers; into the banking house where usury thrives and into the classrooms of our schools and universities where error rides rampant over the souls of our children.

The World War with its tragedy, its loss and its destruction would not have been chronicled upon the pages of our history. And this week we would not be celebrating an Armistice that is not an armistice in the sense that it is the termination of wars.

What were the results of that last World War? The world certainly was not made safe for democracy. It was made safe for Communism. Even America has been made the haven of radicals with their un-American, unchristian philosophy.

Certainly, it was not a war to end wars. It was a war to end Christianity. Certainly, it brought us no economic security. It produced nothing but international disaster and suffering at a cost of more than \$100-billion and 40-million human casualties not including the broken hearts of mothers and children. It has been estimated that if the cost of the World War had been expended, not upon destruction, but upon production, we Americans could build a home costing \$2,500 on a five acre plot of

ground costing \$100.00 an acre—a home with a thousand dollars worth of furniture in it free from all encumbrances for every family residing not only in America, but for every family residing in Russia, Italy, France, Belgium, Germany, Holland, Wales, Ireland, England, Scotland, Australia and Canada as well as the United States.

More than that, out of the cost that was used to destroy 40-million men and upset the world religiously, socially, and economically, we could go into every community of 20,000 population or more, throughout the world to build a \$2-million library, a \$3-million hospital and a \$10-million university in every community.

And after doing that we would have had enough money left over so that if we invested it wisely, according to the pattern of capitalism, we would have enough returns to pay a salary of \$1,000 each to 125,000 school teachers and 125,000 nurses for the City of New York and a proportionate number for every other city in the United States.

And the irony of it all is that on the eve of the twentieth anniversary of the armistice the merchandisers of murder and usury are concocting plans to destroy another 40-million human beings with the aid of governments who are still subservient to the forces of naturalism.

In conclusion, my friends, let us be certain about this—at least those of us who are devoted to re-establishing the social order of Jesus Christ upon this earth: There can never be a lasting armistice, never a lasting peace, never permanent security and prosperity until the social order of Jesus Christ is re-established upon the face of the earth. Moreover, there can be no armistice between Christianity and Communism or Communism's illegitimate child, called Naziism.

Today you can choose your sides. Today you can be powerful enough to overcome Communism by moral force. Tomorrow it may be necessary to use physical force. But it is certain that there can be no compromise, no fictitious hand-shaking, no friendliness between the two philosophies of Christliness on the one hand and christlessness on the other.

They of the next generation will be reading the history either of our success or of our failure as they celebrate not an armistice anniversary but a victory either for Christ or for chaos.

"I am the Resurrection and the Life," said Christ. Oh, how truthfully is He the Conqueror of death and of every vice and disease attendant upon death!

How truthfully is He the Life Eternal in heaven and the Life of the social order here upon earth!

There can be no armistice between Christ, the Life, and Anti-christ, the death!

A THOUGHT FOR THE WEEK

"And it came to pass afterwards that Jesus went into a city that is called Naim; and there went with Him His disciples, and a great multitude.

"And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: 'Weep not.'

"And He came near and touched the bier. And they that carried it, stood still. And He said: 'Young man, I say to thee, arise.' And he that was dead, sat up, and began to speak. And He gave him to his mother.

"And there came a fear on them all: and they glorified God saying: 'A great prophet is risen up among us: and, God hath visited His people.'"

Millions of aged mothers throughout the world still live to mourn their sons whose lives were sacrificed in a war to end wars and for an idle dream of keeping the world safe for democracy.

In vain have many of them looked to their government for something more than a band of red ribbon or a faded gold star to commemorate their loss.

In vain millions of them have reaped the reward of insecurity and poverty together with the pangs of broken hearts.

Oh, how forgetful governments are, once the last cannon has dealt its death in the ranks of those whose business it is not to argue, not to reason why, but only to obey, to do and die!

Mothers, the story of the widow of Naim is still your story.

Some day, when Gabriel's horn shall sound taps; some day, when this battle of earthly life will have been terminated, you will see through your tears the majestic form of Him Who is the resurrection and the life walking down the highway of your village, your town or your city. He will depart for a moment to visit Flanders Fields or Armentieres or Chateau-Thierry. Reverently He will stand by a decayed white cross which has fallen upon a cold clod of ground. Mildly He will say: "Young man, I say to thee, arise."

And from the grave long since desecrated by irreverence, there will step forth your boy, oh white haired mother, to accompany our Christ across the years to your outstretched arms.

As Cardinal Mercier once said: "Oh, Christian mothers, be proud of your sons. Of all griefs, of all our human sorrows, yours is perhaps the most worthy of veneration. I think I behold you in your affliction, but erect, standing at the side of the Mother of Sorrows, at the foot of the Cross. Suffer us to offer you not only our condolence, but our congratulation. Not all our heroes obtain temporal honours in this world, but for all we expect the immortal crown of the elect in the next. For this is the virtue if a single act of perfect charity: it cancels a whole lifetime of sins. It transforms a sinful man into a saint."

And you young mothers of this generation, learn from the past. Recognize that in Christ alone can you place your hope—the same Christ Who will repeat for every Christian mother the story once enacted at Naim in Palestine.

Some day He will prove to an incredulous world that love is not time's fool. Some day we are quite sure that He will give your boy back—bright, pure and beautiful. We know He will but keep our own and His until we fall asleep. We know that He does not mean to break the strands reaching between the here of this world and the there of eternity; for we believe in the immortality of the soul, the resurrection of the body following the last taps when the last light of this world will have been extinguished.

A PRAYER FOR THE WEEK

Oh, Christ, our King, we adore Thee!

To Thee we pledge our fortunes and our lives.

Encompassed by the powers of darkness, we call on Thee for light.

Straitened by the might of the evil one, a prostrate people begs Thee for prompt assistance.

Of old Thou didst calm the waters of Genesereth.

Lord of hosts, bid peace descend upon the troubled waters of our nation.

Of old Thou didst attend to the prayers of the lepers.

Oh, cleanse from us the social sores which fester in government, industry and agriculture—yea, even in our homes!

Cleanse our lives from the sin of greed and free us from the bondage of usury.

Of old Thou didst not refuse to harken to the prayer of the pagan Jairus, whose child was dead.

We, too, have faith in Thee. All else has failed.

Raise our country from the swamp of decay—a country that languishes in mental corruption as it devises ways and means to perpetuate want in the midst of plenty.

Oh, King Thou art! Christ and Redeemer, have mercy upon us!

In a world where once again Thou are buried in the tomb of neglect, arise, come forth and teach Thy chastened people that Thou art the resurrection and the life!

Give peace to those whose hearts are weary with life's uneven struggle.

Give counsel to those who, forgetful of Thy justice and charity, rely upon the force of armaments and destruction.

Give prosperity to those whose prayer is Thy prayer, "Give us this day our daily bread." Give them a frugal share in the wealth and comforts of this world which Thou, our King, hast created for all men to use.

Give courage to those whose hands are about to fling away Thy cross.

Oh, Christ, give unity to those of us who proclaim Thy divinity as we rally 'round Thy banner to oppose Thy foes, the followers of Antichrist!

Our Christian Hope

Sunday, November 13, 1938

Many of you are expecting me to comment upon the recent elections. During the course of this address, some few words will be spoken on that subject. Nevertheless, at the outset, it is more essential for me to help you assemble in your minds some basic principles which all Christians should accept before I become specific; before I endeavor to apply them either to politics, to industry, to labor, to banking or to any other phase of our complex life.

We Christians have often heard it remarked that we belong to the church militant—the fighting church. Simple-minded souls are prone to think that our fighting is limited to the inordinate movements of passion—pride, lust, sloth. They forget that our fighting extends far beyond flesh and blood. They forget that the consolidated forces of Christianity are destined to fight against powers and principalities; against the rulers in high places.

The great St. Paul expressed this thought when he said: "Our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world, of this darkness, against the spirits of wickedness in the high places." (Eph. vi; 12).

These rulers, these powers of darkness, certainly are well-organized in this world of ours. Sometimes their organization boldly finds expression in government which is either directly opposed to God and to Christ; sometimes, in a more diplomatic manner, as it were, the rulers of the world of this darkness indirectly fling their forces at the supernatural scheme of life originated by Christ. They minimize its importance. They preach tolerance toward error by advocating prudence—a false prudence in our relation towards those who control our financial, or political, or social destinies.

St. Paul calls this kind of prudence the "wisdom of the flesh" and the "death of the soul" because it is not subject to the law of God, neither can it be. (Romans viii; 7).

Leo XIII characterized this as cowardice although some Christians regarded him as a radical for doing so; and although

many more paid little heed to his pleas for reorganizing a strong, courageous Christian Front.

Speaking particularly of Christian public servants such as governors, legislators, judges—public servants who, it seems, are more ambitious for personal political power and prestige than for the Kingdom of Christ, Leo XIII said: "As to those men who take part in public affairs, they should avoid with the very utmost care two criminal excesses: so-called prudence and false courage. Some there are, indeed, who maintain that it is not opportune boldly to attack evil-doing in its might and when it is in the ascendant, lest, as they say, opposition should exasperate minds already hostile. Such men make it a matter of guess work as to whether they are for the Church or against her. On the one hand, they give themselves out as professing the Christian faith, and yet wish that the Church should allow certain opinions, at variance with her teaching, to be spread abroad with impunity."

Traceable to this criminal excess on the part of so-called Christian public officials—kings, presidents, congressmen, governors and judges—is the advance made by the rulers of the powers of darkness—at least in part. (Encyclical letter, "Sap. Christ.")

At a later date, Pius X, recognizing the steady growth in power and prestige of those who are hostile to the Christian social order even in countries where Communism has not been yet accepted as the scheme of life—at a later date this peerless Pontiff pleaded with the Christians throughout the world to set aside their apathy, their false prudence, their wisdom of the flesh. The occasion of this plea was the beatification of Joan of Arc on December 13, 1908. She was the saint sent to remind the world of the supernatural political guidance of God and of the Christian organization of Europe which was the glory of the 13th Century. Referring to her heroism as contrasted with the timidity of so many Christians in our day, Pius X said: "In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men. . . . All the strength of Satan's reign is due to the easy-going weakness of Christians. Oh! If I might ask the Divine Redeemer, as the prophet Zachary did in spirit 'Where are these wounds in the midst of Thy hands?', the answer would not be doubtful: 'With these was I wounded in the house of them that loved Me. I was wounded by my friends, who did nothing to defend Me, and

who, on every occasion, made themselves the accomplices of My adversaries'."

Time-serving Christians! Compromising Christians! Christians, who by their silence, their spirit of "hail, fellow well met"—these have been the "friends" who are responsible, in great part, for welcoming into our midst the vices propagated by the powers of darkness—because it was profitable.

Has the history of the centuries failed to teach Christians an unforgettable lesson?

Has the spirit of the indomitable Paul vanished from our midst?

Has the heroism of a Francis, whose practical life of poverty shamed the impractical Christians of his own day—has this heroism become a myth?

Has the sainted Bernardino da Feltre, who drove the money changers from Italy, and who was responsible for establishing more than five hundred banks—has his name become listed with the forgotten men because he had courage in his day to oppose and conquer the vice of usury?

Eventually, my friends, I will become specific with you. But it is more essential, at this moment, for us to recapture the lost spirit of Christian unity, the hidden virtue of Christian cooperation and action.

Alas!—too many of us have become befogged with the vice of spiritual decay—a spirit which hypocritically tells us that our religion is one which concerns only the individual, only his personal relations with his God. Too many have forgotten that our religion is a social philosophy with a definite bearing on government, on industry, on education and on the entire social framework of the world in general and the nation in particular where we live.

Leo XIII warned us—although few have heeded his warning—that ("Immo. Dei") "it is the day for all Christians worthy of the name . . . to endeavor to bring back all society to the pattern and form of Christianity."

There is much agitation in Christian circles about the advances which Communism is making in our midst. There is also diversity of opinion, it seems, whether or not Communism one day will gain control of our destinies in America—America that once was Christian America; America that once gloried in the fact that its early settlers sought our shores because their Christianity, in many instances, was the object of attacks in the Old World.

My friends, learn this lesson thoroughly: Communism is only one manifestation of the power of the mystical body of Satan. Leave it to future generations to name its next manifestation—but be not deceived. If not Communism, then some other "ism" will succeed in overthrowing the last vestige of organized Christianity in our midst, if we fail now, at this very moment, to cast aside our indifference, our false tolerance, our criminal prudence, and organize thoroughly to re-establish the social order of Jesus Christ for the protection of our nation against the incursions of a diabolical philosophy of internationalism which is well-organized amongst us.

Yes, I repeat that it is our duty to protect our nation to exhibit a Christian patriotism.

The great Saint Thomas is my authority for stating that "our parents and our native land, by whom and in which we have been begotten and reared, are also principals of our existence and guidance. Accordingly, after God, a man is most indebted to his parents and his country."

Contrary to this is the new naturalism and internationalism which rejects both God and patriotism. Pope Benedict XV, after having condemned the naturalism which was rampant in his day, went on to say: "The advent of a universal republic, which is longed for by all the world's worst elements of disorder, and confidently expected by them, is an idea which is now ripe for execution. From this republic, based on the principles of absolute equality of men and community of possessions, would be banished all national distinctions. Nor in it would the authority of the father over his children, or of the public power over the citizens, or of God over human society, any longer be acknowledged. If these ideas are put into practice, there will inevitably follow a reign of unheard of terror."

Shame on those men who decry the advances of Communism in the face of such statements by such eminent observers! I am not interested in names—call it Communism, or call it what you will—. I am interested in the modern spirit which dominates our country in some phases of government, in the press, in the schools, in the homes and in the milk-and-water individuals whose philosophy is: "God's in His heaven, all's right with the world"—the philosophy of insane, stupid optimism.

Shame on those public teachers who, in pulpit, on platform and in pamphlet, decry the existence of an organized international, malicious group of men—the members of the mystical body of Satan.

Do they remember the words spoken by Christ of old to the Pharisees? These leaders of the Jewish people, who had repudiated the supernatural social order of God, were endeavoring to obstruct the Messiah because He made converts amongst the Jews. They boasted that they were descendants from Abraham. Despite their royal lineage, the Master branded them with the statement: (John viii; 44) "You are of your father, the devil, and the desires of your father you will do"—as if to say, "You are not of Abraham. You are not of God. You are the group whose descendants will continue to work against God."

Christian unification—a rebirth of Christian social action; a revived determination to break the bonds of our lethargy and indifference—for these things I plead, as we rise from the tomb of our defeats to unfurl the flag of victory.

Social justice has specific principles. First, it is Christian. Second, it is social. Thirdly, it is active. And fourthly, it is militant. These are the qualifications for all who are prepared to surrender the heresy of naturalism and to defend the truth of the supernatural social order of Jesus Christ—an order that will not be tolerant with error—an order that will not be content with indifference; an order composed of members who, in the words of Leo XIII ("Longin Oceani") are determined "to cut off familiar intercourse not only with the openly wicked, but with those who hide their real character under the mask of universal tolerance, of respect for all religions, of the mania for reconciling, the maxims of the gospel with those of the revolution, Christ with Belial, and the Church of God with the state without God."

In 1906, long before the Spanish Civil War broke out, Pius X addressed a letter to the Church of Spain, the contents of which are applicable to American Christians. On that occasion—twenty years before the revolution—he said: "All must remember that nobody has the right to remain indifferent, when religion or the public welfare are in danger. Those who strive to destroy religion and civil society aim above all at getting control, as far as possible, of the direction of public affairs and at having themselves elected legislators. It is therefore necessary that Christians should strive with all their might to avert that danger."

Nineteen hundred and six to nineteen hundred and thirty-eight! Oh that the Spanish had heeded this warning!

Therefore we Christians in America must not be indifferent to the choice of legislators or congressmen or executives who seek to control our nation.

I ask you not to misinterpret these following remarks therefore, as being those of a political partisan—remarks concerning our recent election.

In the agricultural States of the Middle West where hundreds of millions of dollars had deluged the farmers with doles—in this section of our nation the sturdy agriculturists, to all intents and purposes, said: "We are not pleased with the policy of crop curtailment. We are opposed to the practice of plowing up corn, of limiting the production of foodstuffs. If one-third of the population of this nation is underfed, we refuse to become party of the program of keeping them underfed. We refuse to accept the sops of government dole which presume to pay us for not working."

The thickly populated industrial States of Pennsylvania, Michigan, Ohio and Wisconsin were the scenes of a revolt against the Administration's labor policies.

These were the States where the C. I. O. rode roughshod over orderly government. These were the States in which, for a period of two years, there was witnessed a series of sit-down strikes and the appearance of a labor dictator at the head of a strange organization, as he triumphed over American traditions in his meteoric rise to prominence.

Without the benefit of election to the office which he held; dedicated to the rule of man and not of law; innocent of all constitutional authority, Mr. Lewis simply appointed himself as head out a constitution within whose scope, I, the un-elected head of this organization, will operate. I am the law. I am the constitution. I am the self-appointed, self-elected leader of the industrial masses."

My friends, do not misconstrue my meaning. I am in no sense opposed to industrial unions, but I am opposed to any organization which refuses to follow the American pattern in our country and which refuses to break openly and cleanly with Communism—with any organization or "ism" opposed to the Christian social order.

As a secondary contribution to the defeat of the New Deal policies for labor in the industrial States must be added the extreme liberalism and the universal tendency of certain public servants to coddle Communists. In one or two States, certain executives failed to distinguish between Communism and a Communist. Following the lead of Federal executives, they failed to repudiate the endorsement of the Communist Party in terms

sufficiently vigorous to let their constituents know that they had no sympathy for a foreign "ism" whose advertised objective was to overthrow the traditional government of America, to tear the Stars and Stripes into shreds, and to trample the cross of Christ in the gory mud of revolution. That was unfortunate—doubly unfortunate, since this failure to uphold uncompromising Christianity and Americanism is charged to men who, unquestionably, are sincere.

In proud New England, where ghost factories haunt both the industrialist and the laborer, and where thousands of dispossessed citizens—dispossessed from their jobs, and their homes—eke out an existence on the W. P. A., a political revolution of the first magnitude was enacted last week. Still suffering from the devastation of the recent floods, New England, mindful of its former security and prosperity, registered its unmistakable disapproval of the W. P. A. policies. Most citizens recognized that the W. P. A. was necessary at the beginning of the depression. But, for more than a year, there was evident a growing unrest even on the part of those employed on the W. P. A. because they feared that this was a permanent program.

Even populous New York State, where more W. P. A. dole money has been spent than in New England, a barely known, youthful crusader, confronted by the might of the opposition's heaviest artillery, strung his bow of defiance so successfully that he barely missed the mortal mark. Had he two or three arrows in his quiver—two or three years of successful campaigning behind him—there is no question but that he would have succeeded single-handedly against the regiments of dole dollars which subdued him.

Seven years ago and more I was protesting vehemently against less-than-living wages paid to labor.

Seven years ago and more I was recognized in many quarters as a radical for upholding the proposition of production at a profit for agriculture.

Ever since it was my privilege to address a radio audience I have spoken, in season and out of season, against the rugged individualism of capitalism and Republicanism as we knew them in this nation.

But for the past four years I became known as one of the arch-critics of certain national policies—not because I am opposed, or was opposed, to the New Deal—but because I knew in my heart that if it continued to pursue the policies which characterized the A. A. A. and the W. P. A.; the policies which emanated from the Labor Department; and particularly the pol-

icies which dominated the Treasury Department—I knew that a day of reckoning was fast approaching—a day whose sunrise was chronicled last Tuesday, and whose sunset is no further distant than November, 1940.

I speak truthfully to you: I am still standing by the working man and the farmer, still pleading with him to organize, but on an American pattern and according to American, Christian principles.

Today, all good citizens hope that the present Administration will read the handwriting on the wall. Together we pray that this Administration will not be known in history as a political safety valve which permitted the steam of revolution to escape, only to be succeeded by the old regime which once more will stoke up the boiler of exploitation with the fuel of bonds, of debts, of mortgages and of fountain pen money—all of which the New Deal neatly had piled, row upon row, for future use.

My friends, social justice is keenly interested in the production and distribution of wealth. Not distribution which is measured out by the yardstick of scarcity, but a just distribution based upon our ability to produce—an ability which in America means plenty for all.

God gave us plenty—plenty of raw materials, plenty of splendid factories, plenty of fields and mines, plenty of skilled workmen.

If some policy—originating not with God but with man—hinders or hampers production and distribution, that policy must beat a retreat. Its beneficiaries must surrender; for God never intended or planned that a man-made economy should stand between His people and their just share in the goods of the nation where He placed them.

There is no Christian reason for 14-million men to be unemployed. There is no Christian need for 9-million and more to be recipients of federal dole. There is no Christian sanction for 50-million persons in our nation to be compelled unnecessarily to live below the standards of hygiene.

In its final analysis, is it not perfectly clear that these abuses are traceable to an economic system of finance which is more concerned with protecting the bonds of debt and the payment thereof, than it is in establishing an adequate purchasing power for the nation?

Banks are busied buying bonds instead of lending money to industry.

The privately owned central bank, known as the Federal Reserve Bank, is busied creating debt money far beyond the value of assets in its vaults.

The factory laborer is busied paying out one-third of his slender revenue to meet the demands of these bondholders.

Financial rights have taken precedence over human rights.

The purchasing power and the decent livelihood of the common citizen have been destroyed in order to preserve the purchasing power of the bondholder for whom he works.

Why should farmers produce sufficient foodstuffs to feed our entire population when half of our population is unable to purchase the products of a farm?

Why should our manufacturers produce motor cars, refrigerators, clothing and housing materials when one-half of our population has no wherewithal to buy their goods?

The machinery of production is perfectly geared in America. In fact, our fields and our factories can supply us with more than we could use even if each citizen were a millionaire.

Fortunately, our citizens are beginning to understand what is meant by want in the midst of plenty. As St. Thomas of Aquin says, "All material things obey money. It is invented by the art of man for the convenience of exchange and as a measure of things saleable."

Alas, the art of man has not kept pace in the instance of money with his art and ability for production. Therefore, either through ignorance, as some think it is, or through conspiracy, which is the opinion of others, America is wedded to a system of financial manipulation which has become a terrible instrument in the hands of the adversaries of the Supernatural Messias and of the supernatural life which He instituted, by hampering instead of facilitating the exchange of goods, the consumption of our products and the functioning of the law of supply and demand.

Social justice, I repeat, is vitally interested in this phase of our political and economic life because, through the private control and issuance of money, the members of the mystical body of Satan have imposed upon us through this financial power a tremendous handicap which places terrible obstacles in the way of those who are striving to live the life of a Christian.

The most brilliant philosopher of all times once said ("De Regi Princi. C. 1-c-15") "Two things are necessary for a good

life. The first is virtuous action . . . The second . . . is the sufficiency of material goods, the use of which is needed for virtuous action."

Therefore, any economic or financial system—an invention of man—which stands in the way of our practising the principles insisted upon by Christ, must give way.

My friends, the members of the Mystical Body of Christ and the devotees of Social Justice demand plenty for all in a land of plenty. Not government ownership of private industry but government ownership and control and issuance of the wherewithal to enable our factories to operate, our farms to prosper and our citizens to live a life of virtue.

The economic reform which was needed in 1933 is still needed. It is our prayer that the present Administration will succeed in accomplishing this objective of establishing adequate purchasing power based on wealth and not on debt for the workers of America. If the so-called New Deal has suffered a political reverse, basically the reason goes deeper than its farm or labor policies. It reaches down to the depth of its inability to function for the great mass of the American people instead of the privileged few who own and control money and the bonds resultant from debts—bonds which are a millstone about the neck of civilization.

Meanwhile, take courage, my friends. Form your ranks in the church militant!

This America is Christ's America. His social order must prevail.

THOUGHT FOR THE WEEK

(Chapter 6, verses 5 to 13—St. John)

When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to Him, he said to Philip: Whence shall we buy bread, that these may eat?

"And this He said to try him; for He Himself knew what he would do.

"Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

"One of his disciples, Andrew, the brother of Simon Peter, saith to Him:

"There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?

"Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand.

"And Jesus took the loaves; and when He had given thanks He distributed to them that were set down. In like manner also of the fishes, as much as they would.

"And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost.

"They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten."

It was the feast of the Passover—the feast which commemorated the liberation of the Jews from the bondage of Egypt. Thousands of them, under the leadership of Moses, passed from Egypt over the sea whose waters had been walled on high. Pursuing them were the hosts of Pharaoh, desiring to recapture their erstwhile victims. Too late! God's miracle which assisted the escape of a downtrodden people, permitted the waters to engulf both chariot and rider. The Jewish people had been saved! For forty years the children of Abraham wandered aimlessly through the narrow confines of a desert.

Forgetful of the mercies which their Creator had bestowed upon them, they gathered their trinkets of jewels and built for themselves a golden calf to worship.

For forty years, despite the miracles of manna which fed them and the miracles of the rod of their prophet that brought them drink in the midst of a desert, they were slow to repent.

Eventually, with penance done and satisfaction made, they

were led into a land of milk and honey—The Promised Land of their dreams.

To the children of these wanderers Christ spoke as they were gathered on the hillside near Jerusalem.

Amongst them there were not two hundred pennies with which to purchase food—just five barley loaves and two fishes.

And lo! the miracle!

They who were hungry were filled! (No policy of regulation characterized this miracle of Christ's; for twelve baskets of bread, over and above what the multitude had eaten, still remained.)

My friends, in one sense we Americans thought we had passed over the Red Sea; thought that we had escaped the oppression of the Egyptians; thought that we had entered the precincts of the promised land in 1933.

Alas! For forty months or more we have been languishing in the desert of depression despite the best efforts of a new Moses to lead us to the promised land of plenty.

Year after year we have excluded Christ and His gospel of the brotherhood of man and the fatherhood of God from our consideration—and all around us are the poor, the naked, the hungry, the brokenhearted who have not two hundred pennies amongst them in a land of plenty to purchase food and shelter and humble raiment.

Meanwhile, the Prince of Peace has been excluded from the councils and parliaments of men and we have fashioned for ourselves a golden calf to worship and adore. Meanwhile, preparations are afoot to create instruments of destruction.

Hate and persecution have become the watchwords of a world that once more has nailed the hands of Christ to the cross—hands, if we did but unfasten the nails, which would be raised to bless us, to multiply food, to forgive us.

Have we lost faith in Him Who said: "Seek ye first the kingdom of God and His justice, and all things will be added unto you?"

Have we scorned His words which warned us that "Without Me you can do nothing?"

Have we joined with the mob in Pilate's Hall who shouted: "Give us Barabbas and away with Christ!"—"Give us the Barabbas of thievery, of godlessness, of murder and of human trickery; away with the Christ of love, of humility, of kindness and of patience!"

Today, my friends, as you are gathered about your receiv-

ing sets, visualize the Master standing with you. He is there—unseen, unheard. Once more He has compassion upon you. Once more, He is wondering if you will walk with Him—or away from Him—now that He has fed you.

O yes! He has fed us. He has been doing this throughout America for years with the factories He built, with the fields He tilled, with the plenty that He has given us.

Unless we cease worshipping the calf of gold, the promised land of plenty will always be within our reach, but always another day's journey through the sands of depression.

May Jesus see today what He saw nineteen hundred years ago! The gospel narrative says: "When Jesus had lifted up His eyes and seen that a very great multitude cometh to Him, He said to Philip: whence shall we buy bread, that they may eat?"

First, then, let us come to Him. Then He will feed us.

A PRAYER FOR WORK

O Jesus, Son of God and Foster-Son of Joseph, the Carpenter, I call upon Thee!

By Thy hands, calloused in Joseph's shop, grant that my hands shall find work to do.

By Thy shoulders, bent and tired from carrying heavy timbers, grant that mine may grow weary with work.

At eventide Thou didst come home to Mary's board where food abounded.

I plead with Thee that my wife's table shall be filled with frugal comfort.

Upon Thy knee Thou didst welcome the little children who didst gather there.

O turn not Thine eyes away from my children, whom, tonight, I must meet hungry, naked and forlorn!

Thine own Apostles Thou didst feed, once, as they walked through the cornfields; again, as they assembled with Thee in the upper chamber.

On Thee I call to help me feed the family which Thou didst entrust to my care.

O Christ, my God, my elder Brother, Thou didst multiply bread to feed the hungry upon the hillsides of Palestine.

For myself and the millions who, today, are just as hungry as were those who gathered about Thee, I ask that, once again, Thou wouldst multiply work that we may live.

Of old Thou didst obtain miraculously a coin to pay the tribute of tax imposed upon Thee.

Grant that I may gain the wherewithal to save my humble home from confiscation.

Of old Thou didst say, "Come unto Me, all ye who labor and are heavily burdened, and I will refresh you."

My God, I come!

I bring to Thee a heart that is scarred with worry—worry for the dear ones at home.

I bring to Thee a mind that is filled with fears—fears born of idleness and of want.

I bring to Thee a soul that is in sore need of refreshment.

O give me hope and courage!

O Jesus, Who once spoke in defense of the exploited of Thy day; O Master, Who once chastised those who devoured the houses of widows and orphans, speak for us who call upon Thee!

Grant that the minds of our legislators will be enlightened; that their hearts will be softened.

My voice is but the voice of millions raised to Thee. O Carpenter of Nazareth, intercede for me, for I am hard pressed! Grant that I, the unemployed, Thy brother, shall not languish in want amidst the plenty which Thou hast created.

O Carpenter of Nazareth, I am not worthy of all I ask of Thee! I have sinned—I have strayed far away from Thee.

But those babes watching for my return tonight—they are innocent—they are gentle and good.

For them I plead that I may work.

Tonight they shall say Thy prayer. Tonight as yesternight they will say: "Give us this day our daily bread."

O God, must I offer them a cold cup of gruel or a hard crust of bread?

No, O no, Thou didst not mean that!

Of Thee I ask no miracles. O God, grant me work!

Of Thee I ask no special privilege. O God, grant me work!

Of Thee I ask no riches. O God, grant me work!

Of Thee I ask no social prominence. O God grant me work!

Thy prophet did say, "The earth is the Lord's and the fullness thereof." O Lord God, just a little share in its wealth; just a little part of its fulness; just a humble roof-tree and frugal food earned by the sweat of my brow—that is all I ask.

O God, grant me work!

Persecution — Jewish and Christian

Sunday, November 20, 1938

At long last, a calloused world has come in personal contact with a persecution which it understands. At long last, it appears that the better sympathies of an indifferent citizenry are aroused to protest against the mad injustices now being meted out to a minority people resident abroad.

This afternoon bear with me while I add my voice in protest against persecution—that murderous weapon of hatred; bear with me while I endeavor to trace to its lair the fanged serpent of hatred whose sting has struck once again to spew poison and deal out death over the face of the earth—a fanged serpent which, on every previous occasion, has beat a slimy retreat to rest in security until appropriate conditions summoned it to emerge and repeat its devastation.

This time a united world must shatter the cruel weapon of persecution. This time we must assault hatred so that never again will it lift its head to assault us.

Thus, I shall ask an intelligent audience composed of intelligent Christians and intelligent Jews: "Why is there persecution in Germany today? How can we destroy it?"

Before attempting to answer these questions, permit me to review for the uninformed members of this audience the chief incidents immediately preceding the latest manifestations of persecution suffered by thousands of innocent Jews, natives of Germany; a persecution which, fortunately for all, has received a superabundance of publicity both at home and abroad.

A few days ago, a young Polish-Jew fired a shot that was heard around the world. Because his Polish-Jewish parents were dismissed from Germany by an order issued by the Nazi government, expelling all foreign-born Jews from the Reich, this frenzied youth murdered a German public official in Paris.

Reprisals for this imprudent act were rapid on the part of the Hitler government—peculiar reprisals. Instead of demanding an eye for an eye or a tooth for a tooth, the German government levied a fine of approximately \$400-million against the 600,000 German-Jews resident in Germany.

Following this, the American newspapers were aglow with headlines. Our public officials were loud in their denunciations. Our ecclesiastical leaders were quick to disapprove of this vengeance. Our President spurred on the nation's sympathetic emotions by saying: "I myself could scarcely believe that such things could occur in a twentieth century civilization."

To be effectual in our discussion, which is not content merely with offering sympathy for the innocent German-Jews; which is not satisfied with registering protests against the German government—to be effectual in our discussion, which aims at unveiling the cause of persecution and then, at destroying it, it is necessary to record the following facts.

Although cruel persecution to German-born Jews has been notorious since 1933—particularly since the loss of their citizenship—nevertheless, until last week the Nazi purge was concerned, chiefly, with foreign-born Jews. German citizen Jews were not molested officially in the conduct of their business. The property of German citizen Jews was not confiscated by the government, although a few synagogues and stores were destroyed by mob violence. The children of German citizen Jews were permitted to attend public schools with other children. The German citizen Jewish bankers pursued their business as usual. The German citizen rabbis were permitted the practice of their rites. Until this hour no German citizen Jew had been martyred for his religion by government order although restrictions were placed upon Jewish professional men.

While it is true that foreign citizen Jews resident in Germany were disparaged and expelled, it is likewise true that many social impediments were placed in the pathway of Catholics and Protestants by the Nazi government—impediments which are revolting to our American concepts of liberty. But despite all this, official Germany has not yet resorted to the guillotine, to the machine gun, to the kerosene-drenched pit as instruments of reprisal against Jew or gentile.

My friends, it is only natural, however, that the civilized world

was shocked at the turn of events and at the imposition of a tremendous fine levied against innocent German-Jews because a Polish-Jew murdered a German government official. It is only natural that the Jews resident in America are aroused because their co-nationalists and co-religionists, living under the jurisdiction of Chancellor Hitler, have been subjected to such an unreasonable reprisal. It is likewise natural that Christians in every nation, particularly in our own, condemn this unjust persecution not only because it is unchristian, but because it is unwise.

In all countries Jews are in the minority. They have no nation of their own; they have no flag. *"The World Almanac"* states that there are only 15-million Jews in all the world and only 4-million resident in North America. Certainly they are in the minority—but a closely woven minority in their racial tendencies; a powerful minority in their influence; a minority endowed with an aggressiveness, an initiative which, despite all obstacles, has carried their sons to the pinnacle of success in journalism, in radio, in finance and in all the sciences and arts.

Thus, with these facilities at their disposal, no story of persecution was ever told one-half so well, one-half so thoroughly as the story of this \$400-million reprisal which culminated a series of persecutions. Perhaps, may I resubmit, this is attributable to the fact that Jews, through their native ability, have risen to such high places in radio and in press and in finance; perhaps this persecution is only the coincidental last straw which has broken the back of this generation's patience.

Whatever be the reason for this unparalleled publicity, we are thankful to God that it has happened; for it gives both Jew and gentile, Christian and non-Christian, an opportunity to write a new precedent, to establish a new tradition—a precedent and tradition by which we will all unite with all our facilities for all time to oppose all persecution wherever it may originate.

The Jew has challenged the Christian for his sympathy and cooperation. In turn the Christian challenges the Jew for his.

Thus, in a spirit of mutual cooperation; in a scientific spirit of coldly facing causes in order to remove effects, let us pause to inquire why Naziism is so hostile to Jewry in particular and how the Nazi policy of persecution can be liquidated.

It is the belief, be it well or ill founded, of the present German government, not mine, that Jews—not as religionists but as nationals only—were responsible for the economic and social ills suffered by the Fatherland since the signing of the Treaty of Versailles.

Imbued with this idea, be it right or wrong—an idea that spread rapidly, particularly since 1923 when Communism was beginning to make substantial advances throughout Germany—a group of rebel Germans under the leadership of an Austrian-born war veteran—Adolf Hitler by name—organized for two purposes. First, to overthrow the existing German government under whose jurisdiction Communism was waxing strong and, second, to rid the Fatherland of Communists whose leaders, unfortunately, they identified with the Jewish race.

Thus, Naziism was conceived as a political defense mechanism against Communism and was ushered into existence as a result of Communism. And, Communism itself was regarded by the rising generation of Germans as a product not of Russia, but of a group of Jews who dominated the destinies of Russia.

Were there facts to substantiate this belief in the minds of the Nazi Party, I ask?

Official information emanating from Russia itself informed the world that Communism, while barbarously opposed to every form of Christianity, made it a crime for any comrade to utter a single word of reproach against the Jews.

Uncontradictable evidence gleaned from the writings and the policies of Lenin, proved indisputably that the government of the Soviet Republics was predominantly anti-Christian and definitely anti-national.

More than that, the 1917 list of those who, with Lenin, ruled many of the activities of the Soviet Republic, disclosed that of the 25 quasi-cabinet members, 24 of them were atheistic Jews, whose names I have before me. The list, published by Nazis and distributed throughout Germany, is as follows:

| <i>Assumed Name</i> | <i>Real Name</i> | <i>Nationality</i> |
|-----------------------------|-----------------------------------|--------------------|
| Lenin | Oulianow (Ulianoff) | Russian |
| Trotsky (Trotzky) | Bronstein | Jewish |
| Steckloff | Nakhanes | Jewish |
| Martoff | Zederbaum | Jewish |
| Zinovieff | Apfelbaum | Jewish |
| Kameneff | Rosenfeld | Jewish |
| Dan | Gourevitch (Yurewitsch) | Jewish |
| Ganetzky | Furstenberg | Jewish |
| Parvus | Helpfand | Jewish |

| | | |
|------------|-------------|--------|
| Uritzky | Padomilsky | Jewish |
| Larin | Lurge | Jewish |
| Bohrin | Nathansohn | Jewish |
| Martinoff | Zibar | Jewish |
| Bogdanoff | Zilberstein | Jewish |
| Garin | Garfeld | Jewish |
| Suchanoff | Gimel | Jewish |
| Kamnelff | Goldmann | Jewish |
| Sagersky | Krochmann | Jewish |
| Riazanoff | Goldenbach | Jewish |
| Solutezeff | Bleichmann | Jewish |
| Piatnitzky | Ziwin | Jewish |
| Axelrod | Orthodox | Jewish |
| Glasunoff | Schultze | Jewish |
| Zuriesain | Weinstein | Jewish |
| Lapinsky | Loewensohn | Jewish |

Be it emphasized that these Jews were not religious Jews. They were the haters of God, the haters of religion.

Throughout Germany antipathy towards all Jews, however, grew rapidly. It was increased year by year — and particularly in 1935 when the official disclosure made manifest that the central committee of the Communist Party, operating in Russia, consisted of 59 members, among whom were 56 Jews; and that the three remaining non-Jews were married to Jewesses.

The list of their names published by the Nazis follows:

Non-Jews married to Jewesses (3): L. V. Stalin, S. S. Lobow, V. V. Ossinsky. Jews (56): V. V. Balitsky, K. J. Baumann, I. M. Vaireikis, J. B. Gamarnik, I. I. Egoff, I. A. Zelensky, I. D. Kabakoff, L. M. Kaganowitz, V. G. Knorin, M. M. Litvinoff, I. E. Liobimow, D. Z. Manouilsky, I. P. Nossow, J. L. Piatakow, I. O. Piatnitzky, M. O. Aazoumow, M. L. Ruchimovitch, K. V. Rindin, M. M. Houtaevitch, M. S. Tchuodow, A. M. Schvernik, R. I. Eiche, G. G. Iagoda, I. E. Iakir, I. A. Iakovlev, F. P. Griadinsky, G. N. Kaminsky, I. S. Unschlicht, A. S. Boulin, M. I. Kalmanowitz, D. S. Beika, Zifrinovitch, Trachter, Bitner, G. Kaner, Leo Krichman, A. K. Lepa, S. A. Lozovsky, B. P. Pozern, T. D. Deribass, K. K. Strievsky, N. N. Popow, S. Schwartz, E. I. Veger, I. Z. Mechlis, A. I. Ougarow, G. I. Blagonravow, A. P. Rosengloz, A. P. Serebrovsky, A. M. Steingart, I. P. Pavlounovsky, G. I. Sokolnikow, C. I. Broido, V. I. Polonsky, G. D. Veinberg, M. M. Kaganowitz.

I speak these words, certainly holding no brief for Germany or for Naziism. Simply as a student of history, I am endeavor-

ing to analyze the reason for the growth of the idea in the minds of the Nazi Party that Communism and Judaism are too closely interwoven for the national health of Germany.

Nor do I speak these words to defend the atheistic, international Jews and gentiles throughout the world who follow the footsteps of Lenin and advocate the principles of Marx. I do ask, however, an insane world to distinguish between the innocent Jew and the guilty Jew as much as I would ask the same insane world to distinguish between the innocent gentile and the guilty gentile.

Believe me, my friends, it is in all charity that I speak these words as I seek to discover the causes that produced the effect known as Naziism—Naziism which was evolved to act as a defense mechanism against the incursions of Communism.

Let us not forget the object of this discussion. My purpose is to contribute a worthwhile suggestion to eradicate from this world its mania for persecution.

Thus, while we are concerned with destroying the causes which beget persecution from this civilization of ours, let us profit by this occasion when the attention of our own country has been called to this international immorality, particularly on the occasion of a \$400-million fine being levied against 600,000 Jews.

I ask you: Should not all good men—Jew and gentile, Catholic and Protestant, Christian and non-Christian—coordinate their forces to restore sanity, peace and justice to an era which for its ferocity, its barbarism and its hatred has outstripped the Diocletians, the Neros and Torquemadas of old?

I was thrilled to hear the most intellectual Archbishop of San Francisco remind his compatriots that this universal surge of sympathy whose waters are now about to wash clean the impure emotions of a materialistic America—I was thrilled—and so were you—to hear him state that, at long last, the press and the radio of this nation are beginning to play their part in arousing a dormant people to the other injustices and persecutions which are besmirching our civilization—the persecutions in Russia, in Mexico and in Spain.

Persecution is an injustice, wherever it exists. Today's persecution was born from the loins of yesterday's persecution. Thus, if Naziism, a persecutor of Jew and Catholic and Protestant, is a defense mechanism against Communism, be assured that Communism, another persecutor, was a defense mechanism against

the greed of the money changers, who persecuted and pilloried the teeming populations of Europe.

Permit me to re-state that important principle: If Naziism is now memorable for its injustice and persecution, so was Communism; so was the economic system which made slaves of millions in the midst of plenty; the system which generated Communism.

Thus, one persecution begets another as one injustice evolves into another.

The inevitability of cause and effect will pursue its course to its logical destiny of chaos as one injustice continues to reproduce a worse injustice.

It is our concern, therefore, to destroy the cause in order to prevent a succession of disastrous effects. To abolish persecution, let us destroy hatred. To eliminate hatred, let us establish justice—justice for all without exception.

Any other approach to our problem is unscientific.

And, may I add, there can be no justice without God; there can be no God without love—love for Him and for our fellowmen whom He fashioned according to His image and likeness.

Be not mistaken, therefore, in analyzing the cause of Naziism. Trace it courageously to its legitimate lair, to its occasioning cause.

Therefore, I say to the good Jews of America, be not indulgent with the irreligious, atheistic Jews and gentiles who promote the cause of persecution in the land of the Communists; the same ones who promote the cause of atheism in America. Yes, be not lenient with your high financiers, and politicians who assisted at the birth of the only political, social and economic system in all civilization that adopted atheism as its religion, internationalism as its patriotism and slavery as its liberty.

"In our possession we have a copy of the official *'White Paper'* issued by the English War Cabinet in 1919." (N.B.: These words I used in a discourse of Sunday, November 20th, 1938. In compiling this booklet of discourses permit me to add the following information which I did not deliver over the radio on that date. The official British "White Paper" says:

"I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organized and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things."

Because so much controversy arose and so many denials were made relative to facts which I obtained from the British "White Paper"—particularly about Bolshevism being attributed to the Jews—I am supplying all the readers of this discourse with photostatic copies of that portion of the original British "White Paper" which later on was expurgated, and which expurgated edition my critics used in denying the validity of the facts which I presented.

I am also supplying photostatic copies—pages 88, 89, 90, 91, 291, 292, 293—of Father Fahey's book, "The Mystical Body of Christ," and his references to the American Intelligence Report U. S. Army No. 2 which he calls the American Secret Service and which name was used by the French High Commissioner.

Critics have denied the existence of this testimony. But the "Documentation Catholique" of March 6th, 1920, together with other documents which the photostats reveal guarantee it.)

This official paper prints the names of the Jewish bankers, Kuhn, Loeb and Company of New York City, among those who helped to finance the Russian Revolution. Since then, both Jewish and gentile financiers have been according financial comfort to the Soviet Republics.

Perhaps these financial overtures were made in innocence—perhaps not.

Moreover, I have before me a quotation from "*The American Hebrew*" of September 10, 1920 which says: "The achievement (the Russian-Jewish Revolution.—Ed.), destined to figure in history as the overshadowing result of the World War, was largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct."

Let our remarks be couched in the language of charity when referring to that quotation: "It was a Jewish effort to reconstruct." But, in justice, we expect that results—that truth founded upon fact and experience—now will convince all Jewish leaders worthy

of the name to repudiate vigorously atheistic Communism and its followers whence emerges the fanged serpent of persecution. Then and only then can we coordinate our forces to banish hatred and injustice from the nations of the world.

Now that experience has proven that this effort to reconstruct society by means of Communism died a-borning—now that this same experience teaches us that from the birth-cradle of Communism there rose the stench of Nazi persecution; now that this Communism is permeating the entire world with the fumes of hate, of destruction and of irreligion, is it not time for those Jews and Christians who have escaped unscathed, to re-purify the atmosphere of the world, first, from Communism, lest by its continued presence, an unjust defense mechanism similar to Naziism will spring up to assail us?

Thus, it is my hope that the thousands of erudite, sincere Jews in this nation, together with all informed Christians, will recognize that as long as misguided Jews and gentiles both, and in such great numbers, continue to propagate the doctrines of anti-God, anti-Christ, anti-patriotism and anti-property, so long there always will exist some defensive mechanism against Communism. Today it is Naziism in Berlin. Tomorrow it will be some other "ism" in New York. But always it will be characterized by persecution.

It would be ignominious for Christians, at this hour, to cloak themselves in the garments of crass silence on the subject of Communism from which cesspool there originated Naziism. It would be ignoble for us not to raise our voice in defense of the 600,000 Jews subjected to so many persecutions by the Nazis, culminating in a fine of \$400-million.

However, it is my opinion that Naziism, the effect of Communism, cannot be liquidated in persecution complex until the religious Jews in high places — in synagogue, in finance, in radio and in press—attack the cause, attack forthright the errors and the spread of Communism, together with their co-nationals who support it.

My fellow citizens, I am not ignorant of Jewish history. I know its glories. I am acquainted with its glorious sons. I am aware of the keen intellectuality which has characterized its progress in commerce, in finance, in all the arts and sciences and, particularly, in the field of communications.

But I am also aware that every nation from time immemorial has lifted in its hand the lash of persecution to strike the back of Jewry. From Nineveh to Berlin; from ancient to modern

times, a constant moan of suffering has been raised from the Weeping Wall whose structure now has encompassed the world.

Portugal and Spain, France and Germany, England and the northern countries, Italy and Russia — all, in turn, have taken their stand at the pillar of persecution to wield the leaden lash about the shoulders of Jews—for what reason I need not detail at the moment. I will satisfy myself simply by drawing to your attention that, since the time of Christ, Jewish persecution only followed after Christians first were persecuted—persecuted either by exploiters within their own ranks, as in the Middle Ages, or by enemies from without, as in our own days—the days of Communism.

Many historians — in fact, the vast majority of them — maintain that the Jews were persecuted because of their social philosophy.

Parallel with their persecution has been the persecution of Christians — not for their social philosophy but for their religion.

Relative to Christian persecution in our own day — in this most enlightened day of the 20th century — witness the price that Christians have paid to uphold their religion against those who were anti-religious; to uphold their Christ against those who were anti-Christ; to uphold their patriotism and nationalism against those who were unpatriotic and international.

Between the years 1917 and 1938 more than (c.) 20-million Christians were murdered by the Communistic government in Russia.

Between these same years not \$400-million but (c.) \$40-billion—at a conservative estimate—of Christian property was appropriated by the Lenins and Trotskys, the Zinovieffs and the Kameneffs, the Lityinoffs and the Lapskys — by the atheistic Jews and gentiles—both—of Russia.

Those were the desperate days when Christians were not expelled from their native land but were targets for the machine gun which beat out its tattoo against human hearts; incredible days when the altars of Christ were desecrated and the servants of Christ were massacred on ever-multiplying Calvarys.

Our President recently said: "Such news from any part of the world"—speaking of the persecution of the Jews in Germany—"Such news would inevitably produce a similar profound reaction among American people in every part of the nation." Alas! the news of Christian persecution came to our shores. Alas! the

press and the radio were almost silent. Alas! this present government made friends of these murderers by recognizing their flag!

Those were the days when there was silence in the press; days when there was silence on the radio because opposition to Communism was a "controversial" subject.

Turn the pages of history to recent years when the disciples of the Communists, atheists, internationalists and anti-Christians obtruded their philosophy into Mexico. Although the Christian world stood aghast while hundreds of millions of dollars of property, including ecclesiastical institutions, were confiscated, there was no condemnation officially uttered against a Cardenas, there was no recall of the Ambassador Josephus Daniels, there was no national protest on that occasion, there was no invitation extended to the persecuted Christians of Mexico to seek refuge in our land.

Almost contemporaneous with this Mexican madness, directed and operated by the commissars of the Kremlin, the world began to hear the story of disconsolate Spain—Spain that has become the battleground of Communism versus Christianity.

What is the record of that unfortunate country?

(c.) Seven hundred thousand men have fallen in battle. (c.) Three hundred thousand of the noblest non-combatants—men and women and children—have been butchered because of their religion.

The press of America succeeded in muzzling the truth about these horrors. No symposium of radio protest was organized to decry the Christian life-blood spilled upon the pavements of Barcelona—Barcelona with its population of over one million persons where, at this moment, there is left only one, small, semi-official chapel.

Nor was Claude Bowers, our Spanish Ambassador, called back to Washington to tell his story — the most ghastly story in all the pages of civilized or uncivilized history. Nor did the State Department forbid the (c.) 3,200 members of the Abraham Lincoln Brigade, recruited from our Jewish and gentile Communist youth, from participating in dragging Christ down from His cross and slaughtering His innocent followers.

And most recently—just last week—there was no protest, no indignation aroused when Stalin, not satisfied with having paid for his Communism with the blood of (c.) 20-million martyrs—

instituted a new purge against all Christians and a handful of political Jews.

Why, then, was there this silence on the radio and in the press? Ask the gentlemen who control the three national radio chains; ask those who dominate the destinies of the financially inspired press—surely these Jewish gentlemen and others must have been ignorant of the facts or they would have had a symposium in those dark days—especially when students of history recognized that Naziism is only a defense mechanism against Communism and that persecution of the Christians always begets persecution of the Jews.

However, let the dead past bury its dead. Today — this is our day, Christians and Jews. We were not responsible for the atrocities of yesteryear. We will be responsible for the persecutions of future years.

My friends, unless all persecution is stopped; unless all the causes that lead to persecution are removed, this 20th Century, which will have become renowned in the chronicles of the world as the most blood-thirsty in all its existence, will continue to procreate scientists who, in turn, will beget new means for destruction; will generate radicals who will conceive new plans for revolution; and will multiply persecution, unless we have courage to remove the basic causes of exploitation which have been confiscating the properties of the poor.

Therefore, we are in hearty accord with our government which has seen fit to recall its Ambassador from Germany for the purpose of discussing the injustice of a government which has been challenged for persecuting the Jews.

If we are sincere we will recall all the ambassadors or ministers from the communistic countries—from Mexico City where a price is still placed on the head of priests; from Barcelona in whose suburbs (c.) 300 innocent nuns—the breath of life still in their bodies—were drenched with kerosene, and burned alive by official order of the Military Communists, from Moscow where our temples have been turned into museums and where our Christ has been crucified anew—yes, (c.) 20-million times anew.

By all means, let us have a convention of ambassadors.

By all means, let us have courage to compound our sympathy not only from the tears of Jews but also from the blood of Christians—(c.) 600,000 Jews whom no government official in Germany has yet sentenced to death, and (c.) 25-million Christians, at least, whose lives have been snuffed out, whose property has been con-

fiscated in its entirety and whose altars and Christ have been desecrated since 1917 without official protest from America—America that has extended and still extends the right hand of recognition to the murderers themselves.

Let us distil this sympathy into a program of peace — peace, the result of order; order, the offspring of law; and law, the child of justice.

Thanks be to God, both the radio and the press at length have become attuned to the wails of sorrow arising from Jewish persecution!

May these notes rise in rapid crescendo until a symphony, not of hate but of love, not of protest but of determination, fills the heart of every human being in America.

May every honest Jew, every God-fearing Jew, as well as every honest and God-fearing Christian, find themselves cooperating in this common objective.

Gentiles must repudiate the excesses of Naziism. But Jews and gentiles must repudiate the existence of Communism from which Naziism springs.

In conclusion, may we Americans not engage in unreasonable reprisals against any nation.

Let charity be the norm of our conduct as we assemble our forces for action.

Charity that bids us love God with our whole heart and soul and mind; charity that bids us love our neighbors — not for what they are in themselves — but for what God has made them — His sons, our brothers.

P. S.: I know that this address is particularly displeasing to those of communistic mind.

I have it on definite information that these persons have organized to complain to the radio stations to stop my future broadcasts.

Need I say more?

(Photostatic Copy)

The Mystical Body of Christ in the Modern World

BY

REV. DENIS FAHEY, C.S.Sp., B.A., D.Ph., D.D.

*Professor of Philosophy and Church History,
Senior House of Studies, Blackrock College, Dublin*

WITH A PREFATORY LETTER FROM

THE MOST REV. J. KINANE, D.D., D.C.L.

Bishop of Waterford and Lismore

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'Russia, No. 1 (1919), A Collection of Reports on Bolshevism in Russia.' The entire Report is illuminating as to Bolshevik proceedings and aims, but the kernel of the whole matter is contained in the following extract : 'The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism at once, the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact. . . . I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organized and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger can be averted would be collective action on the part of all the Powers. I would beg that this Report be telegraphed as soon as possible in cipher in full to the British Foreign Office in view of its importance.'

"Never has anyone shown more prophetic insight than M. Oudendyke. His forecast has been absolutely fulfilled in every respect, and to-day the Bolsheviks—now about to be received in London—constitute the greatest danger to the peace and stability of the world, even threatening civilization. Whether his vitally important Report reached other Chancelleries we do not know, but our Foreign Office at least was forewarned, and it did not—at first—withhold the warning from the public. The sequel is, however, extraordinary. The original White Paper quickly became unprocurable, and another, an 'abridged edition' with the same title, promptly appeared at 6d. instead of 9d., from which all that we have quoted, and more of almost equal importance, had been carefully eliminated. It would be particularly interesting, but evidently impossible, to ascertain how this suppression of pregnant facts was arranged at the Foreign Office."

The chief document, treating of the financing of the Russian Revolution, is the one drawn up by the American Secret Service and transmitted by the French High Commissioner to his Government. It was published by

the *Documentation Catholique* of Paris on 6th March, 1920, and preceded by the following remarks: "The authenticity of this document is guaranteed to us. With regard to the exactness of the information which it contains, the American Secret Service takes responsibility."

This document was quoted in 1920 in a supplement to the paper, *La Vieille France*, which added: "All the Governments of the Entente were aware of this memorandum, drawn up from the data of the American Secret Service and sent at the time to the French High Commissioner and his colleagues." The memorandum is also to be found in Mgr. Jouin's work, *Le Péril Judéo-Maçonnique*, Part III, pp. 249-251, with the added remark that the Jews have placed obstacles in the way of its publication, so that the great majority of people are unaware of its existence.¹ The document is divided into eight sections. Sections I to IV as well as VI to VIII will be here reproduced for the benefit of readers.

"Section I.—In February, 1916, it was first discovered that a revolution was being fomented in Russia. It was found out that the following persons as well as the banking-house mentioned were engaged in this work of destruction:

"Jacob Schiff (Jew); Guggenheim (Jew); Max Breitung (Jew); Kuhn, Loeb & Co. (Jewish Banking-house), of which the following are the directors: Jacob Schiff, Felix Warburg, Otto Kahn, Mortimer Schiff, S. H. Hanauer (all Jews).

"There can be no doubt that the Russian revolution, which broke out a year after the information given above had been received, was launched and fomented by distinctively Jewish influences.

"As a matter of fact, in April, 1917, Jacob Schiff made a public declaration that it was thanks to his financial help that the Russian revolution had succeeded.

"Section II.—In the spring of 1917, Jacob Schiff began to supply funds to Trotsky (Jew) to bring about the social revolution in Russia. The New York daily,

¹ Though the Jewish origin of Kerensky, who brought about the first Russian revolution of 1917, has been contested, it seems pretty certain he was the son of the Jew Aronne (Aaron) Kerbis and the Jewess Adler. After the death of Kerbis, his widow married a certain Kerensky in Russian Turkestan. This man adopted young Kerbis, who took the name of his stepfather.

Forward, which is a Judæo-Bolshevik organ, gave a subscription for the same purpose.

"Through Stockholm, the Jew, Max Warburg, was likewise furnishing funds to Trotsky and Co. They were also in receipt of funds from the Westphalian-Rhineland Syndicate, which is an important Jewish enterprise, as well as from another Jew, Olaf Aschberg, of the 'Nya Banken' of Stockholm, and from Givotovsky, a Jew, whose daughter is married to Trotsky. Thus the communications were set up between the Jewish multi-millionaires and the Jewish proletarians.

"Section III.—In October, 1917, the social revolution took place in Russia, thanks to which certain Soviet organizations took over the direction of the Russian people. In these Soviets the following individuals made themselves remarkable:

| Assumed Name | Real Name | Nationality |
|-------------------|-------------------------|-----------------------|
| Lenin .. | Oulianow (Ulianoff) .. | Russian. ¹ |
| Trotsky (Trotsky) | Bronstein .. | Jewish. |
| Steckloff .. | Nakhames .. | Jewish. |
| Martoff .. | Zederbaum .. | Jewish. |
| Zinovieff .. | Apfelbaum .. | Jewish. |
| Kameneff .. | Rosenfeld .. | Jewish. |
| Dan .. | Gourevitch (Yurewitsch) | Jewish. |
| Ganetzky .. | Furstenberg .. | Jewish. |
| Parvus .. | Helfand .. | Jewish. |
| Uritzky .. | Padomilsky .. | Jewish. |
| Larin .. | Lurge .. | Jewish. |
| Bohrin .. | Nathansohn .. | Jewish. |
| Martinoff .. | Zibar .. | Jewish. |
| Bogdanoff .. | Zilberstein .. | Jewish. |
| Garin .. | Garfeld .. | Jewish. |
| Suchanoff .. | Gimel .. | Jewish. |
| Kamneff .. | Goldmann .. | Jewish. |
| Sagersky .. | Krochmann .. | Jewish. |
| Riazanoff .. | Goldenbach .. | Jewish. |
| Solutzeff .. | Bleichmann .. | Jewish. |
| Piatnitzky .. | Ziwin .. | Jewish. |
| Axelrod .. | Orthodox .. | Jewish. |
| Glasunoff .. | Schultze .. | Jewish. |
| Zuricsain .. | Weinstein .. | Jewish. |
| Lapinsky .. | Loewensohn .. | Jewish. |

¹ The present writer wishes to add that some authors are convinced that Lenin's mother was a Jewess.

"Section IV.—At the same time the Jew, Paul Warburg, who had been in relation with the Federal Reserve Board, was remarked to be in active contact with certain Bolshevik notabilities in the United States. This circumstance, together with other points about which information had been obtained, was the cause of his not being re-elected to the above-mentioned Committee.

"Section VI.—On the other hand, Judas Magnes, subsidized by Jacob Schiff, is in close contact with the world-wide Zionist organization, *Poale Zion*, of which he is in fact the director. The final end of this organization is to establish the international supremacy of the Jewish Labour Movement. Here again we see the connexion between the Jewish multi-millionaires and the Jewish proletarians.

"Section VII.—Scarcely had the social revolution broken out in Germany when the Jewess, Rosa Luxemburg, automatically assumed the political direction of it. One of the chief leaders of the International Bolshevik Movement was the Jew, Haase. At that time the social revolution in Germany developed along the same lines as the social revolution in Russia.

"Section VIII.—If we bear in mind the fact that the Jewish Banking-House of Kuhn, Loeb & Co. is in touch with the Westphalian-Rhineland Syndicate, German-Jewish House, and with the Brothers Lazare, Jewish House in Paris, and also with the Jewish House of Gunzbourg of Petrograd, Tokio and Paris; if, in addition, we remark that all the above-mentioned Jewish Houses are in close correspondence with the Jewish House of Speyer & Co. of London, New York and Frankfort-on-the-Main, as well as with the 'Nya Banken,' Judæo-Bolshevik establishment at Stockholm, it will be manifest that the Bolshevik movement is in a certain measure the expression of a general Jewish movement and that certain Jewish Banking-Houses are interested in the organization of this movement."

A few additional remarks about some of the personages above-mentioned may be of interest. According to the

¹ I have here translated literally from the French. Perhaps the original English may have been "acting on" instead of "in relation with."

APPENDIX I

JEWISH POWER

A.

(*The Russian Revolution and the English Official White Paper, Russia, No. 1, 1919*," by G. P. Mudge, in "*Loyalty*," June, 1924.)

WHY DOES THE BRITISH FOREIGN OFFICE SUPPRESS THE TRUTH UNPALATABLE TO JEWRY ?

In the April issue of the *Loyalty League* I dealt with the attempt made, in the course of a series of lectures by a Mr. M. Farbman, at the London School of Economics, to transfer the responsibility for the hideous Russian revolution of 1917 from the real perpetrators, the Jews, and to ascribe it to a purely agrarian movement among the peasants. I undertook in that article to marshal the voluminous and conclusive evidence that this revolution was entirely Jewish in organization and operation, to show that it had nothing to do with an agrarian movement, or indeed with any cause that had Russian interests in view.

Perhaps one of the most damning pieces of evidence, not only that this revolution, but also the world-revolution which is planned, is Jewish, lies in the strenuous and partially successful efforts which organized Jewry has made to suppress the truth about it. Not only has Jewry succeeded in large measure in suppressing the truth, but it has seemingly been able to intimidate or cajole the *British Foreign Office* to suppress a very vital part of one of its own official publications.

WHAT HAS BECOME OF THE OFFICIAL WHITE PAPER ?

In April, 1919, there was published by the command of His Majesty, and by His Majesty's Stationery Office, a White Paper entitled, *Russia, No. 1* (1919). A *Collection of Reports on Bolshevism in Russia*. The Foreword, on p. 6, is as follows:—
"The following collection of Reports from His Majesty's official representatives in Russia, from other British subjects who have recently returned from that country, and from independent witnesses of various nationalities, covers the period of the Bolshevik régime from the Summer of 1918 to the present date. They are issued in accordance with a decision of the War Cabinet in January last. They are unaccompanied by anything in the nature either of comment or introduction, since they

speak for themselves in the picture which they present of the principles and methods of Bolshevik rule, the appalling incidents by which it has been accompanied, the economic consequences which have flowed from it, and the almost incalculable misery which it has produced."

The position, then, is this: This document as it then stood was published by the specific decision of the British War Cabinet. It was such an appalling document, that it needed neither comment, explanation nor extension. The information in it came from His Majesty's official representatives in Russia and from independent persons who had returned from that country with first-hand knowledge of conditions. The testimony from all these sources of information is the same. Apart from the appalling and fiendish cruelties, the one vital fact which this White Paper reveals is given on page 6, in a report issued by the Netherlands Minister at Petrograd, September 6th, 1918. The Minister was then acting officially for the protection of British subjects and interests, our own official representative, Captain Cromic, having been murdered by the Bolsheviks. The part of the report, in which the one vital and central fact is found, reads as follows:—

"The foregoing report will indicate the extremely critical nature of the present situation. The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism in Russia at once, the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact; and the most unusual action of German and Austrian consuls-general, before referred to, in joining in protest of neutral legations, appears to indicate that the danger is also being realized in German and Austrian quarters. I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, *Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, AS IT IS ORGANISED AND WORKED BY JEWS WHO HAVE NO NATIONALITY, AND WHOSE ONE OBJECT IS TO DESTROY FOR THEIR OWN ENDS THE EXISTING ORDER OF THINGS. . . . I would beg that this report may be telegraphed as soon as possible in cypher in full to the British Office in view of its importance.*"

THE BRITISH FOREIGN OFFICE SUPPRESSES PART OF ITS OWN
PUBLISHED OFFICIAL DOCUMENTS

This very vital and significant report was sent by the Netherlands Minister in Russia, to Sir M. Finlay, British representative at Christiania, and by him telegraphed to Mr. Balfour at the

Appendices

British Foreign Office. There are many questions that could very pertinently be asked concerning this report. But there are two at the moment that press for an answer beyond all others: (1) Why was this very alarming and crucial information not published in the Press? Why the almost universal silence concerning it? Whose influence suppressed it? (2) Why did this official White Paper, published by His Majesty's command at the express decision of the War Cabinet in April, 1919, disappear from circulation and become unobtainable? And why was there published in its place an abridged edition, in which this particular passage and very little else of equal importance from the Netherlands Minister's report was eliminated? So that when innocent and unsuspecting Englishmen applied to His Majesty's Stationery Office (never suspecting guile or deception in their own Foreign Office) for this particular White Paper, they were given the abridged edition, without specific attention being called to the fact.

A large proportion of those who applied in the ordinary course doubtless accepted what was given them, and little realized the important nature of the truth which had been expunged in the abridged edition. Some, however, wishing for the fullest information, returned the abridged edition and asked for the original. They were told it was out of print. That was the message I myself received about October, 1919. I made a few subsequent applications, always with the same result. It was an untruth for the Stationery Office to say then that it was out of print.

Now we come to the crucial question: Why was this abridged edition substituted for the original? Why did the abridgement take the form it did—i.e., eliminate the damning and sinister fact that: "*Bolshevism is organized and worked by Jews who have no nationality, and whose one object is to destroy for their own ends the existing order of things.*"

Why is the original edition unobtainable? It is an official document and therefore public property. Under what constitutional right does the British Foreign Office refuse to supply it?

It is obviously and logically clear that there is only one race on earth that has any interest in the suppression of this official document, and that race is the Jewish race. No other race nor any civilized Government can be benefited by its suppression, for the report within it says quite specifically: "The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism in Russia at once, the *civilization of the whole world* will be threatened."

Let Us Consider the Record

Sunday, November 27, 1938

Following last Sunday's broadcast a vicious campaign of misrepresentation, based upon fancy and not upon fact, has been carried on not only against me, but against the cause I represent.

These attacks, originating with an unprecedented and unsupported announcement made by station WMCA of New York, were the results of last Sunday's broadcast. Please bear that point in mind. These attacks stand or fall on the contents of last Sunday's broadcast.

They were centered upon the following unjustifiable accusations:

1. Coughlin attacks Jews in the most un-American speech ever delivered.
2. Coughlin defends Naziism and the Nazi pogroms.
3. Coughlin asserts that Lenin, Stalin and Lapinsky are Jews.
4. Coughlin says that 30-million Christians were murdered in Russia.
5. Coughlin is in error when he refers to certain Jewish bankers and when he quotes from "The American Hebrew Magazine."

6. And, finally, Coughlin is a sadist, which word means that he is a sexual pervert who obtains gratification from witnessing the sufferings of others.

Passingly, may I state that some of the critics did not hear last Sunday's broadcast, as evidence proves. Passingly, may I remark, this afternoon's presentation will enable us to distinguish the supporters of Communism from its opponents.

Respect for myself and my Christianity compels me to answer every one of these charges.

I beg no quarter. It is my hope that my critics ask for none.

Following this afternoon's address, I trust that, henceforth, (these gentlemen, both in the press and out of it, will change their out-moded, inefficient and childish tactics—tactics which belong to a previous century.

Let me become more specific in discussing these charges.

1. Specifically, some rabbis maintain that last Sunday's discourse was an attack against all Jews and was totally un-American. Rabbi Franklin of Temple Beth El, Detroit, said: "The address of Father Coughlin was one of the most vicious talks that I have listened to in a long time."

Rabbi Cohen of the Cleveland Jewish Center, said: "It (last Sunday's talk) was the most un-American speech I have ever heard. It was a pack of lies and statements shrewdly calculated to arouse anti-Semitic reaction in the country."

From proof which I am able to offer, this vast audience will be able to judge for itself if the speech was either vicious or un-American, or a pack of lies. It was an address whose main objective was to point out the cause of all persecution—persecution of Christians as well as of Jews.

Admittedly, I did attack and will continue to attack atheistic Jews and atheistic gentiles and those who sustain them.

But, as a matter of record, I will prove that actually I invited and still invite the non-Communist, non-atheistic Jews, whom I respect and with whom I deeply sympathize, to join with me in combating Communism.

2. Specifically, I am referring to "The Detroit Times" and to the Communist "Daily Worker." The headlines of the former shouted in last Monday's edition: "Storm of Protest Rises Here as Coughlin Defends Nazis. More than 100 telephone calls and 25 telegrams and letters were received by radio station WJR last night and today protesting the radio address of Father Charles E. Coughlin defending Naziism . . ."

The latter's headlines say: "Coughlin — Defender of Nazi pogroms."

I will prove that these are gross misrepresentations of fact. I will prove that I did not defend Naziism but condemned it vigorously. I will prove that I condemned the Nazi pogroms.

The 100 telephone calls and 25 telegrams and letters referred to as "a storm of protest" is worse than a half-truth. This paper forgot to say that many of these telephone calls and some of the telegrams were sent to station WJR before the address was even on the air. I am permitted to make this statement by the management of WJR.

3. Specifically, I am referring to the editor of "The Jewish Chronicle," Philip Slomovitz, who said: "The entire thesis of the address was based on false data. The man who labels Lenin and Stalin as Jews apparently will not hesitate also to call all the other Communist leaders Jews . . ."

"The burden of proof is upon him (Father Coughlin) when he speaks in staggering figures of 30-million murdered."

These misstatements are easy to refute. As for the concluding part of the charge made against me by Mr. Slomovitz — a charge that was printed in a Detroit newspaper as a direct quotation from him—I am at a loss for suitable words with which to meet this accusation. I refer to his associating my name and person with that of a sadist. He said: "It takes a sadist to scoff over the misfortunes of a people who produced his Saviour . . ."

Open your dictionaries and read the definition of the word "sadist." A sadist is a sexual pervert who obtains gratification from witnessing the sufferings of others.

When this editor reminds us that his is the nation that produced our Saviour, he releases for us the flood waters from the sacred fountains of memory.

Yes, your nation produced the Christ, the same Christ Whom your ancient prophets foretold; the same Christ Who always had compassion upon the multitudes—and still has, though they be Jew or gentile—the same Christ, beloved by the people, but alas, often hated by the people's leaders.

Eminent sir, I will restrain myself although, perforce, I must remind you that this Christ, this Cornerstone of civilization, Who was once rejected by the builders of your nation, rose from the tomb in which they sealed His Corpse.

In another sense, and in our day, the great tomb of ignorance, of deception and of publicized calumny, wherein our generation is buried, is awaiting the dawn of a new Easter morning. Once more

Christ is about to move among the children of men! Even now His voice is sounding in the Ghetto of Berlin, in the Bronx of New York, in the Red Square of Moscow and on the battle-scarred fields of Spain — sounding and re-echoing the invitation to Jew and careless Christian: "Come to Me, all you that labour, and are burdened, and I will refresh you." (Matt. 11 :28).

"For centuries you have been tied to the pillar of persecution: I will release you. In every land, under every flag, you have been forced to wear a crown of thorns! Come unto Me and I will refresh you."

4. Specifically and finally, I mention Professor Johan Smerntenko. He is the executive director of the Nonsectarian Anti-Nazi League. This anti-Nazi—I do not know if he is anti-Communist—said that I was in error in stating that 56 of 59 members of a certain Soviet group were Jews.

He also said that there was no reference in any official publication of the British War Cabinet in 1919 that Kuhn, Loeb and Company had financed the Russian Revolution.

And, finally, he asserted that I misquoted "The American Hebrew" and invented the name of Lapinsky as one of the leading Jews in the Russian Revolution.

With this gentleman I shall deal last and thoroughly.

But before I dispose of these untruthful charges, permit me to prepare you for what follows by pointing out that last Sunday's discourse was divided into six main thoughts: The speech showed:

1. That unparalleled publicity was given to the recent Jewish persecution in Germany culminating in a \$400-million fine against 600,000 Jews, which publicity was a blessing because it brings the whole problem of persecution into the open;

2. That the persecution of the Jews in Germany is to be condemned because it is an injustice;

3. That there were definite causes that produced the effect known as Naziism. According to German statements the Jews were too closely interwoven with the growth of Communism in Germany; and Jews held many important positions in the Communist state of Russia, being responsible, in part, for financing the Russian Revolution;

4. That despite this charge on the part of the Nazi government, persecution is an injustice and must not be tolerated; that while we are dealing with the subject of persecution, let us of this generation liquidate all persecution—persecution by Communists of Christians as well as persecution by Nazis of Jews; (Approximately 20-million—not 30-million—Christians were done to death in Russia.)

5. That it was regrettable that the press and radio in America, in which avocations Jews have risen to such high prominence—that these were not employed to complain vigorously about the persecution of Christians in recent years;

6. That these recent years have gone; that this is our year. I emphasized that we of this age should distil our sympathy not only from the tears of Jewish sufferers but also from the blood of Christian martyrs and eliminate all persecution and the cause thereof.

These six points form a skeleton of last Sunday's broadcast which was neither unpatriotic nor un-American nor anti-Jewish, nor pro-Nazi.

Ladies and gentlemen, friends and critics, I am ably prepared to defend my position in the next half-hour.

Without fear of intelligent contradiction I shall repeat verbatim last Sunday's broadcast. The voice you will hear will be my voice. But I shall not be speaking directly to you. It will be my recorded voice.

Be it known that, previous to last Sunday, arrangements were made to have my discourse recorded as I spoke. An exact recording of every word and syllable, every cough, every rustle of the paper from which I read—all was recorded electrically at Steinway Hall, New York City, while I was speaking. There is not the slightest opportunity to change that record. This is the new invention which I hereby make use of to confound the critics who attempted to put untruthful words in my mouth and malicious motives in my mind, when as a matter of record, I was simply inviting the good Jews and the good gentiles of America to stand fast together against Communism from which Naziism was born.

Ladies and gentlemen, judge and jury, the next voice you will hear will be the recorded voice—not the direct voice—of last Sunday's announcer, Mr. Franklin Mitchell. At the conclusion of his introduction, my recorded voice will be heard. In the meantime, I,

the defendant, shall be seated here in my chair listening to myself delivering last Sunday's broadcast, upon which depends your verdict.

As you weigh well the words and the tenor of the transcribed speech, please bear in mind that on the basis of last Sunday's discourse I was accused of being un-American, a defender of Naziism, a sadist and an anti-Semite. Bear in mind that I am accused of saying Stalin and Lenin are Jews; that 30-million Christians were murdered by Communists.

TRANSCRIPTION

(See address of November 20, 1938 entitled "Persecution — Jewish and Christian.")

FOLLOWING THE TRANSCRIPTION

Ladies and gentlemen, that is the end of the transcription which brought you my recorded voice. Speaking to you directly through the microphone, I now address you, the judge and jury.

But before the presentation of my case is completed, let me offer rebuttal to the charges issued by Professor Smertenko — the spokesman for station WMCA of New York City. Briefly, this professional anti-Nazi called into question my statement relative to the Kuhn, Loeb contribution to the Russian Revolution; he discounted my reference to "The American Hebrew Magazine"; and maintains that there was exaggeration in my use of the list of atheistic Jews participating in the Russian Revolution; and, finally, he discredits the name, Lapinsky, which I mentioned in last Sunday's address.

It is regrettable that I am forced to read into the record a part of a closely guarded, certified document. I trusted that I should be spared doing this in order to avoid personalities.

However, since I am forced to defend myself, not for myself, but for the cause I uphold, let me introduce into court as my witness the scholarly Professor Denis Fahey.

Professor Denis Fahey—one of the most outstanding scholars in Ireland—an honor graduate in arts, philosophy, divinity, economics and sociology is a professor of philosophy at Blackrock Seminary, Dublin, Ireland. He says on page 88 in "The Mystical Body of Christ in the Modern World:"

"The chief document, treating of the financing of the Russian Revolution, is the one drawn up by the American Secret Service and transmitted by the French High Commissioner to his Government. It was published by the 'Documentation Catholique' of Paris on March 6th, 1920, and preceded by the following remarks: "The authenticity of this document is guaranteed to us. With regard to the exactness of the information it contains, the American Secret Service takes responsibility.'"

In appendix 1, page 291 of Fahey's work, you may read the complete story of the suppression of the original British "White Paper." Only a few of the original copies are extant.

Section I:

"In February, 1916, it was first discovered that a revolution was being fomented in Russia. It was found out that the following persons as well as the banking-house mentioned were engaged in this work of destruction:

"Jacob Schiff (Jew); Guggenheim (Jew); Max Breitung (Jew); Kuhn, Loeb & Co. (Jewish Banking-house), of which the following are the directors: Jacob Schiff, Felix Warburg, Otto Kahn, Mortimer Schiff, S. H. Hanauer (all Jews).

"There can be no doubt that the Russian Revolution which broke out a year after the information given above had been received, was launched and fomented by distinctively Jewish influences.

"As a matter of fact, in April, 1917, Jacob Schiff made a public declaration that it was thanks to his financial help that the Russian Revolution had succeeded."

Section II of the official report reads: "' In the spring of 1917, Jacob Schiff began to supply funds to Trotsky (Jew) to bring about the social revolution in Russia.'"

Ladies and gentlemen, bear in mind that Dr. Fahey is quoting the report of the American Secret Service and other material. He has made available for all the world to read what was restricted only to the few some years ago.

On page 90 of the same book, Father Fahey brings out the point in Section III of the American Secret Service Report which was transmitted by the French High Commissioner to his government that the real name of Lapinsky is Loewensohn and that 56 out of 59 members of this quasi-cabinet were Jews. Moreover, the Jewish Soviet paper, "Moment," and the "Soviet Official Year Book" give the German-Jewish names of the 59 commissars.

Thus, ladies and gentlemen, I submit evidence which cannot be gainsaid easily by Professor Smertenko, the professional anti-Nazi whose source of information is an expurgated edition of the British "White Paper"—an edition from which the parts which I quoted to you were deleted, as every honest student of history knows.

Unfortunately, Dr. Smertenko is opposed publicly only to Naziism. Fortunately, Dr. Fahey is opposed to both Naziism and Communism.

As for the quotation I used last Sunday from "The American Hebrew Magazine," I still stand by it. Any child can verify it in any well organized library.

My appeal is nearly completed. In review may I submit that the plaintiffs in the case are my critics. Their charges are that I have been guilty of un-Americanism; that I have been a supporter of Naziism; that I have been a spreader of anti-Semitism; and that I am guilty of sadism.

As witnesses to sustain these charges, these critics solicited the testimony of outstanding rabbis, of eminent editors and of a sympathetic press.

Before the court of public opinion they went, following last Sunday's broadcast. They based their testimony upon the address to which you have just listened. I was un-American, so it is inferred, because I attempted to stir up the sympathies of a caloused world in behalf of Christians. I was guilty of Naziism, so one is led to believe, because I maintained that Naziism, although an injustice, was a defense mechanism against Communism. I was anti-Semitic, I suppose, because I mildly castigated atheistic Jews, the haters of religion. And, finally, I was addicted to sadism because one witness, without foundation, maintained that I gloried in the persecutions meted out to the Jews in Germany.

False witnesses swore once before in Pilate's hall!

Appreciating that the majority of Americans had not heard last Sunday's discourse, these witnesses heralded abroad the charge that I named Stalin and Lenin as Jews; you know that I did not make such statements. They scoffed at me for having broadcast that 30-million Christians had been murdered when your own ears told you I said 20-million in one place and 25-million for all the world.

Before you I stand as the defendant. I rest my case on the internal evidence of the faithful recording of last Sunday's address. I ask you to weigh the evidence carefully.

Was that the most un-American speech you ever heard?

Was it a pack of lies, as one prominent Rabbi maintained?

Am I a supporter of Naziism, which charge was printed by "The Detroit Times?"

If it is un-American to bestir sympathy for persecuted Christians, then I must plead guilty.

If I am an advocate of Naziism when I decry both Communism and Naziism, then I plead guilty.

And if I have no argument to offer you to disprove that I am a sadist, then I must humbly bow before the charge and rest my case before the kindly tribunal of this audience.

Ladies and gentlemen, I await your decision — and so does America. Whoever you are, wherever you are, let charity be your counsel.

There is no Jewish question in America. Please God, may there never be one. However, there is a question of Communism in America.

Please God we will solve it. If Jews persist in supporting Communism directly or indirectly, that will be regrettable. By their failure to use the press, the radio and the banking house, where they stand so prominently, to fight Communism as vigorously as they fight Naziism, the Jews invite the charge of being supporters of Communism.

For, as Christ said, "you are either with Me or against Me."

In conclusion, may I refer to the American Jewish Congress held in New York last October. Speaking of this group representing the Jews of the United States of America, particularly, "The New York Times" of October 31st, in its story of the opening session says:

"The mention of Communism threw the convention into an uproar when delegates and visitors attempted to shout down Abraham Levin, a St. Louis, Mo., delegate, who demanded that a proposed declaration of the convention's principle be amended to include a denunciation of Communistic theories. After heated discussion Mr. Levin withdrew his demand."

There is evidence that Jewry is silent on Communism and is reluctant to oppose it. There is the question of so-called anti-Semitism which is really anti-Communism.

N. B. This is the manuscript as prepared but for lack of time it was impossible for Father Coughlin to deliver the whole discourse over the air. What he delivered over the air is on the record.

"Our Father, Who art in heaven."

Almighty God! We who pronounce the sacred name of Father—we who glory in it—mock Thee if we do not accept as brothers every human creature fashioned by Thy hand.

Behold us in our misery! Brothers though we are, our sinful deeds proclaim that we are enemies.

With a rivalry that exceeds that of the beasts of the jungle, we seek to destroy each other.

Instead of gifts to the afflicted in distant lands, our ships carry cargoes of death.

Instead of peace, we plan for war.

Maginot lines, fortifications, bayonets and bombs—these we extend in our right hand of fellowship to those whom we will not accept as brothers.

Threats, insults and vituperations—these fierce manifestations of hate we have exchanged for words of peace, of justice and of love. O God, cleanse our lips, hypocritical lips which speak the words, "Our Father."

Once more, deign to teach us that fatherhood in God means brotherhood in man.

Once more instil in our hearts the fear of chastisement, if we persist in the blasphemy of uttering the Lord's Prayer which calls Thee Father, while we insist upon treating our fellowmen as if they were enemies.

"Our Father, Who art in heaven, hallowed be Thy name."

Yes, hallowed be Thy name!

Too long have we been sounding the praises of men of blood—men who have marshaled the youth of every nation for death. Too long have we been honoring the names of those who have been memorable as trumpeteers for war.

Too long have we been loud in our praise for those who preach the gospel of hate, of lust, of worldliness and of self.

Thy name and Thy name alone must be hallowed; for Thy

name signifies power that is illimitable; love that is unmeasured; beauty that is incomparable; justice that is infinite and goodness that is unbounded.

"Thy kingdom come."

O God, grant that the tears of this world will be turned into pearls!

God grant that needless poverty shall be banished!

God grant that needless heartaches shall vanish!

God grant that needless suffering shall cease!

God grant that Thy kingdom soon will come!

O, we have lived to see the day when the royal King Whom Thou didst send to rule us hast been torn from the throne of justice and love.

We have witnessed mad usurpers wielding scepters—scepters of terror before which cringe millions of Thy sons awaiting the lash of persecution in a new dungeon.

O God, grant that foolish men will unite to rebel against this fierce tyranny of hate and injustice!

O God, grant that as brothers, solidly united, we will restore Thy Son to His rightful throne!

May His scepter of love and justice rule every nation, rule every department of life—our homes, our factories and fields, our industries and commerce, our government itself!

"Thy will be done on earth as it is in heaven."

Today, O God, we mourn as we reflect upon the once glorious capitals of Europe run red with the blood of martyrs.

Today, O God, we are sad because our legislators have written laws reflecting the minds of materialists, laws that blot out the laws of God!

And today, O God, we repent because "Thy will be done" has not been our policy. We repent because we have substituted the sickly candle of our flickering reason for the noon-day shining of Thine infinite intelligence!

Give us power, give us courage—courage even unto death, O God, to marshal our forces to battle for Thy Will; for, without it, man's arrogant will leads but to the grave, to dissolution and to death!

"Give us this day our daily bread."

O God, our Father, Whose loving heart has called into bloom the grains of the field and the fruits of the trees!

Thou, our Benefactor, Who didst share with some of Thy sons Thy wisdom, enabling them to discover for us the secrets of nature to the end that their inventions would lift the burdens from the shoulders of men!

O God, Who through Thy children hast multiplied machinery and multiplied wealth!

O God, Who once didst say that "the earth is the Lord's and the fulness thereof," we plead with Thee once again to perform the miracle of the loaves and the fishes!

Give bread to the hungry, clothing to the naked and shelter to the homeless in this land of plenty.

And more than that, O God, not only for the daily bread by which our bodies live, do we ask! Give us this day our daily bread that our minds may know the truth.

Give us this day our daily bread that our hearts may know the sweet emotions of a brother's love.

Give us this day our daily bread which will enlighten the souls of all Thy children to seek first Thy kingdom and Thy justice, whence all good things flow.

O bread and truth and love—these have been denied us!

Wicked men have conspired against Thee and Thy Christ and His brothers.

Cruel men have builded for us a golden calf to worship.

"Forgive us our trespasses as we forgive those who trespass against us."

O God, no one realizes better than dost Thou the enormity of our sins!

We have turned our face from Thee, the Light Supernal.

We have praised what Thou didst condemn.

We have practised what Thou didst forbid.

We have worshipped in the temple of the thief, Barabbas, trading love for hatred, faith for reason and, for the throne which

Thou hast prepared for us in Thy mansion above, a sinful worldliness.

About us thunder recriminations, charges and heated words of anger.

About us factories that should be busied manufacturing the productive good things of this life are busied fashioning ammunition, battleships, shrapnel and lethal gas.

On every hand is heard the whirr of persecution's lash.

Upon every shoulder are raised the welts of suffering. O God, we have learned at last that persecution can not be destroyed by persecution, that security can not be achieved by unjust wars or unjust treaties!

God, let us learn to forgive and be forgiven, to be kind, gentle, humble and repentant.

"And lead us not into temptation but deliver us from evil. Amen."

Thus, O God, in these days when the spirit of Thy sons is tempted to raise on high the sword of anger, let us remember that they who use the sword shall perish by it!

O lead us not into the temptation of revenge!

O deliver us from evil of selling our birthright for a mess of commercial pottage!

From these things, O God, deliver us!

From hate and lust, O God, deliver us!

From pride and self, O God, deliver us!

From false prophets, false leaders and false philosophy, O God, deliver us!

"Our Father Who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us and lead us not into temptation, but deliver us from evil. Amen!"

Not Anti-Semitism but Anti-Communism

Sunday, December 4, 1938

Two weeks ago the minds of our American citizens were focused upon the latest outburst of Nazi persecution directed against the Jews of Germany. Every newspaper heralded abroad the news of a \$400-million fine imposed upon 600,000 German Jews by a government which already had restricted the liberties of Catholic and Protestant and Jew—a government which, thanks be to God, had not resorted officially to the guillotine, the machine gun or the kerosene-drenched pit.

This was the first time our apathetic generation was aroused to the cries of distress which were sounding upon heedless ears since 1917.

This magnificent publicity was regarded as a rainbow of hope which filtered through the dark clouds of despair. Recognizing it as such, I seized the opportunity to raise my voice not only in condemnation of this latest manifestation of persecution—but to amalgamate the forces of a sympathetic world against all persecution be it that of Catholic or Protestant, Jew or gentile.

Surely, thought I, these barbaric outbursts against race or creed must be traceable to some common origin. Surely a chastened world, must be willing to sacrifice its selfish racial and nationalistic objectives to militate against the common cause of all the afflictions experienced by all our fellowmen resident abroad.

Without attempting to minimize the atrocities of Naziism, I drew to the attention of this audience the excesses of Communism. I insisted that Naziism was only a defense mechanism against Communism.

To an intelligent audience, composed of intelligent Christians and intelligent Jews, I appealed. "Let us distil our sympathies not only from the tears of the oppressed Jews but also from the life-blood of 20-million Christians."

That was my prayer.

"Let us attack Communism and destroy it from the face of the earth, if we are scientific in our approach to the whole problem of persecution; for causes must be removed before effects can be destroyed."

That was my counsel.

For having made this appeal; for having suggested this counsel; for having pointed out that atheistic Jews were too prominent in furthering the cause of Lenin and Trotsky with its religion of atheism, its patriotism of internationalism and its security of confiscation, I was most unexpectedly assailed by those who characterized my address as a defense of Naziism and an expression of anti-Semitism. Of these misunderstandings I tried to dispose last Sunday when I produced the previous Sunday's broadcast by transcription. Unfortunately, however, those who seemingly reject both my pleas and my counsels and whose official, organized silence towards Communism manifests a most alarming situation—unfortunately, they have not seen fit to meet my challenge of distilling their sympathy both from the tears of Jews and the blood of Christians. Instead they have intentionally dodged the issue by endeavoring to confuse the public mind, particularly through the use of managed editorials and mis-managed interviews. For emphasis, let me repeat that the controlled press has failed to face the issue which I presented.

Would not a dispassionate judge be inclined, then, to conclude that the effort on the part of my critics to assail my person and scoff at my presentation of facts—would he not conclude that this is related to their desire to protect Communism?

My friends, there would be no warrant for my continuing to occupy your attention with further argumentation on this subject had the press inaugurated an honest effort to arouse sympathy against the atrocities of Communism as well as against the injustices of Naziism.

But the press has failed.

Therefore, in loyalty to my fellow Christians, I, in turn, am challenged to pursue my course.

Permit me, first, to restate the underlying principle which is associated with persecution. To remove all persecution from the world—persecution both of Jew and Christian—it is necessary first to consolidate the fair-minded support of all fair-minded citizens—Jew and gentile. To organize successfully public opin-

ion against not only Naziism, which no sensible American Christian can logically support, but also against Communism, which no religious Jew can honestly sustain, we must have as our objective social justice for all—social justice whose principles are founded upon the teachings of Jesus Christ.

It appears that those who are content to go only half way in this program; that those who are reluctant to attack atheistic Communism—it appears that at present they are concerned with an attempt to stultify the statements I made about Communism, by dismissing them with generic denunciations.

Since this is the weapon which they choose, I am constrained to continue my battle. I must lift up the shield of defense against false assertions. I must use the sword of factual truth to oppose them, lest my silence be interpreted as surrender; and lest such a surrender be regarded as a victory for the anti-Nazis over those whose battle cry is "Anti-Nazi and anti-Communist and anti-injustice, with Christ over all!"

Therefore, this afternoon, I will pursue my case by considering the arguments presented by my critics last week to sustain their untenable position of silence regarding Christian persecution. My opponents' arguments are classified:

1. In the editorials of certain newspapers;
2. In the arguments of Alexander Kerensky and Leon Trotsky;
3. In the publicized statement made by Kuhn, Loeb and Company;
4. In the statement attributed to the office of the American Secret Service.

As to the newspapers and their adverse editorials of the past week, do you recollect the complaint which I uttered two Sundays ago?

On that occasion I expressed the thought that when millions of Christians in Russia, Mexico and Spain were made targets of the machine gun, little or no publicity was given by the public press to these persecutions which future generations will regard as the worst atrocities of all times. Then there was a silent press. Then there was a venal press that eulogized those responsible for establishing a policy of recognizing Russia. Then there was a calloused press that belittled the grief of Spain and Mexico.

Although many newspapers have not taken a position of "hands

off the Communist question" and "hands off those whose silence supports it," yet a powerful group of papers practically have adopted that attitude. They gloss over our recognition of Russia. They applaud when congratulations are cabled to the haters of Christ. They vacillate between the Spanish loyalists and rebels. They praise the liberalism of Mexico.

And why? You ask me "Why?"

"Do men gather grapes of thorns or figs of thistles?" (Matt. 7:16) or "Can the fig tree, my brethren, bear grapes; or the vine figs?" (Jas. 3:12).

It is not in a spirit of retaliation that I remind you of these things; for you know that the editorial content of many papers is colored by the logic of the advertising dollar—the advertising dollar which manages editorials. Nor is it in a spirit of revenge that I use the following concrete example to prove the viciousness of an inspired press whose editorials and news articles manifest a serious lack of responsibility and honesty. But in a spirit of truth and of courage to defend truth, I dare to unfold for you the following concrete story of a typical controlled newspaper—a story where those, or their representatives, who control the advertising dollar, control the freedom of the press.

Last week Rabbi Leo M. Franklin of Temple Beth El, Detroit, Michigan, sought an interview with Mr. Henry Ford to discuss with him, among other things, the possibility of the Ford organization's engaging the services of certain refugee Jews whom the Rabbi expected to be expelled from Germany.

In the presence of Mr. Ford and his executives, this matter was discussed at some length. A resume of Mr. Ford's conversation was written by the Rabbi. Confessedly, it was the Rabbi's composition—not Mr. Ford's. It was the Rabbi's concept of not what Mr. Ford actually said but what Rabbi Franklin would prefer he had said.

Following this meeting, "The Detroit Free Press" printed a purported first person interview with Mr. Henry Ford. It was captioned by front-page headlines which read:

"Ford Assails Nazis' Persecutions and Welcomes Jewish Refugees as Valuable Addition to U. S. Life.

"In a statement severely critical of the Nazi persecution of the Jews, Henry Ford Wednesday night declared that he favored the admission of persecuted Jews to this country under the selective quota system."

The purported interview quoting Mr. Ford and carried in all the newspapers at home and abroad—this purported interview quoting Mr. Ford, in the first person singular throughout—was not given by Mr. Ford. The interview which "The Detroit Free Press" said was given out at Dearborn, Michigan, on Wednesday of last week was not given out by Mr. Ford or by any of his executives on Wednesday night or at any other time. Here, my friends, was a gigantic attempt to put into the mouth of America's foremost manufacturer words he did not say. To my mind, a new low in editorial responsibility—a mark seldom equalled in the history of American journalism—was attained.

"Social Justice Magazine," distrustful of the purported interview carried in "The Detroit Free Press" of December 1st relative to Nazi persecution, sent its investigators to ascertain the facts of the case.

Mr. Harry Bennett, speaking officially for the Ford Motor Company and in the presence of Mr. Henry Ford—the same Harry Bennett who arranged the meeting between Rabbi Franklin and Mr. Ford—permits ("Social Justice Magazine") us to say the following in a signed statement:

"1. The direct quotation carried in the paper is totally inaccurate and was not written by Mr. Ford but was composed by Rabbi Franklin.

"2. Rabbi Franklin came to see Mr. Ford to ask him if his factory would assimilate Jewish refugees, the result of Nazi persecution. Mr. Ford said that he believed there was little or no persecution in Germany; if any, it was due not to the German Government, but to the war-mongers, the international bankers.

"Moreover, while Mr. Ford expressed his humanitarianism for all people, yet he believed that Jews wouldn't be content to work in factories.

"That was the essence of the talk between Mr. Ford and Rabbi Franklin. But the story handed to "The Detroit Free Press" was written by Rabbi Franklin and handed to it by Rabbi Franklin and not by Mr. Ford."

Ladies and gentlemen, the above quotation from an article which will appear in "Social Justice Magazine," on this travesty in journalism, is authentic.

There is a sample of inspired news which a controlled newspaper dispensed for public reading, as if it were, a direct statement composed by Mr. Ford himself. For what purpose, I ask?

Possibly for the same purpose and subject to the same influences as when some newspapers find it profitable to adopt the policy of silence on Christian persecution abroad, they are willing to headline the \$400-million fine levied against 600,000 Jews day after day.

By their fruits these news journals shall be known.

However, after the deluge of last week's editorial tidal wave, whose origin we now know, I was expected to feel pretty much as Mark Twain did—Mark Twain who related in his memoirs an experience which he had as an editor in Virginia City, Nevada. As well as I recollect, the humorist said: "Seated in my editor's chair one day, I was confronted by the gargantuan figure of a man I had abused in an editorial a few days before. He glowered at me. I knew I was in for it. But, as always, my native resourcefulness pulled me through. As the giant advanced on me, I stood up. He charged. Cleverly, I contrived to get his arm around my waist and his elbow under my chin. We wrestled about for a moment, and I succeeded in keeping my feet high in the air. We fell to the floor. Again my resourcefulness asserted itself. For, by a deft movement, I got his knee in my stomach and his fingers tight about my throat. Then I had him."

Next, permit me to analyze and refute the statements publicized by Mr. Kerensky and Mr. Trotsky.

Alexander Kerensky—one of the chief witnesses whose testimony is supposed to stultify my plea to oppose Communism together with Naziism—a witness whose contribution was intended to confuse the public mind, is not well known to the younger generation.

Mr. Kerensky was prominent for a period of seven months in 1917. He was the leader of the first of three Russian revolutions. Most men of our generation believed that he had gone to the happy hunting ground of lost causes.

Pre-supposing that the American public has forgotten the three Russian revolutions since 1917; pre-supposing that the public mind entertains the error that there was only one Russian revolution since that date, Mr. Kerensky arises from the tomb of the past to remind us that he fathered "the" revolution when, as a matter of fact, it was merely "a" revolution—a revolution which, for shortness of life and insignificance of effect, will be classified with the frequent uprisings which come and go with every sunset in Central America.

As a matter of record, Mr. Kerensky's revolution came in like a lion in the windy month of March, 1917, and left the stage of this troubled world like a lamb in October of that same year. Contrary to common opinion, Mr. Kerensky did not successfully annihilate Czarism. As a matter of fact, it was the guns and bayonets of the Trotskyites and Leninites that accomplished that in July, 1918—they of the second revolution, which succeeded in overthrowing the Kerensky government.

The first revolution was devoid of atheistic Jewish domination and for that reason, possibly, was a failure. It lasted only seven months.

But the second Russian revolution which, for the sake of clarity we now refer to as the Trotsky Russian revolution, not only drove Alexander Kerensky as a wanderer over the face of the earth; not only murdered the Czar and his family in 1918, but inaugurated the mass murder of 20,400,000 Christians. That was the real Russian revolution with its dictator; its subjugation of 160-million people; its pogroms against Christians; its professed atheism and its advertised internationalism.

Kerensky, the father of the first assault against the injustices of Czarism, practically vanished from the headlines in 1917. But on this, the occasion of his re-appearance, I welcome the opportunity to agree with him heartily that the Jews had only an insignificant part in his failure. I agree with him that after he fled Russia ignominiously with the coming of the Lenins and Trotskys in October, 1917—I agree with him wholeheartedly that the Jews who were successful in establishing Communism over the still-born corpse of his socialistic effort—that these were apostate Jews, as he calls them, or atheistic Jews, as I term them.

On one important point I do not agree with the testimony given by this revolutionary—a testimony which was accredited extensive space in all the important news journals of America. This witness said, according to "The Detroit News," November 30, 1938: "The suggestion is ridiculous that Jews financed *the* revolution." (He should have qualified his statement by saying "*my* revolution.")

He continues by stating that "the revolutionary government obtained credits not through any bankers, Jewish or gentile, in America, but from the United States Government." I say that, according to reputable testimony, it was financed by Jacob Schiff.

Remembering that we are discussing the first Russian revolution, which flourished only from the spring until the autumn of

1917, let me be of assistance to the failing memory of this witness by quoting "The New York Times" of March 24, 1917—a photostatic copy of which I have before me.

On that date this newspaper said: "The movement (the Kerensky revolution—Ed. Note) was financed by a New York banker you all know and love," quoting Mr. Kennan and referring to Mr. Jacob Schiff.

Following this statement, made by one of the then leading foreign correspondents, "The New York Times" informs us that a Mr. Parsons arose on the platform of Carnegie Hall and said: "I will now read a message from White Sulphur Springs sent by the gentleman to whom Mr. Kennan referred." (Mr. Jacob Schiff—Ed. Note).

A portion of the message reads as follows: "Will you say for me to those present at tonight's meeting how deeply I regret my inability to celebrate with the Friends of Russian Freedom the actual reward of what we had hoped and striven for these long years! . . . Jacob H. Schiff."

To confirm my contention that Mr. Jacob H. Schiff contributed to the activists in the Kerensky Revolution, let me quote "The Jewish Communal Register" of New York City, 1917-1918; edited and published by the Kehillah (Jewish Community) of New York City. On page 1019 it states: "Mr. Schiff has always used his wealth and his influence in the best interests of his people. He financed the enemies of autocratic Russia and used his financial influence to keep Russia from the money market of the United States."

Surely, these are reputable sources of information which I present to refute Mr. Kerensky who said, "the revolutionary government obtained credits not through any bankers, Jewish or Gentile, in America, but from the United States Government."

I am not mistaken in my previous contentions unless Mr. Jacob Schiff assumes to be identical with the American Government.

Ladies and gentlemen, the Alexander Kerensky abortive revolution was a failure, possibly because it was not managed by the revolutionary atheistic Jews, although it was financed by Mr. Jacob Schiff, the senior partner of the Kuhn, Loeb and Company.

Let us now turn our attention, momentarily, to the second Russian revolution which began in the autumn of 1917.

Mr. Leon Trotsky was one of its prime movers. He was the successful revolutionary. Now an exile in neighboring Mexico, this witness was persuaded to enter the lists against me last week—a revolutionary who, after the death of Lenin and the advent of Stalin was, in turn, forced to become a wanderer over the face of the earth.

I believe that history will support me when I state that Leon Trotsky has come to court with most unclean hands. He is the crystallization of Nero, Diocletian, Julian the Apostate, Ivan the Terrible, Cromwell and Napoleon Bonaparte—the outstanding mass murderer of time and eternity. This Leon Trotsky whose correct name is Bronstein; this most unfortunate of all possible witnesses whom my opponents could persuade to testify against me, said last week: "The name of Jacob Schiff means nothing to me—if Mr. Coughlin indicated an important sum, then it must be pure invention."

I should not dignify such—shall I say—such an unreliable witness as is this Bronstein with a rebuttal lest the ghosts of his 20-million victims should rise from their resting places to assail me.

Ladies and gentlemen, permit me to discuss the widely read statement issued last week by the banking firm of Kuhn, Loeb and Company, disavowing its connection with Russian revolutions in general and Mr. Jacob Schiff's financial association with them in particular.

This statement appeared specifically in an early edition of "The New York Times" on Tuesday, November 29, 1938 and was withdrawn from the later editions of that paper on that same day. The statement, in part, reads as follows:

"Kuhn, Loeb & Co. in a statement last night said:

"The firm of Kuhn, Loeb & Co. has never had any financial relations, or other relations, with any government in Russia, whether Czarist, Kerensky or Communist."

An additional paragraph of the same statement informs us that the late Jacob Schiff "had no relations with any fomenters of the Bolshevik uprising which destroyed the Kerensky government, being utterly out of sympathy with their methods and principles."

Ladies and gentlemen, the documents to which I referred in speaking of Mr. Alexander Kerensky are pertinent to this last contention upheld by the Kuhn, Loeb and Company last Tuesday, for Mr. Jacob Schiff was the senior partner of that firm.

When considering the Kuhn, Loeb and Company we are considering a unit of the generic abstraction so often referred to as international bankers. In every nation throughout the world the various units of this fraternity operate, shuttling gold back and forth to balance exchanges; issuing credits from nation to nation, not only for productive commercial enterprises, but also for destructive and military ends.

From the sunset which marked the passing of the glories that characterized the 13th Century, down through the welter of wars which besmirched the pages of each succeeding age, the shadow of the international banker hovered over every battlefield, cast gloom over every home and fastened the burden of debt upon every innocent babe.

Theirs is a fraternity which owes allegiance to no flag. Theirs is a patriotism which transcends the boundaries of every nation.

For them, empires and kingdoms, principalities and republics are chessboards.

With their shuttling of gold and credits, scepters fall; crowns roll in the dust and millions of pawns, victimized by purchased propaganda, are claimed by death.

Mammon is their god—the god of greedy gold. Internationalism is their religion—the religion of fettered slavery.

The Kuhn, Loeb and Company statement opens the avenues of thought which lead to such considerations; for the present members of this firm are anxious to deny any relationship to any revolution. First they should prove to a suspecting world that they have no relationship to the international bankers resident abroad.

Kuhn, Loeb and Company is an international banking firm. As such, then, I will refer to it when now considering the statement it issued as well as on future occasions, if there be further need.

Once more, then, I hereby refer to the British "White Paper" and also to documentary evidence received from the Secret Service. The existence of this "White Paper" and of the reports incorporated therein cannot be brushed aside by idle denial.

Last week I telephoned to Dr. Denis Fahey at Blackrock Seminary, Dublin, Ireland, asking him to re-inspect an original British "White Paper" from which I quoted. He assures me that an original copy is still available, safely guarded and at my disposal; that it contains not only the references which I made to it

last week, but also that he has records from which I am about to read now in connection with the assertions issued by Kuhn, Loeb and Company to the effect that "neither the firm of Kuhn, Loeb and Company nor any of its partners, past or present, assisted in any way to finance the Communist revolution in Russia or anywhere else."

Father Fahey quotes a document thus:

"If we bear in mind the fact that the Jewish Banking House of Kuhn, Loeb and Co. is in touch with the Westphalian-Rhineland Syndicate, German-Jewish House; and with the Brothers Lazare, Jewish House in Paris; and also with the Jewish House of Gunzburg of Petrograd, Tokio and Paris; if, in addition, we remark that all the above-mentioned Jewish Houses are in close correspondence with the Jewish House of Speyer & Co., of London, New York and Frankfurt-on-the-Main, as well as with 'Nya Banken,' Judaeo-Bolshevik establishment at Stockholm, it will be manifest that the Bolshevik movement is in a certain measure the expression of a general Jewish movement, and that certain Jewish banking houses are interested in the organization of this movement."

Now, permit me to elaborate on this statement, which I supported with quotations from the British "White Paper," which was re-inspected just last week for re-assurance—let me elaborate by referring to another collection of documents known as the Sisson Report. This latter collection of documents, whose authenticity is guaranteed by the National Board for Historical Service of the United States and is accepted by the United States Congress, is official.

Document No. 57 of the Sisson Report is a circular issued on November 2nd, 1914. Among other things, it says:

"Zinovieff and Lunacharsky (two Russian revolutionists who rose to prominence in the Bolshevik days—Ed. Note) got in touch with the Imperial Bank of Germany through the bankers, D. Rubenstein, Max Warburg, and Parvus. Zinovieff addressed himself to Rubenstein and Lunacharsky through Altvater to Warburg, through whom he found support in Parvus."

Here, then, the International Bankers, among them a Warburg of the same family of Warburgs associated with the Kuhn, Loeb Bank, is one of the internationalists aiding and abetting revolution.

Document No. 64 of the Sisson Report—an official document—is a letter written by J. Furstenberg to Raphael Scholan (Schaumann) on September 21, 1917. It says:

"Dear Comrade:

"The Office of the banking house M. Warburg has opened in accordance with telegram from president of Rhenish-Westphalian Syndicate an account for the undertaking of Comrade Trotsky. The attorney (agent) purchased arms and has organized their transportation and delivery up to Luleo and Varde. Name to the office of Essen & Son in Luleo, receivers, and a person authorized to receive the money demanded by Comrade Trotsky.

"J. Furstenberg."

Of course the world knows the relationship existing between M. Warburg and the banking house of Kuhn, Loeb and Company—the banking house which last week is reported to have said also that the late Jacob Schiff "had no relations with any fomenters of the Bolshevik uprising which destroyed the Kerensky government . . ."

The document from which I just quoted (Document No. 64) definitely relates to Trotsky's revolution against Kerensky—the second Russian revolution. And it definitely indicates the activities of international bankers in fomenting Communism—bankers who have intimate financial relations with the firm of Kuhn, Loeb and Co.

In quoting the Sisson Report, which deals with the German-Bolshevik conspiracy, we read in the introduction that the "Committee on Public Information publishes herewith a series of communications between the Bolsheviks themselves.

"The documents show that the present heads of the Bolshevik Government (1918)—Lenin and Trotsky and their associates—are German agents.

"They show that the Bolshevik Revolution was arranged for by the German Great General Staff, and financed by the German Imperial Bank and other German financial institutions." However, it is perplexing to find that these so-called German bankers who dominated the Government and its officials were oftentimes Jewish international bankers. Germany was their residence, but the world was their home.

Supplementing all these documents, which I have used in

refuting the charge of Mr. Kerensky and the statement issued by the Kuhn, Loeb banking firm of last week to the effect, in the first instance, that his revolution was financed not through any bankers, Jewish or gentile, in America, but through the United States Government; and, in the second instance, that "the firm of Kuhn, Loeb and Company had no financial relations, or any other relations, with any government in Russia," may I produce the evidence of another governmental document as a refutation. It is a document published by the United States Department of State in a now rare volume entitled: "Papers relating to the Foreign Relations of the United States—1917—Supplement 2—The World War—Volume 1, page 25.

"File No. 763.72119/563a.

"The Secretary of State to the Ambassador in Russia (Francis).

(Telegram)

Washington, April 16, 1917.

"1321. Please deliver following telegram: (I am quoting only the last two sentences) . . . We are confident Russian Jewry are ready for the greatest sacrifices in support of the present democratic government as the only hope for the future of Russia and all its people. American Jewry holds itself ready to cooperate with their Russian brethren in this great movement. Marshall, Morgenthau, Schiff, Strauss, Rosenwald.

"Addressee: Miliukov, Petrograd (or Baron Gunzburg). If sent to Baron Gunzburg, add: May we ask you to submit this to your government. Signed: Lansing."

Comment upon this startling document is almost unnecessary. Two names of the Kuhn, Loeb firm—Schiff and Strauss—are mentioned in this telegram by the United States Secretary of State, Robert Lansing.

But of more importance—of astounding interest—my friends, you learn from this communication that Woodrow Wilson's Secretary of State, Robert Lansing, was in this instance and in his official capacity, the Secretary of the Jewish international bankers in helping to plot revolution with its subsequent mass murder and practised atheism.

May I pause to repeat what the whole world knows—that these German financial institutions referred to in the Sisson

Report were dominated by international-minded Jews—war-mongers—who, more than any other classification of citizens in all the world, were responsible for the holocaust of 1914-1918. One could add that they not only dominated the Imperial Government of Germany, but, it appears, they had tremendous influence in our own government.

Page after page of the Overman Report, in which the Sisson Report is incorporated as a government document, displays this incontrovertible fact.

Alas, my friends, history will not only attribute the financing of the Bolshevik Revolution to this type of internationalist. History will become more eloquent day by day in proclaiming to posterity the part they played in manipulating the press and propaganda, in controlling public opinion, in bestirring racial and national animosities, and in unleashing the four horsemen of the Apocalypse to run roughshod with their devastation over the face of civilization.

Once before we fell victims to their greed for power and lust for wealth.

An awakened civilization, throbbing to the experiences of the past twenty years, must not let history repeat itself!

In passing from this point of discussion; and in face of a plenitude of evidence submitted by eminent Jews that 65 to 75 per cent of the officials of Soviet Russia are Jews who form only 2 per cent of the population, what, then, is the purpose or where is the substantiation for John W. Stanton's article which is scheduled to appear in today's issue of the Detroit News—an article which says:

"To say that the Russian revolution owes its origins to the activities of any group or foreign interests is to show only a superficial understanding of the facts underlying the forces that led to the downfall of the Romanovs and the advent of the Bolsheviks to power. . . ."

What is the purpose for making such an incorrect assertion in face of these government documents to which I have referred?

Thanks be to God that the majority of Jews—poor, humble persons like the majority of Christians—played no part in this. They, as were we, were the pawns upon the checkerboard of death and persecution. These I invite to stand with us in our battle against Communism and Naziism.

My friends, by inviting the religious Jews and religious gen-

titles to join hands in assailing Nazism and Communism, together with the injustices which produced the latter, I shall be castigated as one who stirreth up the multitudes.

Most probably I shall be scourged at the pillar in the hall of some modern Pontius Pilate.

What of it?

I shall continue my crusade, with God's help, for the humble Jew who has been the victim of persecution down the ages, and for the humble Christian whose wails have remained inarticulate—cost what it may.

In my effort to arouse the decent elements of America to campaign against Communism as well as Nazism; in my effort to appeal to the Jewish gentlemen who have risen to such prominence in the fields of radio, press and cinema—the instruments which mold our public mind—I am characterized as being an anti-Semite—an anti-Semite because I decry atheistic Jews whom Jewry officially and consistently has not repudiated.

I am criticized for being so bold as to refer to the merchandisers of murder by name—the men who finance revolution and war.

And lastly, I am held up to public ridicule as an untrustworthy purveyor of falsehood although I have supplemented my assertions with documentary evidence which is difficult to disregard.

So be it!

May I reiterate what I emphasized last Sunday: There is no anti-Semitic question in America. There is an anti-Communist question here, and there will continue to be an anti-Communist question, veil it how you will, until we conquer or until it conquers us.

From it there is no decent retreat on the part of decent Christians and decent Americans.

Towards it there is no respectable silence on the part of respectable, organized Jews.

Thus, once more I incorporate in the record of this day's speech a story told in "The New York Times" in reporting the meeting of the American Jewish Congress held in New York last October. Speaking of this group representing the Jews of the United States of America particularly, "The New York Times" of October 31st in its story of the opening session of the American Jewish Congress said:

"The mention of Communism threw the convention into an uproar when delegates and visitors attempted to shout down Abraham Levin, a St. Louis, Mo., delegate, who demanded that a proposed declaration of the convention's principle be amended to include a denunciation of Communistic theories. After heated discussion Mr. Levin withdrew his demand."

This silence towards Communism; this refusal to condemn it officially on the part of this representative body of Jews is beyond explanation.

A reconvention of the American Jewish Congress is in order. A reconsideration of Mr. Levin's motion is also in order.

Official Jewry must condemn officially not only the theory but the practices of Communism—Communism whose policies have crimsoned the once blue rivers of Europe with the blood of 20,400,000 martyrs and which is making charnel-houses of the cathedrals of Spain.

Decent Jews—American Jews—must repudiate atheistic Jews and international Jews. By so doing they are hurling a challenge in the face of members of their own race who have disgraced their race—the Trotskys, the Zinovieffs, the Lunacharskys—men whose avowed purpose in life is to tear God from His heaven and tear patriotism from the hearts of nationalities.

To the highly intelligent Jews of America who recognize these truths, particularly, do I appeal. I humbly admit your influence in banking, press and radio. And I humbly suggest, for your own sakes and the sakes of the less informed members of your race, that you, too, will recognize that there is no anti-Semitic question in America but that there is an anti-Communist question which must be solved—a question which cannot be solved except your genius and your assets are thrown into the battle on the side of God and country.

In conclusion, I plead for impartiality in governmental decisions—an impartiality which will not only strike with all its might against the injustices of Nazism in regard to the Jew, but with equal strength will utilize its majesty in behalf of the persecuted Christians abroad—victims of Communism.

Before me I have an original document which Mr. Roosevelt caused to be sent to a group of refugee Ukrainians resident in our nation—Ukrainians whose homes were confiscated, whose lands and businesses and chattels were seized and whose relatives lie rotting in the soil either of Hungary or of the Ukraine. These

men and women and little children were the victims of Bela Kun—whose correct name is Aron Cohn—the atheist Jew, whose Communist followers wrote their crimson page of disaster a few years ago—in this enlightened age—in this “20th Century civilization” so referred to by our President.

This original, official document which Mr. Roosevelt, the President of the United States, caused to be sent to the chairman of these petitioners, reads as follows:

“Sir: The receipt is acknowledged, by reference from the White House, of your telegram of December 14, 1934, addressed to the President, urging that he intercede with the Soviet Government ‘on behalf of Ukrainians in Soviet Ukraine who are being executed without trial during the new reign of terror instituted by the Moscow Government.’ The receipt is also acknowledged of a similar telegram addressed to this Department.

“In reply, you are informed that this Government is not in a position to make representations to foreign governments with respect to conditions which do not directly affect American citizens or interests.

“Very truly yours,

“For the Secretary of State: Robert F. Kelley, Chief,

“Division of Eastern European Affairs.”

God forgive us! No intervention for Ukrainians and Hungarians, victims of Aron Cohn whose bodies now fertilize the golden wheat fields of mid-Europe. But a plenitude of intervention and publicity for the Jews, not one of whom has been officially murdered.

May the Holy Trinity infuse into the minds of our rulers a spirit of justice, of fairness both to Christian and Jew, and, if necessary, a spirit of militancy against the Communists both at home and abroad whom, up to this present moment, this government has been protecting, aiding, and abetting both by its silence, its cooperation and its criminal “good neighborliness!”

By way of introduction and before I deliver the address prepared for this afternoon, I have this following announcement to make:

Following last Sunday’s discourse a local newspaper said: “It is obvious that Father Coughlin either does not know what the word ‘interview’ means, or is giving still further evidence of his congenital inability to tell the truth.”

These printed remarks were occasioned by a statement which I incorporated in last Sunday’s address relative to the alleged Henry Ford-Rabbi Franklin interview—an interview which was printed locally in Detroit.

I was not present at this interview. It was reported to me in a statement signed by Mr. Harry Bennett of the Ford Motor Corporation and which I read last Sunday and which will be reproduced over Mr. Bennett’s signature in SOCIAL JUSTICE magazine next week.

Because news reports printed last Monday tended to discredit the statement, I secured a second signed statement from Mr. Harry H. Bennett of the Ford Motor Corporation last Monday afternoon. It reads as follows:

“Dearborn, Michigan,

Dec. 5th, 1938

“A statement which resulted in casting reflection of an exceedingly serious nature upon the veracity of Father Coughlin, appeared in the Detroit Free Press, Monday, December 5th, 1938, based upon a statement which it was alleged I made. It labeled statements of Father Coughlin regarding Rabbi Franklin’s recent visit to the Ford offices, for the purpose of getting an expression of the Jewish situation in Germany as untrue. This is to definitely state that absolutely no interview was given in response to Rabbi Franklin’s request by Mr. Ford to be printed as Mr. Ford’s own statement in the press, but merely agreed with certain written expressions, and the statement given by Father

Coughlin on December 4th, 1938, was an absolutely correct verbatim report of a statement having my own approval and signature.

(Signed) Harry H. Bennett.

Dec. 5, 1938."

I make this announcement to set at ease the minds of this radio audience and to let it be known that in preparing my broadcasts, I rest my assertions upon documentary evidence.

Because the newspapers and news services saw fit not to publish the photostatic copies of the two original signed statements which I handed to them last Monday afternoon following my visit to the Ford Motor Corporation, I shall have them printed in SOCIAL JUSTICE magazine next week in order to complete the record.

It is my hope that this announcement concludes a local issue as far as I am concerned.

A Chapter on Intolerance

Sunday, December 11, 1938

Ladies and gentlemen, last week a representative of the Jewish Community Council of Detroit sought to obtain adequate radio facilities to be used in broadcasting an official Jewish answer to my three previous addresses.

Recognizing that this gentleman was confronted with many mechanical difficulties in obtaining a clearance of a full hour over a large group of radio stations, and upon such short notice, I conveyed to him through Mr. Leo Fitzpatrick an invitation for the General Jewish Council, a national body to which the local Jewish Council is affiliated—an invitation to use the facilities of my network on this hour and at my expense.

The General Jewish Council has declined the invitation.

However, over most of these stations and at its own expense, the General Jewish Council will address this audience some time later today.

Their spokesman, however, will not be a Jewish gentleman. He will be the Catholic attorney, Mr. Frank Hogan, of Washington, D. C.

I wish to impress upon this audience that Mr. Hogan is speaking for the General Jewish Council to which is affiliated all the local Jewish Community Councils of America. I take this opportunity to invite my audience to listen attentively to this Catholic spokesman as he pleads the case—shall I say of the Jews, or shall I say of the General Jewish Council and the local Jewish Community Council.

This attorney's address, about to be delivered under the auspices of the General Jewish Council, will be better appreciated following the discourse which I am about to deliver because I will deal pertinently with certain activities, constitutional activities, of the Jewish Community Councils which are related to the General Jewish Council.

This official document, published by the first Communist cabinet of Hungary on March 24, 1919, bears out the statement made by Father Coughlin in his "The Holy War" (on Cohn), apostate Jews dominated Communism, with its seeds in Hungary, under the aegis of the late days of horror. Out of 80 Jews in the Department of Agriculture, 70 were Jews. Out of 80 Jews in the Department of Finance, Education, Foreign Relations, War, Food and Supplies, were one hundred per cent manned by Jews.

TIZENHÉT ÉVEL EZELEŐTT

A Budapesti Közlöny Rendkívüli kiadása.

Budapest, 1919.

69. szám.

Hétfő, március 24.

BUDAPESTI KÖZLÖNY

HIVATALOS LAP.

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| Szerkesztőség: VII. kerület, Mátyásfi út 4. sz. sz. Tudósok útja 3-3. | | Előzetes közlés: a közlőnek a szerkesztőségben meg kell jelölnie a címet, a szerkesztőségnek pedig a szerkesztőségben meg kell jelölnie a címet. | |
| Munkatársak: Egyes írók: ... A szerkesztőség: ... | | Művelődési bizottságok: A közlőnek a szerkesztőségben meg kell jelölnie a címet, a szerkesztőségnek pedig a szerkesztőségben meg kell jelölnie a címet. | |

Mindenkihez

Megismerem problémáit, a mai napot a nagy kérdésnek...

A jelenlegi világ teljes ismeretében, a politikai helyzetet...
A jelenlegi világ teljes ismeretében, a politikai helyzetet...
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Ugyancsak lényegesnek is teljes ismeretében, a politikai helyzetet...
Ugyancsak lényegesnek is teljes ismeretében, a politikai helyzetet...

Vasárnapos kiadás. HEDVIK...
A jelenlegi világ teljes ismeretében, a politikai helyzetet...

Mindenkihez...
A jelenlegi világ teljes ismeretében, a politikai helyzetet...

Mindenkihez...
A jelenlegi világ teljes ismeretében, a politikai helyzetet...

- 1. Földművelésügyi Minisztérium
- 2. Kereskedelemügyi Minisztérium
- 3. Pénzügyminisztérium
- 4. Honvédelmi Minisztérium
- 5. Belügyminisztérium
- 6. Közlekedési Minisztérium
- 7. Oktatási Minisztérium
- 8. Társasági Minisztérium
- 9. Államrendelkezési Minisztérium
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- 11. Munkaadókat érdekvédelmi Minisztérium
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1919. március 24.
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Social Justice Magazine, distrustful of the purported Ford interview carried in the Detroit Free Press of December 1 relative to Nazi persecution, sent its investigators to ascertain the facts of the case.

Mr Harry Bennett, who arranged the meeting between Rabbi Franklin and Mr Ford, and who was present at the meeting, permits us to say the following:

1. The direct quotation carried in the paper is totally inaccurate and was not written by Mr. Ford but was composed by Rabbi Franklin.
2. Rabbi Franklin came to see Mr Ford to ask him if his factory would assimilate Jewish refugees, the result of Nazi persecution. Mr Ford said that he believed there was little or not persecution in Germany; if any, it was due not to the German Government, but to the war mongers, the international bankers.

Moreover, while Mr Ford expressed his humanitarianism for all people, yet he believed that Jews wouldn't be content to work in the factories.

That was the essence of the talk between Mr Ford and Rabbi Franklin. But the story handed to the Free Press was written by Franklin and handed to it by Franklin and not by Mr Ford.

*True copy of original given to Father Coughlin from Harry H. Bennett by Harry Bennett
Dec 5 - 1938*

Dearborn Mich
Dec. 5th, 1938.

A statement which resulted in casting reflection of an exceedingly serious nature upon the veracity of Father Coughlin, appeared in the Detroit Free Press, Monday, December 5th, 1938, based upon a statement which it was alleged I made. It labeled statements of Father Coughlin regarding Rabbi Franklin's recent visit to the Ford offices, for the purpose of getting an expression of the Jewish situation in Germany as untrue. This is to definitely state that absolutely no interview was given in response to Rabbi Franklin's request by Mr Ford to be printed as Mr Ford's own statement in the press, but merely agreed with certain written expressions, and the statement given by Father Coughlin on December 4th, 1938, was an absolutely correct verbatim report of a statement having my own approval and signature.

*Harry H. Bennett
Dec 5 1938*

My friends, it is appropriate for me to re-express the thoughts which were woven in bold colors throughout the last three discourses. They are these: I hold no animosity towards the Jews. I distinguish most carefully between good Jews and bad Jews as well as I do between the good gentiles and bad gentiles.

I sincerely sympathize with the millions of humble, religious Jews both in America and elsewhere who have been persecuted by a thoughtless world—a world which does not always distinguish between the good Jews and the bad Jews; a world which lashes at the pillar of persecution the innocent Jews for the misdemeanors of the guilty Jews.

Openly and fearlessly do I admit that my main contention is with the atheistic Jew and gentile; the communistic Jew and gentile who have been responsible and will continue to be responsible, in great part, both for the discriminations and the persecutions inflicted upon the Jews as a body.

To prevent happening in America what has happened elsewhere, and to end once and for all the hostility of German Naziism towards Jews, I asked my fellow citizens not only to oppose Naziism, an effect of Communism, but to fight manfully against Communism itself.

I further appealed to them to apply the basic principle of science in their common effort to destroy persecution—the basic principle which teaches us that, in order to remove effects permanently, the causes which produce them must be removed first.

And finally, I reminded both Jew and gentile that ours is not a problem of anti-Semitism; ours is a problem of anti-Communism.

Thus, the issue is clear. The Jews of America cannot afford to be identified with Communism or with communistic activities. They are asked to disassociate themselves from the atheistic Jews who espouse Communism.

Therefore, every person worthy of the name of Christian stands prepared to oppose the excesses of Naziism; stands prepared to extend the right hand of sympathy towards the persecuted Jews in Germany.

But every intelligent American Christian whose heart bleeds for his 20-million fellow Christians who were butchered by the Trotskys and the Bela Kuns, the Bronsteins and the Cohns, in Soviet Russia, in the Ukraine, in Hungary and elsewhere—these American Christians appeal to the Jews of America to join with

them in removing Communism, the cause of Naziism. They appeal particularly to the eminent sons of Jewry who have risen so high in government, in journalism, in banking, in broadcasting and in motion pictures, to launch an effective, determined campaign against the Red menace which has baptized the hillsides and valleys of Europe with the blood of 20-million Christian martyrs.

The best answer that Jewry can give me or America is not a passionate denial that Jews, far beyond their proportion of population, are not interested in furthering Communism. Official action will speak more eloquently than ten thousand denials.

In asking the gentiles of America to oppose the gentiles of the Nazi party in Germany, Jews are not seeking anything that is unreasonable.

On the other hand, when the gentiles of America ask the Jews in this country to oppose the Jews in Russia, in Spain and elsewhere, who are supporting Communism to our detriment and to the detriment of the Christians living abroad, we are asking nothing unreasonable.

There comes a time in the life of every individual as well as in the life of every nation when righteousness and justice must take precedence over the bonds of race and blood.

Tolerance, then, becomes a heinous vice when it tolerates the theology of atheism, the patriotism of internationalism and the justice of religious persecution. No matter, then, what ties of blood and common parentage bind the God-fearing Jews in New York with the atheistic Jews in Moscow, those ties must be severed for God, for country and for the preservation of the teeming masses of Jews in America who have been victimized by the silence of their leaders and the propaganda of the press.

Everyone recognizes that Soviet Russia has made anti-Semitism a crime.

The entire world recognizes that Soviet Russia has made pro-Christianity, pro-theism and pro-religion likewise crimes.

Everyone recognizes the predominance of atheistic Jews in the pattern of Russian Communism. Evidence is so overwhelming to substantiate this statement that it is idle for any informed person to attempt disputing it.

On this point let me quote for you from an article by James E. Abbe which appeared in "The New Outlook" in February, 1934. It says:

"Comrade Smirdovitch ("Red Pope"). Smirdovitch an atheist,

is the official restrainer and regulator of religion in the U. S. S. R. He is a member of the important Central Executive Committee. As the official Anti-Christ of the Soviet Republics, he decides how far the remaining priests of the church may go toward preaching the word of God. Kindly, cultured, educated, tolerant in manner, Smirdovitch says religion will die out when divorced from superstitious ritual, pomp, and fear. His job is to help kill it. . . .

"Men of the Red Army sing as they march . . . Over a million of these sons are under arms in Russia today, and millions are in reserve. More millions are being born than starve. He, or those, who control the Red Army control Russia. A force to be reckoned with.

"But the men who control Russia are not Russians. They are not Slavs. Stalin is a Georgian, a different race. Kaganovitch is a Jew. Litvinov is a Jew. Karakhan, Armenian. Smirdovitch, who controls and destroys religion, is a Jew. Ordjonikidze is a Georgian. Kurtz is Austrian. Karl Radek, a Jew. Men in business for Russia in strategic positions—buyers and traders—are rarely ever Russian. Members of the Jewish race from all over the world predominate. Every member of the foreign office press censor bureau is a Jew. Little men of Russia who help in responsible positions, heads of offices, trusts, are mostly Jews."

Further unfortunate evidence of atheistic Jews dominating the destinies of Communists in Hungary is also presented. From an official government document which I have before me, and a picture of which will be reproduced in SOCIAL JUSTICE magazine, we learn of the close relationship existing between atheistic Jews and Communism. In Hungary, under the atheistic Jew, Bela Kun (Aron Cohn) apostate Jew dominated Communism with its mass murder of more than 20-thousand Christians in a period of 130 days of horror. Out of 11 department heads in the Hungarian Communist Cabinet 9 were Jews; out of 30 total members there were 20 Jews; and the Departments of the Interior, Finance, Education, Foreign Relations, War, Food and Supplies, were one hundred per cent manned by Jews.

I refer to these records for one purpose only; for it is my desire as a non-Jew to tell you, my fellow Jewish citizens, the truth; to inform you what thoughts millions of persons are entertaining. In Europe particularly, Jews in great numbers have been identified with the Communist movement, with Communist slaughter and Christian persecution.

But which one of you will uphold the activities of these men—these Lunacharskys and Bela Kuns and Trotskys?

None of you religious Jews who love your God.

None of you intelligent Jews whose minds are too well developed to be captivated by the false philosophy of tolerance—tolerance towards atheism, tolerance towards mass murder, tolerance towards the progenitor of Naziism.

The hour has struck when neither Jew nor gentile in America can afford to be associated with Communism even through the medium of silence. I am giving voice to a sentiment which is expressed in millions of homes and in thousands of gatherings. Thus, for his collective safety, the American Jew must repudiate the atheistic Jew. Communism must be stamped out, else an illogical world will build up a defense mechanism against it in these United States paralleling, if not surpassing, the same illogical defense mechanism which operates under Naziism.

Ladies and gentlemen, there are millions of innocent Americans who do not grasp the essential meaning of Communism. They are inclined to believe that only he is a Communist who carries in his pocket a card proving that he has paid his dues to some Communist organization.

A card does not make a man a Communist any more than a baptismal certificate makes a man a saint.

The thoughts which a man entertains; the policies which he pursues—these are the internal causes which generate Communists. And these causes are reduced in their final crystallization to the one word "atheism" and all it implies.

Show me a man who disbelieves in God and, particularly, who opposes the dissemination of knowledge concerning God, and I will show you an embryonic Communist—one who, if he is logical, will soon stand beside Lunacharsky and Smirdovitch and their cohorts, determined to rid this world of all religion and supplant it with the doctrines of the Soviet.

Show me a man whose policies completely ostracize God from our public institutions, and I will show you a person who, indirectly, is working hand in glove with the Bela Kuns, the Trotskys, the Stalins and the Lenins.

Any policy which pursues the course of secularizing our homes, our government, our public institutions, is a policy which logically leads to the adoption of the principles of Communism with its resultant mass murder and economic chaos.

On this point, my friends, do not be confused.

Towards this godlessness which is imposed upon us through the so-called secularization of our public institutions, entertain no tolerance—any more than you would be tolerant towards a rattle-snake; for it is an insidious serpent which sooner or later will sting you to death if you caress it against your bosom.

Having clarified that point—a point which is not disputed by any Christian or by any religious, God-fearing Jew—permit me to speak of its application in America; permit me to refer to the General Jewish Council and the local Jewish Community Councils.

At the outset, I graciously admit the contributions towards religion and culture accredited to Jews. I am not ignorant of the poems of David. I am no stranger to the saga lived by Moses and his contemporaries. Many precious hours have I spent in the companionship of the prophets of Israel.

However, when the house of our civilization is wrapped in the lurid flames of destruction, this is not the time for idle eulogizing. When the house is on fire its tenants are not apt to gather in the drawing-room to be thrilled by its paintings, enraptured by its sculpture, its poetry, its tomes of music or its encyclopedia of science which are there on exhibit.

When the house is on fire, as is the house of our civilization today, we dispense with gratifying our vanities and call in the fire department to save our possessions lest they be lost in the general conflagration.

All about us the angry flames of Communism, of godlessness, are devouring not only the contributions which Jewry has made to our generation, but also the benedictions which our gentile ancestors have contributed towards our well-being. Behold, Russia is a shambles. China is a battlefield. France is a social chaos. Spain is a slaughterhouse. Mexico is spiritual volcano and even our own United States is beclouded with a crimson smoke which chokes our progress.

We are concerned, then, with extinguishing this fire before it consumes our inheritance and before its flames of hatred enfold themselves around the millions of innocent Jews and gentiles in a holocaust of persecution.

American Jewry is also concerned with the welfare of the 3-million Jews resident in Russia—3-million who, according to every valid report, now occupy many major places of prominence

in the Soviet government far beyond the proportion of their population.

Well may American Jewry be concerned; for soon the pendulum of time will swing; soon the 160-million Russians whose parents and relatives were massacred by the Trotskys and Lenins and Bela Kuns—soon they will break the shackles which bind them to poverty, to exploitation and to slavery.

What new chapter, then, will history write? God only knows!

But this is certain: Russian Jewry will not be dealing with a Christian people because the leaders of Communism have robbed the Russian Christians of the doctrine of charity — Christ's doctrine. The Lunacharskys, the Litvinoffs and the Commissars of the Kremlin have outlawed the Sermon on the Mount and pilloried to death the doctrine of brotherhood.

Today Stalin stands with his back against the wall, confronted by 160-million de-Christianized Russians who have been subjected to the preachments of hate, the gospel of blood and the policy of revenge.

That is unfortunate!

But blame not the forthcoming uprising in Russia upon Christians whose churches have been closed and whose religion has been outlawed.

Young Russia, new Russia, will be a barbaric Russia. The uprising of these gentile barbarians—formed and fashioned as such by Smirdovitch and Lunacharsky, the haters of God and of man—that uprising against these Jewish masters will be disastrous to the 3-million Jews—your co-nationals, my American Jews.

I ask you, is it too late to come to their rescue?

Is it too late to cease sending our congratulations to the murderers of Christians and destroyers of religion? Is it not opportune for you and for us, for Jew and for Christian, to demand of them a cessation of their persecution, of their godlessness, and save the lives of this 3-million minority?

This afternoon the General Jewish Council, which is the central body of the Jewish Community Councils, is about to answer my so-called anti-Semitism which, in reality, is anti-Communism. This General Jewish Council, which is composed of the American Jewish Committee, the American Jewish Congress, the B'nai B'rith and the Jewish Labor Committee and, therefore, to which all the

local Jewish Community Councils are related, has chosen for its spokesman a distinguished gentleman of my own faith, a most prominent attorney in whose veins there courses the same Irish blood which flows in mine.

Nevertheless, he is the engaged spokesman of the General Jewish Council. Not to him do I address these remarks but rather to the client whom he represents.

Because I love my fellow Christians both abroad and at home; because I love my fellow Americans, be they Jew or gentile, I will not be silent in the face of an impending disaster, nor will I still my voice in pleading for the elimination of all persecution be it that of Naziism, or of Communism whence it sprang, or of the economic injustices which, in turn, advanced the Lenins, the Trotskys and their atheistic breed to the pinnacles of power.

Were I an enemy of Jewry I would be silent. Were I anti-Semitic, I would bandage my eyes, refusing to view the realities of life, and let happen what will happen in America and Russia and elsewhere without protest.

Therefore, using as my text-book, the "B'nai B'rith National Jewish Monthly Magazine" for June, 1938—a Cincinnati publication—let me prepare this audience for its reception of the General Jewish Council to which is affiliated the Jewish Community Councils throughout America.

For the information of all Christian Americans—Catholic and Protestant—let it be known on the authority of the "B'nai B'rith National Monthly Magazine" that Jewish Community Councils are generally composed of representatives of all the Jewish organizations of the city in which they are formed. The size of the Jewish Community Council reflects the type of community in which they exist and they are comprised of from 7 to 165 Jewish organizations in some cities with as many as 250 representatives.

In the few short years of their existence, these Councils have many accomplishments to their credit. They have brought together Jewish groups for joint action — Jewish groups which never before have met on a common footing.

They have attracted into the orbit of active Jewish community life certain organizations which have in the past been detached from the center of Jewish group affairs.

The authenticity of these statements is vouched for, I repeat,

in the June, 1938 edition of the "B'nai B'rith National Jewish Monthly."

This magazine informs us that in Cincinnati, for example, the local Community Council has representatives from 13 synagogues and temples; 11 Zionist and pro-Palestine groups; 6 local welfare agencies; 4 national hospital groups; representatives from the American Jewish Committee, the J. D. C., the B'nai B'rith, the Council of Jewish Women and its junior division, Friends of the Hebrew University, Jewish National Workers Alliance and 11 other organizations.

Over all the Jewish Councils in America there dominates the General Jewish Council—an organization, therefore, which, more than any other Jewish organization, speaks authoritatively for the Jews.

In publishing the report of achievements accomplished by the Jewish Community Councils, we read on page 365 of the "B'nai B'rith National Jewish Monthly" for June, 1938, the following astounding admission:

"In Bridgeport and Cleveland, the Councils persuaded public school officials to stop Easter and Christmas practices which had been embarrassing to the Jewish children and had found serious objections among Jewish parents who had hesitated to deal with the matter individually."

In referring to this remarkable quotation, the words I wish to emphasize are these: "Christmas and Easter practices." By "practices" I understand neither the teaching of religion, the reading and the interpretation of the Bible, nor the common recitation of prayers.

These words—"Christmas and Easter practices"—connote for me in this connection the celebration of these two great holidays —the interchanging of gifts, the singing of Christmas carols, the innocent pageantry associated with the crib and the empty tomb.

And in submitting this quotation, I do not wish to infer that the Jewish Community Councils are totally responsible for eliminating Christ or religion from our schools. I am glad to admit that this organization is within its constitutional rights. More than that, I admit that this action cannot, by any stretch of the imagination, be construed as intolerant.

I am not so illogical as to charge that the Jews alone have been responsible for banishing religion from our educational institutions: Many influences and policies, originating from non-

Jewish quarters, have contributed their major share towards this unhappy condition.

I am not so illogical as to charge that organized Jewry in America is opposed to the preachments and practices of Christianity within the walls of our churches or under the roof-trees of our homes.

But I am logical enough to comprehend and appreciate the truthfulness of Lenin's statement: "Give me a child for three years and I will hand you back a Communist." And I am Christian enough to assert that if God will remain expatriated from our schools, these public institutions will begin to contribute towards graduating a godless generation.

In fairness both to the Jews and to my audience, let me repeat the use I am about to make of this quotation: I am restricting the words "Easter and Christmas practices" merely to the innocent celebrations in which our children participate immediately prior to the two great holidays, Christmas and Easter.

Already the teaching of religion has been stricken from the curricula of nearly every public school. In many States school authorities have seen fit to exclude even Bible reading.

In this instance, I am concerned, then, with the passing of almost the last mention of Christ within our classrooms where His birth, His death and resurrection — great historical events that they were—even greater than the discovery of America and the signing of the Declaration of Independence — are no longer mentioned or celebrated in festal manner by our children. For this all of us are to blame—all Christians, more than the Jews.

In fact, the Jews are to be congratulated for succeeding in getting their policies practised — especially when they are in the minority.

But, remembering that godlessness is the poisoned spring whence Communism originates; remembering that this United States was founded by Christians, pioneered by Christians and developed, in great part, by Christians with no more than 4-million Jews claiming residence amongst our 130-million population, why do the local Jewish Community Councils cooperate with others in imposing their policies, their constitutional policies, of opposition to "Christmas and Easter practices?" Why do they propagate that policy through the agency of a law that is on their side? Why do they boast in their publications that they have sown seeds—what shall I call them—seeds of godlessness?

Were my advice of any value, I should counsel the Jews to

refrain from joining with others in adopting a program — even though constitutional—which breeds resentment to their race.

I find no fault with the Jewish Councils for following out their constitutional rights; they are to be praised for that. Perchance, I find fault with them for their injudiciousness in attempting to live according to the letter of the law—the letter that killeth.

Their action, therefore, lends itself to serious misinterpretation. It excites the spirit of intolerance amongst many citizens who resent any assault against the story of Bethlehem and the tragedy of Calvary even though it be constitutional, particularly if it comes from those who do not profess Christianity.

Intolerance towards men is always reprehensible. But oftentimes intolerance is provoked by injudicious and erroneous policies.

Therefore, I appeal to the General Jewish Council and to the local Councils. I ask you: "Even though you are within your constitutional rights; even though we dare not protest legally—why have you closed the minds of our children to the beautiful story of Bethlehem and the Messiah? Was not that an act of poor judgment?"

"Why have you blotted out the cycle of the Easter story with its Pilate's hall, its crucifixion and its glorious resurrection of the Victim of mob violence and hate?"

"We Christians—we have no constitutional redress. We should not even complain because you are within your rights. But, I repeat, it appears that you are injudicious."

Even if you Jews and gentiles in great number consider that these practices are idle dreams and poetry—why not leave us with our dreams, our poetry—dreams and poetry that we learned at our mother's knee; dreams and poetry which were carried here by Columbus in his Santa Maria; dreams and poetry which were told by LaSalle, by Brebeuf and Lalemant to Tekakwitha and the Indian children; dreams and poetry which motivated the pilgrim fathers to brave the elements of a hostile nature; dreams and poetry which brought the Huguenots to seek refuge upon our shores; dreams and poetry which burned in the hearts of the Scotch Covenanters in the Virginias and Carolinas; dreams and poetry which both Catholic and Protestants regard not as dreams and poetry but as the bread of truth and the wine of life! Oh, my fellow citizens, it was the dreams and poetry born in the crib of Bethlehem and spoken from the pulpit of the Cross that made this country the land of the free and the home of the brave.

Oh, how can the General Jewish Council and the Jewish Community Councils who are about to answer me today through the lips of a fellow religionist, and with the voice of a fellow descendant of that same Irish race which suffered death and persecution—how can they be so unkind to us with their admitted pre-eminence in banking, in press, in cinema and in radio, and with the law on their side—to protest against the innocent practices of Christmas and Eastertide?

The banking institutions can rob our Christian citizenry through the practice of usury.

A controlled press can veil the eyes of a nation against the Christian blood which has run ankle-deep in Barcelona.

Members of your race can devise reasons to exclude a voice from the airways which seeks to tell America the truth.

And pitiless propaganda can exhibit itself upon the silver screens of our nation to deceive us. These things are not worthy of protest. They are negligible. But when, constitutionally and legally, you tell us in your official publication of instituting a successful program—to use your own words—of “persuading the public school officials to stop Easter and Christmas practices which have been embarrassing to the Jewish children . . .” then, silence on my part were criminal if I did not point out to you that you are injuring yourselves; that you are piercing the very heart of America; yes, driving in the lance to let the last drop of blood flow from the godless, lifeless corpse of our once glorious civilization.

My fellow Jews, please understand our Christian attitude towards all this: You are a minority—a small but powerful minority. We are a majority—an easy-going, patient majority—but a majority always conscious of our latent power.

Sometimes we are a careless majority. The saintly Pope Pius X, referring to our apathy, spoke of the heroism of Blessed Joan, and contrasted it with the timidity of so many, particularly in our day: “In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men . . . All the strength of Satan’s reign is due to the easy-going weakness of Catholics.”

We are a democratic people. In our conception of democracy Christmas and Easter were accepted as axiomatic truths by most of those who framed our Constitution—as axiomatic as the law of gravitation which these founders troubled not to write into

the document which safeguards our rights and our liberties. But that was unfortunate for us.

The acceptance of these truths, I confess, is not so general today amongst all our Christians and citizens. However, in the hearts of those who have ceased practising religion, or who regard it as a non-essential for the well-being of our national life—in their hearts there is a resentment towards any organized group which, either directly or indirectly, assails the ideals cherished by their mothers.

My friends, when I quote for you the evidence of a program injudiciously but constitutionally designed by a minority group to cooperate with those who are aiming to complete the de-Christianization of America, I am presenting no novel program recently conceived either by the General Jewish Council or the Jewish Community Councils themselves. That program has been in our midst long before the General Jewish Councils were organized.

However, I ask the religious Jews of America — and I believe they are in the majority—Jews who, perhaps, are not aware of this policy and program—I ask them to be kindly towards us.

Russian Communism was motivated by a man who swore he would drag God from His false heaven.

Communism over the world is identified with this godlessness, this extinction of Christ and of God from the lives of men.

Whether you are aware of it or not, this regrettable policy of godlessness is indelibly stamped with the hallmark of world Communism.

The words which I have spoken today are reaching Cleveland and Bridgeport and practically every other city in this nation where Christmas and Easter practices have been excluded from the public schools through the self-admitted agency of cooperative, constitutional Jewish activity. I feel that the fine, intelligent, religious Jews of America will not persist, in this instance, in their constitutional rights.

With no rancor or resentment am I unveiling these thoughts today. I am simply protesting in the name of the inarticulate millions — protesting against those Jews and gentiles who seek — through intolerance?—to withhold from the children of this land the tender story of the Christ Child and His glorious resurrection from the dead. Jews are not intolerant. No, I cannot believe that.

My friends — Christians and religious Jews — I am motivated

by a desire to strike courageously at all persecution. Let us, therefore, join together hand in hand to strike at the cause of all persecutions, irreligiousness, godlessness, Christlessness.

Jews of America, look back down the ages to the great traditions that are yours. Sounding high from the tops of Sinai spoke your God and my God to Moses. Down its slopes to the wanderers in the desert came Moses with the Commandments which both of us revere. God is your God. God is my God. Why, therefore, shall you persist in your constitutional rights when we Christians revere our Christ as the Second Person of the Most Blessed Trinity? Why shall you persist? I know you will not. I know you will desist!

Thus, when the spirit of Christmas is about to descend upon the entire world, I regret that I found occasion to remind this audience that the General Jewish Council—responsible for disbarring not the Christian religion, not the preaching of the Bible, not the recitation of prayers, but the last vestiges of Christmas practices from many of our schools—that the General Jewish Council has engaged the services of a fellow Catholic to discuss my recent challenge. It was a challenge occasioned by a 400-million dollar fine levied against 600-thousand Jews—a challenge for Christians to protest against this and other Nazi persecutions of a minority people—.

But it is likewise the occasion for Christians to remind the Jews of their Trotskys, their Bela Kuns, their Lunacharskys and their commissars who, since 1917 until this present hour, have been engaged not in levying fines against Christians but in destroying them from the face of the earth.

Consequently, I appeal to American Jew and gentile to stand shoulder to shoulder against not only Naziism but also against Communism from which it springs—and against godlessness and injustice—. That is all I ask, and that is all I plead for.

In conclusion, may I tell you that more than 1900 years ago when, at the first Advent, the world was looking forward to the birth of Christ in the manger, there were Three Wise Men from distant lands determined to leave their homes and their occupations, to follow the silver shining of a star that led them over the sands of a desert to the crib of Bethlehem.

Where are the Wise Men today!

The same silver star is shining brightly above!

The same clarion call has gone forth to you and to me as once it did to Melchior, Balthasar and Kaspar, the gentiles from the East, who came to kneel before their brother and their God.

Is this invitation today in vain for those of us who hear it?

Shall the beckoning of the star shine in vain for those who glimpse it?

Oh, too long have you and I both held aloof from our Master and our Lord!

Victimized by poverty, by exploitation and by war and depression, and perhaps motivated by a desire to have that which has been taken from us—I ask you Christians to come; to cross over to Bethlehem! Kneel before the crib of your Christ this Christmas! Bring Him the gift of a heart that will love Him; of a mind that will know Him and of a soul, a person, that will serve Him. Bring Him back to His place of honor among the governments and nations of men!

As a token of your good will, my friends, search out some little child! God grant that you will treat that little child kindly, charitably and justly this Christmas. Good afternoon. God bless you.

Is Christ the Messias?

Sunday, December 18, 1938

My friends, while we are busied preparing for the feast day of Christ's birth, it is appropriate that I submit for your consideration a discussion which will be concerned intimately with the question: "Is Christ the Messias; is He the long-expected Deliverer of the human race?"

This question leads us into a litany of related questions which are clothed with significance, especially in this age of transition. The answers to them likewise are of significance when the world is considering either the rejection of Christ and His entire social system of deliverance or the re-acceptance of Christ and all His doctrines which affect both the individual and society.

Dissatisfaction with the present order of things is apparent in every sector of civilization. The machinery of economics has broken down. Absurd racial theories in the sphere of sociology have gained unreasonable support. In the field of education, an unsound program has been imposed upon nation after nation to the detriment of their citizens. In fine, the intellectual world is in chaos chiefly because too many of our leaders have rejected the supernatural order of life which was ushered into the world at Bethlehem, nineteen hundred years ago, and substituted for it a natural order which, judging from the results which this latter produced, has proven not only inefficient but destructive.

These thoughts are related to the word, "Messias"—a word which, translated into English, means "the Deliverer." These thoughts indicate that, in the offing, a tremendous decision is about to be made by all nations; for we desire deliverance.

Once more nations will either re-assert their belief in the supernatural Messias and the supernatural order of social life which He established, or they will complete their rejection of Him, logically proceeding to exterminate Him in the personal life of the individual; for it is untenable to retain, side by side, the individual doctrine of Christ and the social doctrine of Anti-Christ.

I characterize this position as untenable because Christ, the Messias, must be accepted as such both in our individual and

social lives, which are so intimately intermingled that only with great difficulty can they be separated in practice.

Christmas, then, is either a feast which marks the birth of the divine Babe of Bethlehem, or it is an historic date which chronicles the birth of a fabulous idolatry.

The Babe of Bethlehem is either the Anointed One Who dwelt amongst us in order to deliver us from all evil, or He is a charlatan possessed of an egomania and the deceiver of hundreds of millions of men for more than nineteen hundred years.

He is either the cornerstone of civilization, or He is its stumbling block.

He is either the Word Made Flesh, or He is a living lie.

Christ is either the Messias or He is not. If He is not, then our religion is nothing more than an abomination of errors; our faith is a mirror of deceit; our hope is an idle, fleeting dream; and our charity, which bids us to love God above all things and our neighbors as ourselves through Christ, is a fiction which leads to disaster. In fine, the celebration of Christmas is nothing more than a perpetuation of a falsehood, and Calvary, the axis of Bethlehem, was justified, with its nails and piercing crown of thorns.

My friends, there is no middle ground upon which Christ can be accepted. Either He is the Deliverer, or He is the seducer of mankind. As the Deliverer—the Messias—His person, His leadership, His supernatural doctrines can conquer poverty, ignorance, warfare, sin and death.

As the Messias, it is He and only He Who can restore prosperity to a decadent world and life everlasting to a buried corpse.

On the other hand, if Christ is not the Messias, born amongst the Jews and rejected by the Jews as such, then we Christians have been grossly deceived and should join with the non-Christians in searching for another efficacious order or plan which can dissolve our sufferings; for another efficacious leader who can deliver us from our personal, national and international miseries.

If Christ is not the Word Made Flesh—the Truth Made Flesh—then the Jewish race is absolutely correct in its contentions.

Amongst the Jews there are two chief schools of thought relative to the Messias. Both schools maintain vigorously that Christ is not the deliverer of mankind. One school, to which most orthodox Jews belong, teaches that a personal Messias is yet to

come. The second school, abandoning the idea of a personal Messiah, insists that the Jewish people as a nation has been preordained by God to be the deliverer of the world. If, on the one hand, the orthodox Jews generally expect the birth of a personal Messiah at some future date, on the other, the reformed or liberal Jews are those who follow the leadership of Kant, Fichte, Schelling, Schopenhauer and Marx whose philosophy insists that there will be no real, personal Messiah—a philosophy which suggests that upon the Jewish nation as a whole rests the responsibility of liquidating poverty, ignorance, war, bloodshed, sin and death from this world.

There the question stands: According to Christians, Bethlehem marks the birth of the supernatural Messiah who proclaims the supremacy of the Christian Church and contributes to it a supernatural power to be used in delivering the world from its moral, physical and economic slavery.

According to orthodox Jews who wish to return to Jerusalem to rebuild its ancient temples and re-establish its pristine glory, the personal Messiah is yet to come.

And, according to the reformed or liberal Jews who have departed from the ancient hopes and aspirations of Judaism by rejecting belief in His personal coming, the world is waiting for a Messianic Age which will be the result of Jewish national leadership—an age of naturalism which will have for its end the subjection of all nations to the naturalistic philosophy of race supremacy.

Already, Naziism has set up an erroneous defense mechanism against this racial supremacy. In doing so, it has fallen into an error similar to that entertained by liberal Jews—an error which, with its preliminary restrictions against Christianity, will lead to the absolute rejection of Christ.

This Christmas, which marks the passing of the year 1938, finds the world standing at the crossroads of civilization.

Already in France, England and the United States the feast of Christmas—of the Messiah—is over-fraught with materialism, and the concept of a supernatural delivery is gradually fading from our consciousness; the realities of the crib, of the virgin mother, of the miraculous birth — these will grow so dim and unappreciated that our rising generation will not be able to discern the substantial difference existing between them and the myths which surround the name of Jupiter, the birth of Athenae and the deeds of Hercules.

In the swift stream of life whose waters are hurtling towards the precipice of a social Niagara and thence to the whirlpool of

chaos, those who ride in the ship of Christianity towards the port of peace, prosperity and everlasting salvation will find little security, if the hands of those who man the ship grasp idle oars. Nearer and nearer than most persons calculate are we approaching the brink.

Sooner than most persons care to admit, both the ship of Christianity together with its cargo of civilization and its crew, will plunge over the brink to be crashed upon the rocks of revolution or tortured by the whipping whirlpool of distress, unless Christians recognize the immediate necessity of accepting Christ as the Messiah and His doctrines and precepts as their guide.

My friends, Christ is the Messiah. As such He must be accepted for the salvation of individuals and of the world, else the racial supremacy idea entertained by so many reformed, liberal Jews to the effect that their nation is the Messiah; that their nation with all its racial proclivities, objectives and determinations must dominate the world — else this latter will dominate through the sheer force of circumstances.

To give a Scriptural reason for the faith that is in you I plan to recall certain prophecies from the Old Testament—prophecies extracted from the Scriptures written by Jews—to indicate that Christ is the True Messiah.

But before I do this, permit me to speak a few more words on the philosophy accepted by the reformed, liberal Jews which teaches that the Messiah is not identified with an individual person but with the entire race of Jews themselves.

Thus, I quote from Fillion's "Life of Christ," Vol. I., page 507, from which I read the following:

"We have before us several Jewish catechisms. What do they say about the Messiah? The 'Precis Elementaire d'Instruction Religieuse et Morale pour les Jeunes Francais Israelites' (Elementary Compendium of Religious and Moral Instruction for Young French Israelites), approved by the central consistory, says in the twelfth of a list of 'Thirteen Articles of Faith': 'God, at the time which He has pleased to determine and which He alone knows, will send us the Messiah announced by the prophets, who, with the assistance of the divine power, will bring about the triumph of the belief in God's unity and will cause war, vices, and all human afflictions to disappear from the earth.' This is all that this Jewish catechism feels called upon to say about the great Liberator who fills the pages of the Old Testament and for so long aroused the holy desires of all Israel.

"If we ask the theologians and exegetes of contemporary Judaism what is their belief on this point, we receive an equally unsatisfactory answer. Dr. Philippon, a rabbi highly esteemed by his coreligionists, has written a three-volume manual of theology, entitled, 'Die israelitische Glaubenslehre,' (The Doctrines of Judaism), which makes no mention of the Messias. In a tract intended for Israelitic youth, the same author uses the word Messias, but in such a way as to show that whatever concerns that personage was the result of an enthusiasm which occasioned the ruin of the Jewish State. Professor Luzzato's 'Lezione di Teologia Dogmatica Israelitica,' a manual recommended among a great many others by Jews to those who desire to study their religious doctrine, is silent on the subject of the Messias. Charles Montefiore, the head of the liberal section of English Judaism, devotes a few pages to the subject in his 'Outlines of Liberal Judaism,' only to make this very frank avowal: 'The personal Messias . . . is not believed in, or looked forward to, by Liberal Judaism . . . We no longer believe in or teach the literal accuracy of the Messianic predictions of the prophets . . .'

"This renunciation of the Messias promised by the prophets, sometimes disguised, but often quite clearly stated, shows that modern Judaism has ended in a veritable religious bankruptcy by eliminating one of the most essential articles of faith of the Jewish religion and transforming the Messianic hope into a simple process of evolution."

With these remarks I have stated briefly and accurately the Christian question which confronts America and the entire world today. It is not a question of politics, economics or government. It is a basic question of whether or not Christ is the Messias; whether or not Christ established a supernatural order to save the world; whether or not there is a Messianic race, a chosen people who believe that its function in the economy of life is to lead all nations of the earth from the wilderness of suffering, poverty, war and destruction to the promised land of peace, prosperity and contentment.

Therefore, may I submit references and quotations, from the ancient Jewish Scriptures to indicate that Christ is the Messias.

Strewn throughout the Old Testament there are many prophecies relating to the Messias. When we weave them together they form a wondrous fabric that makes them more impressive and striking. Or, we might compare them to a majestic edifice built stone by stone by the Holy Ghost Himself, with the aid of

secondary architects and masons who are none other than the sacred writers. Each one of them, without knowing the part he played, laid stones designed to support the works of his successors. In fact, notwithstanding the great diversity and large number of builders; notwithstanding that thousands of years were necessary in constructing it, the whole work is divinely harmonious.

As Pascal wrote: "Had a single man composed a book of prophecies, that would be evidence of an infinite power. But it was more than this. It was not one man, but a succession of men; they wrote a book not in one year, but over a lapse of four thousand years, one after the other predicting this same event of Bethlehem."

These prophecies not only supplement one another; more than that, they serve mutually to explain one another, now by adding some new detail, now by developing an older statement to render it clearer and more striking.

Consider the first of all the prophecies which relate to the Messias.

In the shadows of Eden's Garden, sadly darkened by the fall of our parents, we discover the utterance of the first glad tidings of Christ's birth. "I will put enmities between thee and the woman and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel." (Gen. 3:15.) This is the first vague and undetermined promise regarding the birth of Christ.

The second and more specific promise that Christ would be born carries us to the new cradle of humanity. Following the flood, Noah, by divine inspiration, announces to his son named Sem that God will be his God in a special way, for it is from his posterity that the Redeemer will one day be born. (Gen. 9:26.)

At the beginning of the third era of Hebrew development, the circle of prophecy becomes more specific as we turn to those chapters of the Bible which deal with the story of Abraham. He, the offspring of Sem, is led from the distant Chaldea to the land of Palestine. Explicitly the pages of the Old Testament, almost two thousand years before the coming of Christ, foretell that Abraham is destined to be the mighty ancestor of the Redeemer.

Then in quick succession after Abraham's death, the promise of Christ's birth is renewed to Isaac and to Jacob: "To thee and to thy seed will I give all these countries, to fulfill the oath which I swore to Abraham thy father" (Gen. 26:3) were the words spoken to Isaac.

Shortly before his death, Jacob uttered a celebrated prophecy

in which he announced that the Saviour of the world would belong to the tribe of Juda: "The sceptre shall not be taken away from Juda nor a ruler from his thigh until He come Who is to be sent and He shall be the expected of nations." (Gen. 49:10.)

Some centuries later when Balaam was called upon by the King of Moab to curse the Hebrews, he broke forth into the wondrous foretelling that "a star shall rise out of Jacob, and a sceptre shall spring up out of Israel." (Numbers 24:17.)

The circle narrows down when we come to the time of Moses. The Christ is to be the spokesman of Almighty God. He is to be the lawmaker, the mediator and the prophet.

Years later the mother of Samuel, Anna by name, gave voice to the statement that "God shall give empire to His King and shall exalt the horn of His Christ." (I Kings 2:10.)

Then we come to the mighty King David, who tells us that the Messiah shall partake of our human nature and that He shall be a priest according to the order of Melchisedech. (Psalms 109:4.)

Eventually, about the ninth century before Christ, in the age of the prophets, properly so-called, the promise of the future Redeemer resounded with new vigor and clearness. Isaias sees the virginity of His mother. (Isaias 7:14.) "Therefore, the Lord Himself shall give you a sign; behold a virgin shall conceive and bear a son and His name shall be called Emmanuel."

Malachias sees Him in the temple. "And presently the Lord Whom you seek and the angel of the testament whom you desire shall come to His temple. Behold He cometh saith the Lord of Hosts." (Mal. 3:1)—the same Malachias who said: "From the rising of the sun even to the going down, my name is great among the gentiles." (Mal. 1:11.)

Zacharias provisions His being sold for thirty pieces: "For they weighed for My wages thirty pieces of silver." (Zach. 11:12.) And again Isaias, whom we have just quoted, sees Him glorious in His sepulchre as He vanquishes death, and describes how the reign of Christ will transform the earth into a new Garden of Eden. Indeed this prophet in the fifty-third chapter pictures the passion of Christ so vividly and accurately that an ordinary reader thereof would be apt to regard it as an historical account of Christ's sufferings instead of a prophecy.

To leave nothing wanting in these prophecies, the inspired writers reckon the year of Christ's coming. This date was well established in the ninth chapter of the Prophet Daniel.

According to the eminent Bossuet, there are allusions in the minor prophets of the Holy Family's flight into Egypt; (Osee 11:1) to Christ coming to the temple at Jerusalem; (Aggeus 2:8) to His priestly dignity; (Zach. 6:12) to His triumphant entry into the Holy City; (Zach. 9:9) and finally, to His birth in the meanest, smallest city of Judea, named Bethlehem. (Micheas 5:2) "And thou Bethlehem, ephrata, art a little one among the thousands of Juda: Out of thee shall He come forth unto me who is to be the ruler of Israel and His going forth is from the beginning, from the days of eternity."

What a stupendous array, my friends, of prophetic writings! Hundreds of years in their total composition; almost one thousand years from the time of Micheas, who, like the star that led the Wise Men in Christ's own day, was the prophetic light in the sky of antiquity, pointing out to men the humble little town where Christ will be cradled!

That these prophecies were known by the leaders of the Jews is certain. Did not the three Wise Men from the East approach the high priests and Herod?

Did not this king and his secretaries search the ancient Scriptures and define accurately both the date of the Messiah's birth and the town where He was born?

Most certainly, the prophecies indicated that Christ shall be born at a definite date, in a definite village, under definite circumstances.

My friends, the date long since has passed. Why, therefore, do some men look for the coming of a Messiah when the clock of time has passed the appointed period by more than nineteen hundred years—when the prophecies have been fulfilled?

It is easily conceivable, therefore, why millions of so-called reformed Jews have given up the idea of a personal Messiah and cling tenaciously to the theory that the chosen people of old are still the chosen people of today — the Messianic people — whose function in life is to play the part of the Messiah.

The doctrine of Aryanism preached by the National Socialist Party has been subjected to the severest criticism because directly and indirectly it teaches that men of Aryan blood are superior to all non-Aryans.

But the doctrine of the Messianic people which conceived the idea that, as a people, they are the chosen of God, the deliverers of the human race and, therefore, the superiors of all mankind, is equally obnoxious.

Of old the Jews were the chosen people. To them Almighty

God entrusted the protection of the doctrine of theism in a world which had lapsed into polytheism, paganism and atheism.

But it is our Christian concept that the part played by the Jewish nation from the beginning of time down to the shining of Bethlehem's star was nothing more than a preparation for the birth, the life, the death, the resurrection and the doctrines of their noblest Son, Jesus Christ.

It was their privilege to keep burning the spark of God in a world of darkness. It was their mission to prepare a cradle whence would arise the Redeemer to unite all men and all nations — not by the destruction of nationality but by the teaching of a universal doctrine that was supra-national.

Cardinal Newman beautifully portrays the thought that the ancient glory and grandeur of the Jews before the Christian era was identified with their mission of preparing for the coming of Christ. In his book entitled, "Grammar of Assent," Page 433, he says of the Jews:

"They begin with the beginning of history, and the preachings of this august dogma begins with them. They are its witnesses and confessors, even to torture and death; on it and its revelation are moulded their laws and government; on this their politics, philosophy, and literature are founded; of this truth their poetry is the voice, pouring itself out in devotional compositions which Christianity, through all its many countries and ages, has been unable to rival; on this aboriginal truth, as time goes on, prophet after prophet bases his further revelations, with a sustained reference to a time when, according to the secret counsels of its Divine Object and Author, it is to receive completion and perfection,—till at length that time comes."

The promise of the Messiah and the expectancy of His coming—these were the vitalizing influences in the life of ancient Jewry. Then this preeminent churchman and scholar contrasts this ancient glory and culture to the present predicament of the Jews. He says:

"The last age of their history is as strange as their first. When that time of destined blessing came, which they had so accurately marked out, and were so carefully waiting for—a time which found them, in fact, more zealous for their Law, and for the dogma it enshrined, than they ever had been before—then, instead of any final favour coming on them from above, they fell under the power of their enemies, and were overthrown, their holy city razed to the ground, their polity destroyed, and the remnant of their people cast off to wander

far and away through every land except their own, as we find them at this day; lasting on, century after century, not absorbed in other populations, not annihilated, as likely to last on. . . .

"What nation has so grand, so romantic, so terrible a history? Does it not fulfill the idea of, what the nation calls itself, a chosen people, chosen for good and evil? It must have a meaning, if there is a God. We know what was their witness of old time; what is their witness now?"

"Why, I say, was it that, after so memorable a career, when their sins and sufferings were now to come to an end, when they were looking out for a deliverance and a Deliverer, suddenly all was reversed for once and for all? They were the favoured servants of God, and yet a peculiar reproach and note of infamy is affixed to their name. It was their belief that His protection was unchangeable, and that their Law would last forever;—it was their consolation to be taught by an uninterrupted tradition, that it could not die, except by changing into a new self, more wonderful than it was before;—it was their faithful expectation that a promised King was coming, the Messiah, who would extend the sway of Israel over all the people;—it was a condition of their covenant, that, as a reward to Abraham, their first father, the day at length should dawn when the gates of their narrow land should open, and they should pour out for the conquest and occupation of the whole earth:—and, I repeat, when the day came, they did go forth, and they did spread into all lands, but as hopeless exiles, as eternal wanderers. . . .

"That the Jewish Scriptures were in existence long before the Christian era, and were in the sole custody of the Jews, is undeniable; whatever then their Scriptures distinctly say of Christianity, if not attributable to chance or to happy conjecture, is prophetic. It is undeniable too, that the Jews gathered from those books, that a great Personage was to be born of their stock, and to conquer the whole world and to become the instrument of extraordinary blessings to it; moreover, that he would make his appearance at a fixed date, and that, the very date when, as it turned out, our Lord did actually come. This is the great outline of the prediction, and if nothing more could be said about them than this, to prove as much as this is far from unimportant. And it is undeniable, I say, both that the Jewish Scriptures contain thus much, and that the Jews actually understood them as containing it.

"Such were the initial communications made to the chosen people, and there they stopped;

"And in the second place it is quite clear that the Jews did thus understand their prophecies, and did expect their great Ruler, in the very age in which our Lord came, and in which they, on the other hand, were destroyed, losing their old self without gaining their new. Heathen historians shall speak for the fact. 'A persuasion had possession of most of them,' says Tacitus, 'A persuasion had possession of the Romans, that it was contained in the ancient books of the priests, that at that very time the East should prevail, and that men who issued from Judea should obtain the empire. The common people, as is the way of human cupidity, having once interpreted in their own favour this grand destiny, were not even by their reverses brought round to the truth of facts.' And Suetonius extends the belief:—'The whole East was rife with an old and persistent belief, that at that time persons who issued from Judea, should possess the empire.' After the event of course the Jews drew back, and denied the correctness of their expectation, still they could not deny that the expectation had existed. Thus the Jew Josephus, who was of the Roman party, says that what encouraged them in the stand they made against the Romans was 'an ambiguous oracle, found in their sacred writings, that at that date some one of them from that country should rule the world.' He can but pronounce that the oracle was ambiguous; he cannot state that they thought it so."

So, is described the relationship of Jewish grandeur, power, and preeminence before Christ; and these were intimately associated with the coming of the Messias, who, when He came, was rejected.

My friends, the present forces militating against Christianity are numerous. National Socialism has surrounded it with a myriad of restrictions. Communism has outlawed it together with all theism. Naturalism which, interpreted, means man's ability to get along without God, or man's determination to confine God and Christ and Christianity to the walls of cathedral or chapel—all these are the forces against which we must contend as we look forward to the rebirth of Christ, the Messias—or to His being rejected.

If Jewish supremacy in poetry, in polity and in righteousness was attained because Jews, before Christ, lived for the coming of Christ, what will be our supremacy, our security, if we accept Christ and all His doctrines?

Steadfastly we must stand to preserve nationalism in preference to an insidious internationalism. But in preserving it we must entertain no ideas of race superiority, nor can we tolerate any ideas of a Messianic people to occupy the position which belongs to the Messias, Jesus Christ.

In common, both the Jews and the Christians are scattered throughout every land and mingle with every nation on this earth.

The former have no flag and look forward either to the coming of a personal Messias or else dream of the day when their accursed nation shall become the world Messias.

The latter—the Christians—glory in the flag of the nation where they live and point with pride to the uplifted Cross, symbolic of the victory of Christ over death and all things that appertain thereto—poverty, slavery, exploitation and persecution.

Into all lands these two have been scattered—Jew and Christian. And what shall we say of the Jews—they who rejected Christ; they who have suffered the lash of persecution in every century and under every flag? Let me quote the words of Cardinal Newman:

"I have said (that in ancient days) they were in God's favour under a covenant,—perhaps they did not fulfill the conditions of it. This indeed seems to be their own account of the matter, though it is not clear what their breach of engagement was. And that in some way they did sin, whatever their sin was, is corroborated by the well-known chapter in the Book of Deuteronomy, which so strikingly anticipates the nature of their punishment. That passage, translated into Greek as many as 350 years before the siege of Jerusalem by Titus, has on it the marks of a wonderful prophecy; but I am not now referring to it as such, but merely as an indication that the disappointment, which actually overtook them at the Christian era, was not necessarily out of keeping with the original divine purpose. . . . Their national ruin, which came instead of aggrandizement, is described in that book, in spite of all promises, with an emphasis and minuteness which prove that it was contemplated long before, at least as a possible issue of the fortunes of Israel. Among other afflictions which should befall the guilty people, it was told them that they should fall down before their enemies, and should be scattered throughout all the kingdoms of the earth; that they never should have quiet in those nations, or have rest for the sole of their foot; that they were to have a fearful heart and languishing eyes, and a soul consumed with heaviness; that they were to suffer wrong, and to be crushed at all

times, and to be astonished at the terror of their lot; that their sons and daughters were to be given to another people, and they were to look and to sicken all the day, and their life was ever to hang in doubt before them, and fear to haunt them day and night; that they should be a proverb and a by-word of all people among whom they were brought; and that curses were to come on them, and to be sigus and wonders on them and their seed for ever. Such are some portions, and not the most terrible, of this extended anathema; and its partial accomplishment at an earlier date of their history was a warning to them, when the destined time drew near, that, however great the promises made to them might be, those promises were dependent on the terms of the covenant which stood between them and their Maker, and that, as they had turned to curses at that former time, so they might turn to curses again."

Thus, the learned, saintly Cardinal describes the affliction of the Jews scattered amongst all nations—they who rejected the Messiah; they whose glory was predicated upon the coming of the Messiah; they whose punishment was predicated upon His rejection.

And what of the Christians? They, too, are dwellers amongst all nations. By perseverance, by suffering, by heroic effort and particularly by unity, the persecuted Christians of every land preserved intact the story of Bethlehem and handed it down to this, our generation.

"... Christianity is the fulfillment of the promise made to Abraham, and of the Mosaic revelations; this is how it has been able from the first to occupy the world and gain a hold on every class of human society to which its preachers reached; this is why the Roman power and the multitude of religions which it embraced could not stand against it; this is the secret of its sustained energy, and its never-flagging martyrdoms; this is how at present it is so mysteriously potent, in spite of the new and fearful adversaries which beset its path. It has with it that gift of staunching and healing the one deep wound of human nature, which avails more for its success than a full encyclopedia of scientific knowledge and a whole library of controversy, and therefore it must last while human nature lasts. It is a living truth which never can grow old."

The anathemas of the Book of Deuteronomy have fallen on the Jews. The blessings and promises spoken to Abraham have descended upon the Christians.

And why? Because one rejected the promised Messiah; because the other accepted Him.

But in these days when Christians are willing to accept Christ but unwilling to accept His principles of social and of individual life, this is tantamount to another rejection; this is an invitation for God to extend to us anathemas similar to those pronounced in the Book of Deuteronomy against the Jews.

My Christian friends, our contest, then, in this frenzied world is a contest between the supernaturalism of the divine Messiah and the naturalism identified with some human element—a human element, be it that of race superiority or of political persuasion.

We have been waiting for the coming of the Redeemer Who would lift from our backs the heavy, unsupportable burdens of life; Who would erase from our minds the worries of a cruel death; and Who would burn deeply within our souls the imperishable hope of an everlasting happiness. Our institutions have been subjected to attack. Strange doctrines of radicalism are espoused on all sides. Poverty amidst plenty surrounds us. Wars and rumors of wars confront us.

We have need now more than ever for our Messiah, the Second Person of the Most Holy Trinity. He and He alone is our Deliverer. No nation, no group of men, even though they were God's chosen people in times past, can deliver us from the chains that bind us to suffering and death.

Christ's principles must be the foundation for a new economy of plenty.

Christ's principles must be the new cornerstone of our education.

Christ's principles must be the new basis for our domestic relations.

Christ's principles must be the principles upon which Christian laws shall be written for our national and international security.

Christ is the Messiah—the Deliverer. It is He Who can sustain families without destroying them; nations without liquidating them; and civilization without disrupting it by His doctrines which are supra-national and by His grace which is supernatural.

This, my friends, is the Advent message I leave with you as we prepare to cross over to Bethlehem and join with the shepherds and angels in singing "Peace on earth to men of good will."

A Christmas Message

Sunday, December 25, 1938

On behalf of all those associated with me and in my own name, I wish you a merry, merry Christmas.

May it be merry in the true sense of that word. The old English word—*m-e-r-r-y*—was derived from the proper feminine name, "Mary." In bygone days when knighthood was in flower and when Christianity played a more active part in the social lives of nations than it does today, the expression "merry," synonymous with joy and happiness, was borrowed from the name of the tender virgin mother whose arms enfolded a precious baby to her breast more than nineteen hundred years ago today.

Because this sublime experience was identified with an indescribable joy to which none other could be compared, the ancient English folk coined the word, "merry," to express the superlative of happiness.

Every mother who gives birth to a baby indeed is happy. In fact, there is no joy in all this world quite so great as is the joy of motherhood.

What must have been Mary's joy when, for the first time, she looked into the depths of her baby boy's eyes and glimpsed therein the presence of her Creator and Savior!

What ecstasy must have been hers when His rosy lips were pressed against her breast that first Christmas night!

Despite her poverty; despite the destitution of the wind-swept cave, she was conscious of one thing only—conscious that she held in her arms the Son of God Made Man.

She was oblivious of the dumb animals stabled around her because she felt the mystic touch of invisible guests—God the Father, God the Holy Ghost and myriads of angels.

Therefore, when I wish you a merry Christmas, it is another way of saying that I wish you the same joy that the virgin mother experienced on her first Christmas.

May she be present in your home together with the royal court which surrounded her in the impoverished cave nineteen hundred years ago!

May her Divine Son fill your lives with peace, with love and with every benediction just as truly as He filled Bethlehem's manger with His divine presence centuries ago!

This afternoon's presentation is divided into five short reflections. First, the description of Palestine; second, a meditation upon the birth of Christ; third, the reading of the authentic birth record of the Savior; fourth, some thoughts on the mystery of the Incarnation; and last, a timely application of Christmas and its gift of peace to a world which is contemplating a universal war.

Each section will be introduced by the singing of an appropriate Christmas carol.

Already, the Christmas bells are sounding the melody of "O Little Town of Bethlehem." We will pause reverently, as, in spirit, we join with the shepherds on the hills of Judea, or with the travelers gathered about the flaming logs in one of Bethlehem's taverns.

I

So this is Bethlehem—Bethlehem of the Holy Land!

To most of us there never was extended an opportunity to visit this hallowed place. Palestine is a very insignificant country, if one judges it by size alone. I remember having read that Cicero once exclaimed: "The God of the Jews must be a little God, since He has given His people such a little country." It is a narrow strip of land bounded on the south by Arabia, on the west by the Mediterranean Sea, on the east by the vast Syro-Arabian Desert. On the north its territory ends at the deep ravine which serves as a bed for the Leontes River.

Palestine's dimension in length is approximately only one hundred and forty-two miles, according to the calculations of English engineers. The width, for that part of country west of the Jordan, varies from fifty-eight miles to twenty-three miles at the extreme north.

The total area of Palestine, including the district beyond the Jordan, scarcely exceeds ten thousand square miles—smaller than our state of Maryland, which is one of the smallest States in the Union.

The Holy Land forms a part of an isthmus which connects the Taurus mountains with the massive mountain range of Sinai.

Contrary to the common opinion, severe winter cold is almost unknown in Bethlehem. While it is true that snow and frost make their appearance nearly every year, nevertheless the mean temperature of the country is fifty-two degrees Fahrenheit in December.

At the time of the birth of Jesus Christ, the division of the Holy Land among the twelve tribes had long since given way to another administrative partition. The country was divided into four provinces, one of them Perea, beyond the Jordan. The other three on this side of the Jordan were named Judea at the South, Samaria in the middle, and Galilee in the north.

Of these four provinces, Judea at that time unquestionably played the most important part, since, for the Jews, it was the religious and political and, to a certain extent, the intellectual center of Palestine. It was there that in the course of numerous centuries had taken place the most significant events in Israel's history. There it was that Jerusalem is located with its glorious temple. There gathered the Sanhedrin.

Nevertheless, it was such a poor country that the Roman geographer, Strabo, asserted that there was no one in the world who would think of making war just to seize that territory, whose material wealth was so insignificant.

It was likewise in Judea that Bethlehem was located, approximately six miles distant from the Holy City.

From Jerusalem, from Dan, from distant Rome and cultured Corinth came those Jews who traced their paternity back to the royal David. In obedience to the edict of Caesar Augustus, they gather at Bethlehem to enroll their names upon the census records of the Empire.

Little do they suspect that the miracle of the ages, the dreams of the prophets, is about to be enacted in their midst.

Soon the flames of their tavern fires will vanish. Soon their story-telling will cease. As the dying embers glow upon the shadowy hearth, sleep will descend upon the sons of David and the silence of night will enshroud them. There, my friends, are we in spirit. Not a sound disturbs the chilly night. Not one? But, hark! What sweet melody is echoing on yonder hills? What light illumines the eastern sky? It is the angels' harps sounding their presence. It is a heavenly chorus praising our God!

It was evening when Joseph and Mary first came to the little town of Bethlehem. Hundreds of other travelers had preceded them. There was not a room to be rented. But Joseph, remembering how in his own boyhood days he had often carried into a cavern an ewe lamb which was about to give birth to her little ones, determined to take Mary to that humble shelter.

Lo! There the mystery of the ages is enacted! As the golden sunlight casts its ray through a beautiful window of stained glass, came Christ, True God and True Man, into the lap of His virgin mother! Meanwhile, Joseph, who, probably, had been outside gathering some firewood, looked aloft at the transcendent light which suddenly shone across the darkened skies. He paused as he heard a chorus of angelic voices raised on high; then came he back to the cave to kneel beside Mary—her Babe and her God pressed close to her breast as the silent, dumb animals breathed upon Madonna and Child.

The song of the angels rises and swells. The shepherds who were watching their flocks are struck by its melody. Behold, an angel stands before them. He tells them: "Fear not! For I bring thee tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, Who is Christ the Lord, in the City of David. And this shall be a sign unto you: You shall find the Infant wrapped in swaddling clothes and laid in a manger." (Luke 2:10.)

My friends, can you not visualize the joy, the happiness that came to those shepherds? No wonder they exclaimed: "Let us go over to Bethlehem!" Can you not picture them as they hastened to the manger; as they bowed down to kiss the dimpled hands and feet and caress the curly head of the Word Made Flesh?

Christmas is the feast of liberty. For four thousand years the chosen people of God waited in expectation for the Messias. If, during that period, they beheld their armies vanquished, their lands destroyed and their entire nation subdued by the Egyptians and others, there was, however, never a time when the fire of hope was totally extinguished within their hearts.

My fellow Christians, I can understand how men lose faith in the Herods who would kill Jesus Christ. But I cannot understand how thoughtful men shall refuse to do as did the shepherds of old—to cross over to Bethlehem and kneel this blessed Christmas before the crib where nestles the Son of God, our Redeemer, our Liberator.

May my humble words revive the angel's song of old, bringing you tidings of great joy!

"Let us go over to Bethlehem!" That has been the watchword down the centuries as nation after nation has taken up the words of the shepherds. The simple story of Bethlehem from the lips of the Apostle Andrew converted the proud Greeks. No eloquence other than the narrative of the Gospel was required in the sermons of James, who won over the haughty Spaniards. Peter and Paul preached the good tidings of His birth to the Romans. The glorious Patrick brought it to the Irish; Austin, to the English; Boniface, to the Germans. And this week, the angel's message which was hymned above the hills of Judea shall find welcome in ten thousand cities, in myriads of hamlets. Indeed, the prophecies have been fulfilled. Indeed, those who love liberty, will love Christ. "His name is great among the Gentiles."

Together with Mary Immaculate and the shepherds and all the heavenly court gathered in that humble cave, we will pause to venerate the Word Made Flesh. We will listen as Mary sings a lullaby to her Baby—

(Stanza I)

Shining bright
In the night,
Twinkling stars
Are above Thee.
Hush my Babe!
Close Thine eyes,
Angel wings
Cover Thee.

(Chorus)

Rest Thy head
On my breast,
Curly head
Thorn caress'd.
Fold Thy hands,
Dimpled hands,
'Gainst the cross
To be pressed.

(Stanza II)

Other babes
Through the years
Nestle close
To their mothers;
Saddened children
Through their tears
Call upon Thee,
Brother dear.

(Stanza III)

Thou my Son,
Thou my Christ,
Thou my God
And my Saviour!
Still my babe,
In my arms
Now and ever
I'll adore.

III

Meanwhile, Christ's birth is recorded. His name, great amongst the gentiles, will be registered at Bethlehem. It is the birth record of the Son of God Made Man. It is a simple, historic account of the most important birthday in all the annals of mankind. It reads as follows:

"In the 5199th year of the creation of the world, from the time when God in the beginning created the heaven and earth; the 2957th year after the flood; the 2015th year from the birth of Abraham; the 1510th year from Moses, and the going forth of the people of Israel from Egypt; the 1032nd year from the anointing of David King; in the 65th week according to the prophecy of Daniel; in the 194th Olympiad; the 752nd year from the foundation of the City of Rome; the 42nd year of the rule of Octavian Augustus, all the earth being at peace, Jesus Christ, the Eternal God, and the Son of the Eternal Father, willing to consecrate the world by His most merciful coming, being conceived by the Holy Ghost and nine months having passed since His conception, was born in Bethlehem of Judea of the Virgin Mary, made Man."

Such is the record carried down the ages—the record which inspired the Apostles in their preaching; the glorious record which gave purpose to the lives of nations. It was a record woven into the flags of Rome, of Italy, of France and of Germany. It was an inspiration to the English, Scotch, Irish, Poles, Hungarians and Austrians. It was a hope for the Russians, the Spaniards, the Portuguese and Ukrainians. In a word, the birth of Christ at Bethlehem is identified with all the ideals which the freed people of the world cherish.

May I remind you that the word "Bethlehem" means "the house of bread." Amongst the ancient Hebrew people the word "bread" was used as a synonym to express the ideas of security, shelter, clothing, liberty — in fact, all the prime necessities without which life would be impossible.

That same meaning was attached to the word "bread" in later years when the Babe of Bethlehem, grown to manhood, taught us to pray, "Give us this day our daily bread."

Bethlehem, the house of bread! It is the birthplace of the bread of truth in a world that was mentally starving upon the husks of error; it is the birthplace of the bread of economic abundance in a world of poverty; it is the birthplace of the bread of liberty and life everlasting for all the enslaved sons of man—the slaves

manacled in Roman galleys, or the slaves shackled in modern sweat shops or the spiritual slaves held captive by the Prince of Darkness.

O Bethlehem, thou house of bread, we hasten towards thee in spirit! Lead on, silver star! We are grateful to kneel with the shepherds near the Mother and Child!

IV

There is more than sentiment attached to the birthday of Christ. The human mind is not satisfied to be enraptured either by the angel's song or the shepherds' visit. Nor are its questions answered merely with the privilege of witnessing, in spirit, the visible and apparent surroundings of the crib—the cattle and the poverty of the first Christmas.

Why was the Son of God made Man, we ask?

How was it possible for a mother to remain a virgin?

What explanation can science offer for an omnipotent God to become wrapped in swaddling garments?

Indeed, the mystery of Christmas has a definite meaning for all Christians. Theologians refer to it as the Feast of the Incarnation, which means the feast which commemorates the birthday of the Second Person of the Most Blessed Trinity Made Flesh.

In the crib at Bethlehem rested True God and True Man. He was God from all eternity. He was Man only from the time of His conception and His birth.

As God, it was He Who spangled the heavens with all the stars.

As man, He is no more powerful than was any other baby.

There He is, however, True God and True Man — Omnipotence in bonds, as Cardinal Newman described Him.

Of course, we believe that Jesus Christ as God is the Second Person of the Blessed Trinity. We believe that He is the Son of God the Father.

As Man, He had no father in the same sense that you and I have one. It was through the power and operation of the Holy Ghost that He was conceived in His mother's body—a mother, therefore, who was a virgin.

That is our belief. That is part of the mystery of Incarnation.

But this mystery of the Incarnation is like a vast diamond with many, many facets. Although Christ had no human father which, to us, is a biological mystery; although His mother remained a virgin after His birth, which is a physiological mystery, there are still deeper mysteries—more brilliant facets in this great diamond of the Incarnation.

Why did Christ come down to earth to endure its poverty, its suffering, its heartaches and disappointments?

Well, that is a theological mystery. The only answer that I may submit to you at present is this: Every intelligent person knew that some serious affliction had befallen human nature. Here were millions of men, all struggling to be happy. All were equipped with intellects capable of knowing the truth, capable of solving difficulties—just the same as the ear is capable of hearing sound, or the eye of seeing colors.

Unfortunately, the human intellect did not always grasp the truth. Often it became enmeshed in error. The mighty will of man that was made to strive for and obtain what is good was constantly reaching for things that were evil.

As a result, both individual and social life deteriorated.

Great philosophers and leaders tried their best to rectify the sad plight into which men had fallen. But all failed.*

They failed because the cause of this intellectual and spiritual deterioration was more serious than they suspected — so serious that no human power was able to remove it.

We Christians describe this cause by the ugly word, "sin"—original sin and actual sins by which men rebel against God and choose to become followers of the Prince of Darkness; sin, which, in its first analysis, is an injustice committed against God, Who is infinite, by human creatures, who are finite.

Why, then, I ask, did Christ come down to earth to be True God and True Man and like us in all things, save sin?

There is the answer: "The Word became Flesh and dwelt amongst us primarily to satisfy the divine justice which had been outraged by sin. An infinite injustice had been committed; only an infinite price paid by an infinite person could satisfy it; and that infinite price was the life of the infinite Victim Who was part Man and part God.

That, my friends, is the brightest facet in this mystery of the Incarnation. It is the mystery of love itself — of infinite love!

If Christ is really God and at the same time really Man, are there two persons mingled mysteriously into one?

Is it a human person that Mary holds close to her breast?

Christianity teaches that she holds only one Person in her arms — a divine Person. Christianity teaches that there are two natures — a human nature and a divine nature — but only one Person, a divine Person.

Here I am using more or less ordinary words like "person" and "nature," which most of us take for granted that we understand thoroughly.

But permit me to mention that by the word "person" we mean one thing and by the words "human nature" we mean another thing. Without delving into the philosophy of all this, permit me to say that every human act, like sleeping, or eating, or walking or dying, which Christ performed — these were actions flowing from Christ's human nature. But they are all attributable to His divine person, which was responsible for everything He did, even as a Man. Consequently, because Christ's person is divine and because the human actions which he performed were actions of a divine person, therefore every human action of Christ is of infinite value — valuable enough to pay off the infinite price of our sins.

Your human actions are finite actions because you are a finite person.

But Christ's human actions were infinite actions because He is an infinite person.

There, my friends, is what philosophers might call a metaphysical mystery where two natures — a human nature and a divine nature — are concentrated in one divine person.

Before passing from the consideration of the mysteries surrounding Christ's birth, once more may I refer to the mystery of love, the theological mystery. No one will ever be able to sound the depths of God's love for us. It is true that we are His creatures — but what sinful creatures we have been!

In the first instance, God need never have created us. And, in the last instance, He need never have redeemed us; He need never have paid off the price of our infidelity and opened again the gates of heaven for us; He need never have left the joys of heaven and accepted the hardships of this life — its poverty, its calumny, its unjust accusations, its crucifixion and death. He need never have made us His brothers.

But all these things He did and sealed them with a multitude of accredited miracles to prove His divinity.

Thus, Christ is divine, and we know He is divine by the actions He performed.

O Gentle Babe, we will watch You grow to manhood. One time You will change water into wine; another time, You will calm the angry waters of Lake Genesareth; then You will multiply bread, cure the lepers, raise the dead to life; and, finally, You will be led a prisoner to Pilate's Hall. There you will be accused of blasphemy. You will be questioned: "Art Thou the Son of God?" and Your answer will be: "Destroy this Temple and in three days I will build it up again." Then You will be crucified; and on the third day after Your death, Your empty tomb, Your enemies and Your friends will witness the fact of Your resurrection.

Indeed, Gentle Babe, Thou art the Son of God! Thou alone art the joy of the world! Thou alone art its liberator and redeemer—True God and True Man in one divine Person!

In celebrating the feast of Christmas, let us remember that we are also celebrating the feast of peace.

The first Christmas was advertised to this world not only by the appearance of a bright star whose shining was visible to Wise Men living in a distant country, but also by the propaganda, if I may use the word correctly, broadcast by the angels in their hymn, "Glory to God in the highest and on earth, peace to men of good will."

As the birth record of Christ indicates, there was peace throughout the Roman Empire on this occasion. The armies had ceased marching and the battle cries were stilled. There was peace in the sense that there was no war. But there was no peace for the millions of slaves who had been dispossessed of their lands. There was no peace for the tribes, principalities and kingdoms which were forced to pay tribute to the exploitations of a Caesar. There was no peace in the hearts or minds of the Empire's population — a population which worshipped the nationalism of Jupiter, the militarism of Mars, the licentiousness of Venus and the terrors of Vulcan and his eternal hell.

"Peace, peace, and there was no peace," sounded the voice of the prophets of old.

There could be no peace unless it was ushered into the world by Christ Himself — by the same Christ Who, in later years, said

to His disciples: "Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you."

My friends and fellow citizens, believers in Jesus Christ, the feast day of Christmas should be for us the feast day of peace — of that peace which not only terminates the terrors of war but which brings to an end the slavery of insecurity, the bondage of exploitation and the horrors attendant upon doubt and despair.

Alas! 1938 Christmas days have come and gone! But this generation stands upon the threshold of another world war because we and our parents refuse to accept the conditions upon which Christ gives peace to the world.

The essential condition is that of good will; for He promised peace to men of good will — not to men who endeavor to substitute their wills for God's; not to nations which are content to follow the pattern of diplomacy and policy arrived at only by human reason. Good will is dependent upon good intellect; for what we choose; what we will; what we do with full knowledge, its goodness depends upon the accuracy of the knowledge.

Now it is not difficult for the trained mind of a pagan to reason out that God exists, because the world of intellect is overflowing with arguments to enable even the pagan to arrive at this conclusion.

But reason alone cannot arrive at the certainty that this Babe in Bethlehem is God; for the evidences of proof are seemingly contradictory — the poverty, the apparent contradiction of a virgin mother, and thousands of other barriers which impel unaided reason to say: "This cannot be God."

Not contrary to reason, but above it as far as the heavens are above the earth, God the Father instructed us through the miraculous prophecies that this Babe wrapped in the swaddling clothes of seeming contradiction is His Son despite all the impelling and visible tendencies on the part of fallible reason to cry out and say that this cannot be; and despite the inclination of the will to follow such erroneous reason.

In a previous instance, antedating the creation of man, Lucifer accepted God but, most likely, rejected belief in Jesus Christ, True God and Man. His "non-serviam," his bad will resulting from a proud intellect and his refusal to submit his proud intellect to God's revelations and decision precipitated him and his followers into the misery of hell; for he refused to accept the Father's testimony in behalf of His divine Son.

In the case of the modern world as in the former case of the angels during their period of probation, our destiny towards good or evil, towards prosperity or poverty, towards heaven or hell — this destiny is dependent not so much upon our accepting God Whose existence no trained, rational man disputes, but upon our accepting, on the prophetic word of His Father, a Baby as God; a Baby Boy surrounded with poverty; the same Baby Boy Who, when matured as a man, died on a cross surrounded by thieves.

To accept Him as such requires the faith of good will. Therefore peace on earth to men of good will becomes translated into language which reads: "Peace on earth to those who accept the Christ Child as God; who serve Him, and who follow His precepts in their logical application."

Everywhere — practically everywhere — pealing bells are sounding on snow-covered hills or in sun-kissed valleys where youthful voices carol the message of peace pronounced by angels to the shepherds of Judea — almost everywhere except Russia, Mexico and Loyalist Spain where Christian churches have been desecrated and where governments have spurned our Christ.

And almost everywhere — even in our own country — wars and rumors of wars fill the air. Why must all this be?

Because vicious propaganda, counter to that pronounced by the angels, sounds over radio and is multiplied in the press. Because our newspapers are strewn with anti-Christian propaganda of the war-mongers who are concerned not with advancing the kingdom of Christ, not with promoting the teachings of Christ, but with the expectancy of profits resulting from their policy of "non-serviam," the policy of ill-will, the policy of Lucifer.

Twenty years ago we fought a war to end all wars. Today the fields of Europe once more are clasping to their cold bosoms the mangled corpses of Christ's brothers. And tomorrow the little children gathered about the Christmas tree in your homes will be the victims of this policy of bad will — victims of propaganda preached by those who refuse to accept the Babe of Bethlehem.

Ah, but this is Christmas — the feast day also of those ambassadors who came from the court of heaven to offer peace and happiness to a heartsick world.

Did not these ambassadors — and the word "angel" means ambassador — did they not inform us that the condition upon which peace depends is good will?

Does not this good will mean God's will? And does not God's will imply that we accept as our Saviour, as our Messiah, as our God, the Babe of Bethlehem even though the crib, the poverty surrounding it, and ten thousand other circumstances cry out that, according to reason, this Child cannot be God?

Lucifer's proud intellect impelled him to say: "I will not serve." Christian reason, admitting the existence of mysteries which transcend all reason, bows down with the shepherds and whispers an act of faith!

Need we inquire if there can be peace by our joining hands with those who hate God, who reject His Christ and, therefore, publicly renounce their devotion to good will?

Pardon me for obtruding these obnoxious thoughts upon you this Christmas day. But it grieves me to think that some governments are so obsessed with the importance of their own might as to think that liberation from poverty, from disaster or from war can be found in collaborating with those who are opposed to the policies of the Prince of Peace.

But I suggest these thoughts because Christmas is the feast of little children, the feast of divine brotherhood.

Oh, Christ Child, nestled at Mary's breast, may the children of our America be spared the tortures of persecution and war!

May they be spared the needlessness of poverty and exploitation!

May they grow to sturdy manhood and womanhood in homes which enjoy the benedictions brought to men of good will more than nineteen hundred years ago!

Oh, Virgin Mother, mingle with the mothers of America this day! Tell them the story of your journey from Nazareth to Bethlehem. Tell them the story of the angels, the shepherds and the Wise Men. Tell them the story of the Christmas tree laden with its gifts—the green Christmas tree which is a harbinger of hope; the lighted Christmas tree which is the promise of understanding.

And say to them:

"Mothers, particularly do I appeal to you; for this, too, is your feast day. The dimpled hands, the curly head of your son are held close to your breast. Soon your little boy will step down from the throne of your knee to walk life's highway. May he walk that pathway side by side with his Elder Brother, my Son

to Gethsemane, to Calvary, if necessary, but not to Armageddon as a member of a battalion of death to sacrifice his life for any gospel except for the gospel of love which was born in the stable of Bethlehem on the first Christmas day."

And so, my friends, do we remember Christmas after 1938 years have passed.

In spirit, let us join with the choir in singing—

Come all ye faithful!

Come back to Christ!

Come back to the paths of peace!

Come back to the faith of our childhood day!

Americanism — Neither Naziism Nor Communism

Sunday, January 1, 1939

The occasion of a New Year's discourse seems to suggest that we take inventory of the past and establish firm resolutions for the future.

The old year has gone. It has vanished as have the hopes which ushered it into being.

The new year is born. Although it falls heir to the disappointments and heartaches of 1938, nevertheless, we hope that it will be a wiser year—a year that will not only recognize the shortcomings of its predecessor, but will carry us forwards towards peace and prosperity.

For almost twenty years the world has been passing through a cycle of political and economic change that has been alarming to all patriots and Christians. Immediately following 1918, we witnessed the liquidation of several old forms of government. Russia repudiated its czarism. Italy accepted a rule of Fascism. A few years later German imperialism, after passing through the experiment of democracy, bowed before Adolf Hitler and his National Socialist Party.

Other nations evolved other changes, as in the instances of Turkey, Portugal and China. And still others held fast to the general pattern of their democratic traditions.

As a common denominator of all these dictatorships, either forcefully imposed upon the people by a very small minority, as in Russia, or freely accepted by them, as in the clear-cut case of Portugal—as a common denominator we find their origins traced to economic causes. In every instance the leaders and their followers who established a dictatorial form of government at the sacrifice of civil rights and liberties did so in order to obtain economic liberties which had been denied them. In every instance the blame for insufficient food, clothing and shelter was attributed to the old form of government. Thus, to obtain a sufficiency of life's economic necessities, economic individualism was discarded

and replaced by a form of collectivism. To accomplish this change, it was thought that a new form of government must supersede the old.

This twin revolution in politics and economics was accompanied by a social revolution which was manifest in two extremes. I refer to the internationalism of Communism and to the super-nationalism of Naziism. The proponents of the former, seeking a world-wide revolution, have as one of their main objectives the complete destruction of all nationalism and religion. The advocates of the latter support a theory of race superiority and individual nationalism to which is subordinated the supra-national activities of religion.

The year 1939 is not a new year in the sense that we have entered upon a new cycle. The next two or three years will witness the completion of this era whose last phase will be unfolded during this present year—a phase which will witness a mortal combat between Communism and Naziism.

As we enter 1939, we find civilization roughly divided, politically speaking, into three conflicting camps—the internationalism of Communism, the extreme nationalism of Naziism and the traditional democracy, for example, of America, Great Britain and France with their teeming populations of justly dissatisfied citizens.

On every hand nations are either at war or are busy arming against the inevitable day when Communism and Naziism meet in a battle unto death.

Russia boasts that it has 20-million soldiers together with ample resources, planes, munitions and supplies to defend the principles of Communism.

England, France, Germany, Italy and Belgium are working feverishly to equip their nationals with instruments of defensive and offensive war.

Spain is engaged in the most gruesome and destructive internecine struggle of all time.

China and Japan are pursuing the undisturbed course of an undeclared war.

Propagandists in all neutral nations are bending every effort to have their governments commit themselves to the side of Communism or of Naziism. Spokesmen, both official and unofficial, in our own country are intimating that we, too, must prepare to take sides in this impending struggle on one side or the other.

Pause to examine more closely the attitude of democratic America as we face this crisis. Unfortunately, many of our citizens entertain the opinion that American democracy must be sacrificed in order to gain economic security. More than that, these persons are willing to make definite commitments in favor of Naziism on the one hand, or of Communism on the other. Another group, influential in finance, radio, press and cinema, refuses to participate officially as a group in counteracting the spread of Communism but is most vigorous in condemning Naziism.

This perilous condition is deplorable; for no true American can entertain favor for either Communism or Naziism; no true American can refrain from forcefully condemning both these excesses, cost what it may, and no intelligent American can conclude that, to obtain economic redress, we must sacrifice our democracy.

However, we must face facts as we find them. We must admit that the pro-Communist sentiment in America is in the ascendancy, if we believe the public opinion poll conducted by Dr. George Gallup.

This condition was brought about chiefly through the instrumentality of newspaper and radio propaganda together with shallow thinking on the part of those who were exposed to it.

To promote this insidious campaign for enlisting the mass of Americans to favor the Moscow plan, our people are being deluged with accounts of Nazi atrocities—and scarcely a word is printed regarding Communist murders.

Just last week a local paper printed an official summary of the Communist murders in Spain, informing its readers in an inch and three-quarters article that 12,500 ministers of the gospel of Christ were murdered by the Loyalists, supporters of Stalinism. Three weeks previous to this, this same paper published articles page upon page lamenting a \$400-million fine imposed on 600,000 Jews by the Nazis in Germany.

Another paper insinuates that he who is an anti-Communist is an anti-Semite, even though he is also anti-Nazi. Our people are told that Communism is a form of democracy, and that Fascism and Naziism are outright tyrannies. But Americans are seldom warned that both these un-American forms of government must be stamped out peremptorily. They are seldom advised that the "free" speech of the Communist or the "free" speech of the Nazi may not be used to destroy the free speech of the American.

In the face of all this I ask calmly: "What of Americanism and our democracy? Is there no one to defend them?"

While the popular mind has been poisoned by the lethal gas of propaganda, we have witnessed the birth of numerous organizations against Naziism which are powerful and efficient. We have observed that personal derision has been poured upon every individual and organization established to combat Communism. And we have looked in vain during the past years for the appearance of a consolidated, determined organization to stamp out both of these irregularities and support the traditional democracy of Washington, Jefferson, Lincoln and Jackson, for which our ancestors suffered and died.

Again, I ask: "Is there no one to defend Americanism? Must the attention of sincere Americans be focused constantly upon these un-American heresies?" Is it not time, this New Year's Day, to organize courageously against both Communist and Nazi in our nation and drive them and their unconvertible supporters into Russia or Germany where they belong?

1939 and the years immediately following will witness the completion of the present cycle in which we are living—a cycle which will culminate only with victory for Communism or Naziism, or in the supremacy of Christian democracy over both.

The two political systems of totalitarianism — one a dictatorship of international godlessness and the other a dictatorship of national race supremacy; one a thorough-going form of atheism and the other a thorough-going form of state control of religion; one a notorious butcher of Christians and the other a notorious disparager of Jews — these two cannot exist together, nor can either one of them live within the confines of one nation with Christian democracy — Christian democracy, the regime of national liberty founded upon the moral code of God the Father and His divine Son, Jesus Christ. The United States of America is not large enough for both democracy and Communism or Naziism.

Therefore, it is to be hoped that this year will find the inarticulate, easy-going and long-suffering American public divorcing itself from the influences of propaganda and asserting itself most vigorously against Communism and its atheism; against Naziism and its exaggerated ideas of nationalism. Let us stand undivided for American Christian democracy even though this will necessitate stern action against the highly organized forces which are endeavoring to destroy our ideals—forces endeavoring to substitute for them either the brazen, godless internationalism of the Kremlin or the super-nationalistic theories of Berlin.

Americans fought a Civil War to preserve the unity of this nation. How many Americans are there this New Year's Day

who are willing to engage in a more important civil conflict, if necessary, to preserve the democratic liberties of this country?

Let those who are with us reap the rewards; let those who oppose us by their silence or their actions suffer the consequences. These are militant words. But it were cowardice to evade a definite issue when we witness the first results of the premeditated destruction surrounding us.

Before discussing the hysteria which is impelling our nation to participate in the world-wide race for supremacy in armaments and the tendency to cast our lot with the policies and destinies of foreign dictators, permit me to speak of the Munich Peace Pact and the events leading to it, for it has a bearing upon our future.

The most important single event which characterized 1938 was the Munich Peace Pact. And the most important man of the year was Neville Chamberlain, Premier of Great Britain, who made possible the Pact.

Immediately prior to the signing of the Peace Pact, the American press and radio shed oceans of tears over the possible partition of Czechoslovakia which, slowly but surely, was being communized by a band of atheists. Little or no publicity was given in the press or radio to Cardinal Kaspar's pastoral letter—Cardinal Kaspar, the primate of Czechoslovakia. In pathetic words he said:

“. . . in this country God was affronted by the pulling down of the memorable statues in the midst of our capital city . . . Idols were displayed before the nation for worship as the redeemers. Prominent public leaders dared not even mention the name of the true, loving God and our Saviour Jesus Christ in their utterances . . .

“I do not wish to recall all that was done at that time to de-Christianize our nation, beginning with the youth in the schools. But it is a comforting fact that many people have since found and acknowledged those mistakes.”

My fellow Americans, why did the press and radio deluge our nation with professional lamentation to the occasion of Czechoslovakia's partition? Was it their purpose to arouse our sympathies for an oppressed minority, or was it their design, if possible, to have England, France, America and Russia declare war against Germany—a war that would be safe, in a degree, for the agitators 3,000 miles distant in America but gruesome for the peoples of Europe?

Even though the partition was an injustice to be condemned,

what complaint did this same press and radio utter when the godless rulers of this victimized country stole the liberty of religion from the hearts of its people? Scarcely a word.

No wonder, then, that Cardinal Kaspar concluded his pastoral letter by saying:

“Was it not a heartbreaking announcement that was made at the International Godless Congress recently in London, that Czechoslovakia comes next, after Soviet Russia, in the number of organized godless propagandists?”

Holding no brief for the German acquisition of a portion of Czechoslovakia, which portion was nevertheless predominantly German, but merely referring to this incident which led up to the Munich Peace Pact, the year 1938 in American propaganda will be remembered for generations to come. Because of it, we were almost constrained to believe that England, France, Russia and the United States should declare war against Germany for this so-called aggression. Fantastic suggestions were heralded throughout the nation intimating that our own national security was in jeopardy, and that the British Empire was on the verge of collapse unless 20-million men should sacrifice their lives or their fortunes to sustain the godlessness of which Cardinal Kaspar officially complained.

We will also remember that above the din of this hymn of hate there emerged the clear, courageous voice of Neville Chamberlain which re-echoed the angel's song once sounded above Bethlehem's stable. He refused to be stampeded or coerced by propaganda. He chose peace, recognizing the futility of war.

To him and his Cabinet, more than to any other group of men in all this world, does this generation owe its gratitude. Had his mighty office as Premier been occupied by a fashion plate of radicalism, a world war—so greatly desired by the Communists and by their international supporters—would now be in progress. As a result of Chamberlain's action, Communism experienced a tremendous reversal in Europe. It was only a reversal, however—not a defeat—a reversal which necessitated a change in plans and tactics.

Thus, from Europe to America their base of operations was moved. To gain control of our America became the objective of the international radicals. To liquidate our democracy and substitute for it a dictatorship became their goal. Only America, so they decided, could turn the tide in favor of Stalin; only America could force the retirement of Chamberlain and his policies; only through the capture of this nation with its finance, its indus-

try and its power could there be realized the dreams of anti-Christ. America, so they believe, even now can force Britain and France to engage in a world war to assure an international victory for Communism.

My friends, if Communism and Naziism must come to grips, let America remember that she is beholden to neither one of them; let America remember the golden counsel of her first and greatest President which warns us today as it did yesterday to keep clear of foreign entanglements.

In these days when, according to propaganda, one is un-American if he is American; when one is anti-Semite if he is anti-Communist, it might be worthwhile to revive a paragraph or two printed in the Congressional Record of February 9, 1917.

In one sense 1939, with its violent pro-Communist propaganda, and 1917, with its outrageous atrocity stories, are somewhat related.

In 1917, the late Senator Caraway wrote into our official government records a statement which reads as follows:

"In March, 1915, the J. P. Morgan interests, the steel, shipbuilding, and powder interests, and their subsidiary organizations, got together 12 men high up in the newspaper world and employed them to select the most influential newspapers in the United States and a sufficient number of them to control generally the policy of the daily press of the United States.

"These 12 men worked the problem out by selecting 179 newspapers, and then began, by an elimination process, to retain only those necessary for the purpose of controlling the general policy of the daily press throughout the country. They found it was only necessary to purchase the policy, national and international, of these papers; an agreement was reached; the policy of the papers was bought, to be paid for by the month; an editor was furnished for each paper to properly supervise and edit information regarding the questions of preparedness, militarism, financial policies, and other things of national and international nature considered vital to the interests of the purchasers."

That is a part of the propaganda story of 1917.

The parallel now is evident. While no one is intimating that the house of J. P. Morgan and Company or any other financial house is advocating the cause of Communism through the press, 1939 will witness a very definite and determined effort on

the part of a certain group in America to pervert our democracy into a dictatorship—this to be accomplished through those who control the press through advertising. Be it submitted that a strong minority of the American press will remain American through and through. However, I am warning against only that group of publications which is willing to sacrifice patriotism for profits and nationalism for internationalism.

To most of you this prediction appears to be the utterance of an alarmist. Let me assure you that it is founded upon congressional fact. Its substance is founded upon several congressional bills now prepared, or in the process of preparation for passage during the forthcoming session of Congress. At this moment the citizens of the country are being conditioned to favor one of these bills by means of the propaganda of preparedness, of militarism and of fear of persecution which is being spread abroad.

While we readily admit the necessity of being prepared to wage successfully a defensive war; while we are glad that a suggestion made over this microphone four years ago to the effect that we should have at least 4,000 airplanes on the east coast and 4,000 airplanes on the west coast is at long last receiving attention—what nation, I ask, will be our aggressor?

Not Japan. Too many thousands of miles separate us from the Orient. Too many hundreds of ships would be required by the Nipponese to transport a million men with their necessary equipment and food and munitions.

Not Germany. Russia's 20-million troops would seize an opportunity long awaited if a million German soldiers were to leave the soil of the Fatherland for offensive warfare in North or South America.

Not Great Britain. This is a friendly nation.— Our destinies are too interwoven for any serious hostility to originate from that source to cause us consternation.

Why, then, is 1939 ushered into America with a fanfare of militarism; America that is almost self-sufficient; America that is on brotherly terms with Canada and friendly terms with South America? If all this armament is not required for a defensive warfare, must we conclude that we are preparing for an offensive war? Let us weigh this question.

To it, there is only one of two answers: It may be a plan on the part of a government which has failed to break the back of the depression through consumer expenditures to launch a gigantic campaign of producer expenditures. In other words, the policy

of extending doles to the farmers, to the working man and to the jobless has failed. Now expenditures for destructive purposes—for battleships, munitions, fortifications, military equipment—will be engaged in to give work to the idle, satisfaction to the war-mongers, profits to the munition manufacturers, bonds to the bankers and joy to the hearts of those who are under the impression that we are preparing to launch an American armada of destruction against Germany, Italy, Spain and Portugal.

The other answer—the more likely reason for all this propaganda for military preparedness and war expenditures—originates with those powerful internationalists who are determined to line us up with the Communists in the impending European war. They have consistently sympathized with the policies of Stalin. They have not only constantly attacked the policies of Hitler and Mussolini, but they have unremittingly endeavored to picture American democracy as an obsolete form of government for which there should be substituted a centralized rule controlled by those who control the nerve center of this nation. These are they, I believe, who are most responsible for the war hysteria.

The embers of this hysteria have been fanned into flame recently by the propaganda of persecution—a persecution which in reality never equalled by one one-thousandth the atrocities which were perpetrated against the millions of Christians trampled to death under the steel heel of the commissars of Russia. Nevertheless, it was a convenient persecution, even though it was unjust.

Thus, beneath the cloak of an outraged justice that was so well publicized recently, the international war mongers hide the sword of revenge—even though the cost of unsheathing it will entail the destruction of countless properties, the loss of millions of lives and the dissolution of American democracy.

My friends, have we not learned that modern wars settle no disputes?

By this time are we not disillusioned? Do we not realize that wars are the enemy of democracy? Do we not appreciate that poor men—the laborers and farmers—pay for all wars—pay with their lives or their liberties?

I ask you: "Shall we engage in another ^{WWI} European war to make the world safe for Stalin and for anti-Christ?"

Recollect that during the World War there was more actual increase of centralized power in Washington than in the previous one hundred years and more of our government's existence, with a resultant loss of political and economic liberty. According

to Senator Bennett Champ Clark, writing in the month's "Country Gentleman Magazine":

"Troops were levied, not through the states as in previous wars but by the direct action and authority of the Federal Government. Control of production, distribution and price of commodities was undertaken from Washington on a basis and scale never dreamt of before. Not only local officials but governors of states as well were called on the telephone from the nation's capitol and brusquely informed what they could and could not do. For the first time in American history the people were ordered from Washington when to sow and when to reap—a situation which Thomas Jefferson had cannily predicted long before its existence—a situation that would cause the people to 'soon want bread'."

Oh how many of those who applauded our entrance into the World War lived to "soon want bread"; lived to become wards of the Federal Government on the W.P.A.?

During the time of the World War to which Senator Clark refers a great part of our economic destiny was in the hands of Bernard Baruch who, more than any other citizen, was responsible for centralized power under the title of the Chairman of the War Industries Board, member of the Advisory Commission of National Defense and Chairman of its Committee on Raw Materials, Minerals and Metals.

The parallel of 1939 to 1917 becomes more apparent when we review the several bills soon to be presented to Congress for the purpose of centralizing all power, all industry, all commerce and all American activity in the hands of a small group of unelected men at Washington with, possibly, Mr. Baruch as the presidential appointee to supervise the so-called military preparedness.

I have before me a House of Representatives Bill No. 9604. It is popularly known as the May Bill and is one of several bills of the same ilk favored by the present Administration for passage during this coming session. It is divided into eleven sections and reads, in part, as follows:

Section 1: "That whenever Congress shall declare war the President is authorized to determine and publicly proclaim it to be unlawful to buy, sell, lease, or otherwise contract for any article, service, or right or interest in property, enumerated in such proclamation, or proclamations, at a higher rate, rent, price, commission, compensation, or reward than was in effect at a date or dates determined and set forth in such proclamation or proclamations."

In other words, this Bill gives the President of the United States the absolute and sole power to set prices and determine profits of any article directly or indirectly used for military purposes.

Section 2 gives the President power to readjust prices and profits whenever he pleases if he sees the prices and profits determined in Section 1 are not satisfactory to him.

Section 3: "During such time of war the President is authorized to determine and publicly proclaim from time to time the material resources, industrial organizations, public services, and security or commodity exchanges over which Government control, including requisitioning materials for use or resale by the Government, shall then be necessary. Thereupon such control shall be exercised by the President to the extent determined and publicly proclaimed by him to be necessary, and subject to such conditions, exemptions, rules, and regulations as he may prescribe and publicly proclaim."

This bill, therefore, plans to give the President full power to commandeer, requisition, seize or confiscate all material resources, public services and commodity exchanges, farms and factories which, in his judgment, shall be required by the government.

Section 4 of the Bill reads: "That in the event of war declared by Congress, which in the judgment of the President demands the immediate increase of the military establishment, the President be, and he is hereby, authorized to draft into the military service of the United States such members of the un-organized militia between the ages of twenty-one and thirty-one as he may deem necessary, subject to such conditions, exceptions, rules, and regulations as the President may prescribe and publicly proclaim."

Section 5 plans to give the President power to register "any or all individuals engaged in the management or control of any industrial establishment designated by him. Individuals registered pursuant to the provisions of this section may be required to enter into the service of the Government as civilians for the duration of the war under such rules and regulations as the President may prescribe."

Section 6 reads: "During such time of war the President is authorized from time to time to determine, and to publicly proclaim, what classes of public service, real and personal property, or rights or interests therein, and what classes of

owners, dealers, exporters, importers, manufacturers, or producers of any article or commodity shall be required to operate or to be operated under licenses, to fix the conditions of such licenses, and to grant licenses under such conditions" . . .

In other words this is the superlative dream of a Moscow mind to license every industry and business and profession. It empowers an individual with the control of every gainful activity from the manufacture of a warship to the selling of a bag of peanuts.

Section 7 of this iniquitous proposal gives absolute, dictatorial power to the President and to the President alone for determining the priority in which any owner, or manufacturer, or producer, or farmer shall fill orders or transport or deliver anything or furnish power or service of any kind—the same dictatorial power enjoyed by Joseph Stalin and his predecessors when they forbade food to be shipped into the Ukraine because the Ukrainians were not favorable to the Soviet policies.

Section 8 is a most revealing part of this legislation. It reads as follows:

"As used in this Act, the term 'in time of war' shall mean the time intervening between the declaration of war by Congress and the passage by Congress of a resolution that such war has terminated."

Section 9 would empower the President for the duration of war to appoint such agencies, boards, or commissions to accomplish the purposes of this act. Moreover, it gives him dictatorial authority to transfer executive agencies, bureaus and divisions thereof to any government official in these United States.

Section 10 designates the fines and punishments to be imposed upon all those who in any way become guilty of a misdemeanor in connection with this Act.

Section 11 proposes that "During any war in which the United States may be engaged there shall be in effect a system of taxation which shall absorb all profits above a fair normal return to be fixed by Congress."

My friends, this is startling information to the majority of Americans who are living in a fool's paradise, imagining that this democracy of ours is unassailed from within its own walls when, on the very door-step of this year 1939, four or five bills similar to the one which I have condensed for you, are prepared to destroy; to hurl us into a hell of war on the side of Communism

and to establish a dictatorial form of government—a dictatorial form of government which, upon the passage of this or a similar bill, goes into effect not when war is actually engaged in but when any war is even declared—even a war declared against the cotton pickers in Alabama, or the Eskimos at the North Pole region.

But more pertinent to the declaration of war is the following:

During 1938 the government of Mexico confiscated certain properties belonging to American citizens. These properties have not been restored to their rightful owners. In fact, the State Department was milder in its protest to the Cardenas government than it was in its recent answer to the German government which has confiscated no American properties.

And only a few days ago the son of the President of the United States, in a radio address, informed the American public that it is obvious something must be done relative to Mexico. He said: "Mexico has acted, but as yet the United States Government has not begun to act."

Is it possible, or is it only fantastic, that after the passage of one of these war bills to which I am referring, a pretext for enforcing it shall be found in declaring war against Mexico for the restoration of American property—a communistic Mexico, the harbinger of Trotsky, who may be playing hand-in-glove with those in the United States who are desirous of creating a dictatorship?

Please God, may these be idle speculations. However, be they founded on fear or fact, one policy is certain for Americans:

Let us serve notice on the internationalists that we respect Washington's counsel of no foreign entanglements; that henceforth, we will observe strict neutrality, not permitting the Stars and Stripes to fly from a ship's masthead that carries munitions in her hold; that we will not infringe upon the laws of good neighborliness by repeating our recent error of loaning \$25-million to China now engaged in war with Japan; that we will not permit young radicals to be regimented here to fight for the cause of Communist Spain.

And at this juncture, may I pause to inform you that of all the nations in the world supporting or recognizing the Communist Loyalists in Spain there are only three, namely, Russia, France and the United States. Every other nation of importance, including Great Britain, the largest, and the Vatican State, the smallest, has recognized General Franco's government either *de jure* or *de facto*—and rightfully so because Franco's government controls practically three-quarters of the territory of Spain.

Again I ask you: "Is there no voice to be raised for America and democracy, for America, and for our traditions?" Most assuredly there is. There are millions of God-fearing, America-loving citizens who are neither joiners nor factionalists—men who are content to sit serenely by their firesides with their families—men, who in a crisis prove to be the bravest of all. Those men and their families will rise during this year 1939 to keep America safe for Americans and the Stars and Stripes the defender of God!

So this is 1939. Possibly—yes, probably, Europe will be in war by 1940. The forces of Naziism and Communism will clash in mortal combat. America must stand aloof!

At home there are still 12-million men out of work. We will not liquidate them by teaching them how to manufacture poison gas or shrapnel or by dressing them up as targets for enemy machine guns. Rather, we will turn our minds to solving the industrial and agricultural problems which confront us. From European wars, America must stand aloof!

This is 1939. As yet the billions of dollars loaned to Europeans to conduct the last war remain unpaid. We will not loan these nations more billions and more lives—and reap more death, a greater depression and the loss of democracy. America must stand aloof!

This is 1939. Now we are being conditioned to take sides either for or against Communism; for or against Naziism with scarcely a word spoken in defense of Americanism. When shall Americans cry down the propagandists and turn their attention to America? From European wars, America must stand aloof!

In three or four weeks—possibly three or four months—the opportune time will arrive when every citizen who stands for Americanism, for the Constitution and for liberty must be prepared to support his Congressman in voting out of existence the dictatorial bills which are now prepared on the pretext of national defense.

1939 finds Americans standing at the barricades of liberty. Behind us stretch 162 years of freedom. Before us yawns a vortex of national doom. Behind us are five generations of civil and industrial growth. Before us beckons the spectre of commercial decay and industrial slavery. Behind us have rolled sixteen decades of religious freedom under the Bill of Rights and democracy. Before us stands, gaunt and threatening, the ogre of intolerance, of hate and of war. It is within our power to make the future as glorious as the past. But the future depends upon the answer to the question: "Shall we participate in a European war and de-

generate into dictatorship, or shall we organize to preserve democracy and keep clear of foreign entanglements?"

In its current issue "*The Brooklyn Tablet*" says editorially:

"War advocates and international meddlers will be particularly active in Washington next week. A 'Lift-the-embargo-on-Spain' convention will be held. In addition, the 'American League for Peace and Democracy' — an outfit which like the late Mr. Coster hides its racket under an assumed name—will convene and engage in its usual activities of promoting Communism, through attacking 'Fascism', thus misleading the public.

"The general theme of the two conventions will be to lift the embargo on Spain. Just now when our nation tenders its sympathy to the persecuted in Germany, these zealots have the effrontery to demand that arms and ammunitions be sent to the persecutors of Christians in Spain. The advocates of 'collective security,' the stooges for Stalin, demand we act to save a tottering regime that has denied every human right to the Spanish people. "*The Tablet*" voices the protests of thousands of Christian Americans against putting across this infamous deal. We base our protests on these grounds:

"1. The United States shall not abandon its traditional program of neutrality and shall not mix into a foreign war.

"2. We shall not go into the BLOOD BUSINESS, accepting coin so that men, women and children can be murdered. We shall not bow down to the lordly, greedy munition makers who are in great glee, verging on shouting joy, as they vision the hope somebody may lead the nation into another war.

"3. We shall not become the tools of the internationalists who drove us into the last war and who believe the United States will go abroad to fight Germany, Italy, Spain and Japan."

This is America—a reawakened America—an America that stands one hundred per cent for Americanism—an America that will have no patience either with Naziism or Communism; an America that still stands by the traditions of our forefathers—traditions of liberty, traditions of godliness, traditions upon which we must establish a sane, Christian nationalism. From European entanglements; from Naziism, Communism and their future wars, America must stand aloof!

ATHEISTIC COMMUNISM

ENCYCLICAL LETTER
(Divini Redemptoris)

OF

HIS HOLINESS, POPE PIUS XI

(Vatican Press Translation)

ISSUED MARCH 19, 1937

RADIO LEAGUE OF THE LITTLE FLOWER

ROYAL OAK, MICHIGAN

Encyclical Letter

(*Divini Redemptoris*)

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS,
BISHOPS AND OTHER ORDINARIES IN PEACE
AND COMMUNION WITH THE APOSTOLIC SEE.

On Atheistic Communism

POPE PIUS XI

VENERABLE BRETHREN,
HEALTH AND APOSTOLIC BLESSING:

THE promise of a Redeemer brightens the first page of the history of mankind, and the confident hope aroused by this promise softened the keen regret for a paradise which had been lost. It was this hope that accompanied the human race on its weary journey, until in the fullness of time the expected Saviour came to begin a new universal civilization, the Christian civilization, far superior even to that which up to this time had been laboriously achieved by certain more privileged nations.

2. Nevertheless, the struggle between good and evil remained in the world as a sad legacy of the original fall. Nor has the ancient tempter ever ceased to deceive mankind with false promises. It is on this account that one convulsion following upon another has marked the passage of the centuries, down to the revolution of our own days. This modern revolution, it may be said, has actually

Encyclical Letter of Pope Pius XI

on

"ATHEISTIC COMMUNISM"

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broken out or threatens everywhere, and it exceeds in amplitude and violence anything yet experienced in the preceding persecutions launched against the Church. Entire peoples find themselves in danger of falling back into a barbarism worse than that which oppressed the greater part of the world at the coming of the Redeemer.

3. This all too imminent danger, Venerable Brethren, as you have already surmised, is bolshevistic and atheistic Communism, which aims at upsetting the social order and at undermining the very foundation of Christian civilization.

ATTITUDE OF THE CHURCH TOWARDS COMMUNISM

PREVIOUS CONDEMNATIONS

4. In the face of such a threat, the Catholic Church could not and does not remain silent. This Apostolic See, above all, has not refrained from
- (a) raising its voice, for it knows that its proper and social mission is to defend truth, justice and all those eternal values which Communism ignores or attacks. Ever since the days when groups of "intellectuals" were formed in an arrogant attempt to free civilization from the bonds of morality and religion, Our Predecessors overtly and explicitly
- (b) drew the attention of the world to the consequences of the de-Christianization of human society. With reference to Communism, Our Venerable Predecessor, Pius IX, of holy memory, as early as 1846 pronounced a solemn condemnation, which he confirmed in the words of the Syllabus directed against "that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself."¹ Later on, another of Our Predecessors, the immortal Leo XIII, in his Ency-

¹ Encycl. *Qui Pluribus*, Nov. 9, 1846 (*Acta Pii IX*, Vol. I, p. 13). Cf. *Syllabus*, IV, (A. A. S., Vol. III, p. 170).

clical, *Quod Apostolici Muneris*, defined Communism as "the fatal plague which insinuates itself into the very marrow of human society and bring about its ruin."² With clear intuition he pointed out that the atheistic movements existing among the masses of the Machine Age had their origin in that school of philosophy which for centuries had sought to divorce science from the Faith and of the Church.

ACTS OF PRESENT PONTIFICATE

5. During Our Pontificate We, too, have frequently and with urgent insistence denounced the current trend to atheism which is alarmingly increasing. In 1924, when Our relief-mission returned from the Soviet Union, We condemned Communism in a special Allocution³ which We addressed to the whole world. In Our Encyclical *Miserentissimus Redemptor*,⁴ *Quadragesimo Anno*,⁵ *Caritate Christi*,⁶ *Acerba Animi*,⁷ *Dilectissimi Nobis*,⁸ We raised a solemn protest against the persecutions unleashed in Russia, in Mexico and in Spain. Our two Allocutions of last year, the first on the occasion of the opening of the International Catholic Press Exposition, and the second during Our audience to the Spanish refugees, along with Our message of last Christmas, have evoked

² Encycl. *Quod. Apostolici Muneris*, Dec. 28, 1878 (*Acta*) XIII, Vol. 1, p. 46).

³ Dec. 18, 1924: A. A. S., Vol. XVI (1924), pp. 494, 495.

⁴ May 8, 1928: A. A. S., Vol. XX (1928), pp. 165-178.

⁵ May 15, 1931: A. A. S., Vol. XXIII (1931), pp. 177-191.

⁶ May 3, 1932: A. A. S., Vol. XXIV (1932), pp. 321-311.

⁷ Sept. 29, 1932: A. A. S., Vol. XXIV (1932), pp. 321-311.

⁸ June 3, 1933: A. A. S., Vol. XXV (1933), pp. 261-271.

a world-wide echo which is not yet spent. In fact, the most persistent enemies of the Church, who from Moscow are directing the struggle against Christian civilization, themselves bear witness, by their unceasing attacks in word and act, that even to this hour the Papacy has continued faithfully to protect the sanctuary of the Christian religion, and that it has called public attention to the perils of Communism more frequently and more effectively than any other public authority on earth.

NEED OF ANOTHER SOLEMN PRONOUNCEMENT

6. To Our great satisfaction, Venerable Brethren, you have, by means of individual and even joint pastoral Letters, accurately transmitted and explained to the Faithful these admonitions. Yet despite Our frequent and paternal warning, the evil only grows greater from day to day because of the pressure exerted by clever agitators. Therefore We believe it to be Our duty to raise Our voice once more, in a still more solemn missive, in accord with the tradition of this Apostolic See, the Teacher of Truth, and in accord with the desire of the whole Catholic world, which makes the appearance of such a document but natural. We trust that the echo of Our voice will reach every mind free from prejudice and every heart sincerely desirous of the good of mankind. We wish this the more because Our words are now receiving sturdy confirmation from the spectacle of the bitter fruits of subversive ideas, which We foresaw and

foretold, and which are in fact multiplying fearfully in the countries already stricken, or threatening every other country of the world.

7. Hence We wish to expose once more in a brief synthesis the principles of atheistic Communism as they are manifested chiefly in bolshevism. We wish also to indicate its method of action and to contrast with its false principles the clear doctrine of the Church, in order to inculcate anew and with greater insistence the means by which the Christian civilization, the true *civitas humana*, can be saved from the satanic scourge, and not merely saved, but better developed for the well-being of human society.

II

COMMUNISM IN THEORY AND PRACTICE

DOCTRINE

8. The Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promises. This is especially true in an age like ours, when unusual misery has resulted from the unequal distribution of the goods of this world. This pseudo-ideal is even boastfully advanced as if it were responsible for a certain economic progress. As a matter of fact, when such progress is at all real, its true causes are quite different, as, for instance, the intensification of industrialism in countries which were formerly almost without it, the exploitation of immense natural resources, and the use of the most brutal methods to insure the achievement of gigantic projects with a minimum of expense.

9. The doctrine of modern Communism, which is often concealed under the most seductive trap-pings, is in substance based on the principles of dialectical and historical materialism previously advocated by Marx, of which the theoreticians of

bolshivism claim to possess the only genuine interpretation. According to this doctrine, there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life. Insisting on the dialectical aspect of their materialism, the Communists claim that the conflict which carries the world towards its final synthesis can be accelerated by man. Hence they endeavor to sharpen the antagonisms which arise between the various classes of society. Thus the class-struggle, with its consequent violent hate and destruction, takes on the aspects of a crusade for the progress of humanity. On the other hand, all other forces whatever, as long as they resist such systematic violence, must be annihilated as hostile to the human race.

10. Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to

human personality, which is a mere cog-wheel in the Communist system. In man's relations with other individuals, besides, Communists hold the principle of absolute equality, rejecting all hierarchy and divinely-constituted authority, including the authority of parents. What men call authority and subordination is derived from the community as its first and only font. Nor is the individual granted any property rights over material goods or the means of production, for inasmuch as these are the source of further wealth, their possession would give one man power over another. Precisely on this score, all forms of private property must be eradicated, for they are at the origin of all economic enslavement.

11. Refusing to human life any sacred or spiritual character, such a doctrine logically makes of marriage and the family a purely artificial and civil institution, the outcome of a specific economic system. There exists no matrimonial bond of a juridico-moral nature that is not subject to the whim of the individual or of the collectivity. Naturally, therefore, the notion of an indissoluble marriage-tie is scouted. Communism is particularly characterized by the rejection of any link that binds woman to the family and the home, and her emancipation is proclaimed as a basic principle. She is withdrawn from the family and the care of her children, to be thrust instead into public life and collective production under the same conditions as man. The care of home and children then devolves upon the collectivity. Finally, the right of education is denied to parents, for it is conceived as the

exclusive prerogative of the community, in whose name and by whose mandate alone parents may exercise this right.

12. What would be the condition of a human society based on such materialistic tenets? It would be a collectivity with no other hierarchy than that of the economic system. It would have only one mission: the production of material things by means of collective labor, so that the goods of this world might be enjoyed in a paradise where each would "give according to his powers" and would "receive according to his needs." Communism recognizes in the collectivity the right, or, rather, unlimited discretion, to draft individuals for the labor of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant against their wills. In the Communistic commonwealth morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the Communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a humanity without God.

13. When all men have finally acquired the collectivist mentality in this Utopia of a really classless society, the political State, which is now conceived by Communists merely as the instrument by which the proletariat is oppressed by the capitalists, will have lost all reason for its existence and

will "wither away." However, until that happy consummation is realized, the State and the powers of the State furnish Communism with the most efficacious and most extensive means for the achievement of its goal.

14. Such, Venerable Brethren, is the new gospel which bolshevistic and atheistic Communism offers the world as the glad tidings of deliverance and salvation! It is a system full of errors and sophisms. It is in opposition both to reason and to Divine Revelation. It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; because it denies the rights, dignity and liberty of human personality.

SPREAD OF COMMUNISM EXPLAINED

15. How is it possible that such a system, long since rejected scientifically and now proved erroneous by experience, how is it, We ask, that such a system could spread so rapidly in all parts of the world? The explanation lies in the fact that too few have been able to grasp the nature of Communism. The majority, instead, succumb to its deception, skilfully concealed by the most extravagant promises. By pretending to desire only the betterment of the condition of the working classes, by urging the removal of the very real abuses chargeable to the liberalistic economic order, and by demanding a more equitable distribution of this world's goods (objectives entirely and undoubtedly legitimate), the Communist takes advantage of the present world-wide economic crisis to draw

into the sphere of his influence even those sections of the populace which on principle reject all forms of materialism and terrorism. And as every error contains its element of truth, the partial truths to which We have referred are astutely presented according to the needs of time and place, to conceal, when convenient, the repulsive crudity and inhumanity of Communistic principles and tactics. Thus the Communist ideal wins over many of the better-minded members of the community. These, in turn, become the apostles of the movement among the younger intelligentsia who are still too immature to recognize the intrinsic errors of the system. The preachers of Communism are also proficient in exploiting racial antagonisms and political divisions and oppositions. They take advantage of the lack of orientation characteristic of modern agnostic science in order to burrow into the universities, where they bolster up the principles of their doctrine with pseudo-scientific arguments.

(j) 16. If we would explain the blind acceptance of Communism by so many thousands of workmen, we must remember that the way had been already prepared for it by the religious and moral destitution in which wage-earners had been left by liberal economics. Even on Sundays and holy days, labor-smits were given no time to attend to their essential religious duties. No one thought of building churches within convenient distance of factories, nor of facilitating the work of the priest. On the contrary, laicism was actively and persistently promoted, with the result that we are now reaping the

fruits of the errors so often denounced by Our Predecessors and by Ourselves. It can surprise no one that the Communistic fallacy should be spreading in a world already to a large extent de-Christianized.

(k) 17. There is another explanation for the rapid diffusion of the Communistic ideas now seeping into every nation, great and small, advanced and backward, so that no corner of the earth is free from them. This explanation is to be found in a propaganda so truly diabolical that the world has perhaps never witnessed its like before. It is directed from one common center. It is shrewdly adapted to the varying conditions of diverse peoples. It has at its disposal great financial resources, gigantic organizations, international congresses, and countless trained workers. It makes use of pamphlets and reviews, of cinema, theater and radio, of schools and even universities. Little by little it penetrates into all classes of the people and even reaches the better-minded groups of the community, with the result that few are aware of the poison which increasingly pervades their minds and hearts.

(l) 18. A third powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the non-Catholic press of the world. We say conspiracy, because it is impossible otherwise to explain how a press usually so eager to exploit even the little daily incidents of life has been able to remain silent for so long about the

horrors perpetrated in Russia, in Mexico and even in a great part of Spain; and that it should have relatively so little to say concerning a world organization as vast as Russian Communism. This silence is due in part to short-sighted political policy, and is favored by various occult forces which for a long time have been working for the overthrow of the Christian Social Order.

SAD CONSEQUENCES

19. Meanwhile the sorry effects of this propaganda are before our eyes. Where Communism has been able to assert its power—and here We are thinking with special affection of the people of (m) Russia and Mexico—it has striven by every possible means, as its champions openly boast, to destroy Christian civilization and the Christian religion by banishing every remembrance of them from the hearts of men, especially of the young. Bishops and priests were exiled, condemned to forced labor, shot and done to death in inhuman fashion; laymen suspected of defending their religion were vexed, persecuted, dragged off to trial and thrown into prison.

(n) 20. Even where the scourge of Communism has not yet had time enough to exercise to the full its logical effect, as witness Our beloved Spain, it has, alas, found compensation in the fiercer violence of its attack. Not only this or that church or isolated monastery was sacked, but as far as possible every church and every monastery was destroyed. Every vestige of the Christian religion was eradicated,

even though intimately linked with the rarest monuments of art and science. The fury of Communism has not confined itself to the indiscriminate slaughter of Bishops, of thousands of priests and religious of both sexes; it searches out above all those who have been devoting their lives to the welfare of the working classes and the poor. But the majority of its victims have been laymen of all conditions and classes. Even up to the present moment, masses of them are slain almost daily for no other offense than the fact that they are good Christians or at least opposed to atheistic Communism. And this fearful destruction has been carried out with a hatred and a savage barbarity one would not have believed possible in our age. No man of good sense, nor any statesman conscious of his responsibility can fail to shudder at the (o) thought that what is happening today in Spain may perhaps be repeated tomorrow in other civilized countries.

(p) 21. Nor can it be said that these atrocities are a transitory phenomenon, the usual accompaniment of all great revolutions, the isolated excesses common to every war. No, they are the natural fruit of a system which lacks all inner restraint. Some restraint is necessary for man considered either as an individual or in society. Even the barbaric peoples had this inner check in the natural law written by God in the heart of every man. And where this natural law was held in higher esteem, ancient nations rose to a grandeur that still fascinates—more than it should—certain superficial students

of human history. But tear the very idea of God from the hearts of men, and they are necessarily urged by their passions to the most atrocious barbarity.

22. This, unfortunately, is what we now behold. For the first time in history we are witnessing a (q) struggle, cold-blooded in purpose and mapped out to the least detail, between man and "all that is called God."⁹ Communism is by its nature anti-religious. It considers religion as "the opiate of the people" because the principles of religion which speak of a life beyond the grave dissuade the proletariat from the dream of a Soviet paradise which is of this world.

23. But the law of nature and its Author cannot be flouted with impunity. Communism has not been able, and will not be able, to achieve its objectives even in the merely economic sphere. It is true that in Russia it has been a contributing factor in rousing men and materials from the inertia of centuries, and in obtaining by all manner of means, often without scruple, some measure of material success. Nevertheless We know from reliable and even very recent testimony that not even there, in spite of slavery imposed on millions of men, has Communism reached its promised goal. After all, even the sphere of economics needs some morality, some moral sense of responsibility, which can find no place in a system so thoroughly materialistic as Communism. Terrorism is the only possible sub-

stitute, and it is terrorism that reigns today in (r) Russia, where former comrades in revolution are exterminating each other. Terrorism, having failed despite all to stem the tide of moral corruption, cannot even prevent the dissolution of society itself.

FATHERLY CONCERN FOR OPPRESSED RUSSIANS

24. In making these observations it is no part of Our intention to condemn *en masse* the peoples of the Soviet Union. For them We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognize that many others were deceived by fallacious hopes. We blame only the system, with its authors and abettors who considered Russia the best-prepared (s) field for experimenting with a plan elaborated decades ago, and who from there continue to spread it from one end of the world to the other.

⁹ Cf. *Thessalonians*, II, 4.

III

DOCTRINE OF THE CHURCH IN
CONTRAST

25. We have exposed the errors and the violent, deceptive tactics of bolshevistic and atheistic Communism. It is now time, Venerable Brethren, to contrast with it the true notion, already familiar to you, of the *civitas humana* or human society, as taught by reason and Revelation through the mouth of the church, *Magistra Gentium*.

GOD THE SUPREME REALITY

26. Above all other reality there exists one supreme Being: God, the omnipotent Creator of all things, the all-wise and just Judge of all men. This supreme reality, God, is the absolute condemnation
(a) of the impudent falsehoods of Communism. In truth, it is not because men believe in God that He exists; rather because He exists do all men whose eyes are not deliberately closed to the truth believe in Him and pray to Him.

MAN AND FAMILY ACCORDING TO REASON
AND FAITH

27. In the Encyclical on Christian Education¹⁰ We explained the fundamental doctrine concerning man as it may be gathered from reason and
(b) Faith. Man has a spiritual and immortal soul. He

¹⁰ Encycl. *Divini Illius Magistri*, Dec. 31, 1929 (A. A. S., Vol. XXII, 1930, pp. 40-86).

is a person, marvelously endowed by his Creator with gifts of body and mind. He is a true "microcosm," as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos. God alone is his last end, in this life and the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives: the right

(c) to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property.

28. Just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by the Creator. In the Encyclical on Christian Marriage¹¹ and in Our other Encyclical on Education, cited above, we have treated these topics at considerable length.

NATURE OF SOCIETY

29. But God has likewise destined man for civil
(d) society according to the dictates of his very nature.

In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. Society is for man and not vice versa. This must not be understood in the sense of liberalistic individualism, which subordinates society to

¹¹ Encycl. *Casti Connubii*, Dec. 31, 1930 (A. A. S., Vol. XXII, 1930, pp. 539-592).

the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. In a further sense, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were man to live alone. But on final analysis, even in this latter function, society is made for man, that he may recognize this reflection of God's perfection, and refer it in praise and adoration to the Creator. Only man, the human person, and not society in any form, is endowed with reason and a morally free will.

30. Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which We have indicated above. Nor can society systematically void these rights by making their use impossible. It is, therefore, according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise we can apply to man, the human

¹² I Corinthians, III, 23.

person, the words of the Apostle of the Gentiles, who writes to the Corinthians on the Christian economy of salvation: "All things are yours, and you are Christ's, and Christ is God's."¹² While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!

31. The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor.¹³ Our own Encyclical on the Reconstruction of the Social Order¹⁴ adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family.

32. In this same Encyclical of Ours We have shown that the means of saving the world of today from the lamentable ruin into which amoral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and

¹³ Encycl. *Rerum Novarum*, May 15, 1891 (*Acta Leonis XIII*, Vol. IV, pp. 177-209).

¹⁴ Encycl. *Quadragesimo Anno*, May 15, 1931 (A. A. S., Vol. XXIII, 1931, pp. 177-228).

the sentiment of Christian love into the social-economic order. We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony and coordination of all social forces.

33. In view of this organized common effort towards peaceful living, Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often. It

(i) is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State powers,¹⁵ and to the other on the Christian Constitution of States.¹⁶ In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a Communistic conception of the

¹⁵ Encycl. *Diuturnum Illud*, June 20, 1881 (*Acta Leonis XIII*, Vol. I, pp. 210-222).

¹⁶ Encycl. *Immortale Dei*, Nov. 1, 1885 (*Acta Leonis XIII*, Vol. II, pp. 146-168).

(j) State. The enslavement of man despoiled of his rights, the denial of the transcendental origin of the State and its authority, the horrible abuse of public power in the service of a collectivistic terrorism, are the very contrary of all that corresponds with natural ethics and the will of the Creator. Both man and civil society derive their origin from the Creator, Who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny or diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that Communism arrogates to itself the right to enforce, in place of the divine law based on the immutable principles of truth and charity, a partisan political program which derives from the arbitrary human will and is replete with hate.

BEAUTY OF CHURCH DOCTRINE

34. In teaching this enlightening doctrine, the Church has no other intention than to realize the glad tidings sung by the Angels above the cave of Bethlehem at the Redeemer's birth: "Glory to God . . . and . . . peace to men . . .,"¹⁷ true peace and true happiness, even here below as far as is possible, in preparation for the happiness of heaven—but to men of good will. This doctrine is equally removed from all extremes of error and all exaggerations of parties or systems which stem from error. It maintains a constant equilibrium of truth and justice,

¹⁷ ST. LUKE, II, 14.

which it vindicates in theory and applies and promotes in practice, bringing into harmony the rights and duties of all parties. Thus authority is reconciled with liberty, the dignity of the individual with that of the State, the human personality of the subject with the divine delegation of the superior; and in this way a balance is struck between the due dependence and well-ordered love of a man for himself, his family and country, and his love of other families and other peoples, founded on the love of God, the Father of all, their first principle and last end. The Church does not separate a proper regard for temporal welfare from solicitude for the eternal. If she subordinates the former to the latter according to the words of her divine Founder, "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you,"¹⁸ she is, nevertheless, so far from being unconcerned with human affairs, so far from hindering civil progress and material advancement, that she actually fosters and promotes them in the most sensible and efficacious manner. Thus even in the sphere of social-economics, although the Church has never proposed a definite technical system, since this is not her field, she has, nevertheless, clearly outlined the guiding principles which, while susceptible of varied concrete applications according to the diversified conditions of times and places and peoples, indicate the safe way of securing the happy progress of society.

(k)

¹⁸ ST. MATTHEW, VI, 33.

35. The wisdom and supreme utility of this doctrine are admitted by all who really understand it. With good reason outstanding statesmen have asserted that, after a study of various social systems, they have found nothing sounder than the principles expounded in the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. In non-Catholic, even in non-Christian countries, men recognize the great value to society of the social doctrine of the Church. Thus, scarcely a month ago, an eminent political figure of the Far East, a non-Christian, did not hesitate to affirm publicly that the Church, with her doctrine of peace and Christian brotherhood, is rendering a signal contribution to the difficult task of establishing and maintaining peace among the nations. Finally, We know from reliable information that flows into this Center of Christendom from all parts of the world, that the Communists themselves, where they are not utterly depraved, recognize the superiority of the social doctrine of the Church, when once explained to them, over the doctrines of their leaders and their teachers. Only those blinded by passion and hatred close their eyes to the light of truth and obstinately struggle against it.

ALLEGED CONFLICT BETWEEN DOCTRINE AND PRACTICE

36. But the enemies of the Church, though forced to acknowledge the wisdom of her doctrine, accuse her of having failed to act in conformity with her principles, and from this conclude to the necessity of seeking other solutions. The utter falseness and injustice of this accusation is shown

by the whole history of Christianity. To refer only to a single typical trait, it was Christianity that first affirmed the real and universal brotherhood of all men of whatever race and condition. This doctrine she proclaimed by a method, and with an amplitude and conviction, unknown to preceding centuries; and with it she potently contributed to the abolition of slavery. Not bloody revolution, but the inner force of her teaching made the proud Roman matron see in her slave a sister in Christ. It is Christianity that adores the Son of God, made Man for love of man, and become not only the "Son of a Carpenter" but Himself a "Carpenter."¹⁹ It was Christianity that raised manual labor to its true dignity, whereas it had hitherto been so despised that even the moderate Cicero did not hesitate to sum up the general opinion of his time in words of which any modern sociologist would be ashamed: "All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop."²⁰

37. Faithful to these principles, the Church has given new life to human society. Under her influence arose prodigious charitable organizations, great guilds of artisans and workingmen of every type. These guilds, ridiculed as "medieval" by the liberalism of the last century, are today claiming the admiration of our contemporaries in many countries who are endeavoring to revive them in some modern form. And when other systems hindered her work and raised obstacles to the salutary

¹⁹ Cf. ST. MATTHEW, XIII, 55; ST. MARK, VI, 3

²⁰ Cicero, *De Officiis*, Bk. I, c. 42.

influence of the Church, she was never done warning them of their error. We need but recall with what constant firmness and energy Our Predecessor, Leo XIII, vindicated for the workingman the right to organize, which the dominant liberalism of the more powerful States relentlessly denied him. Even today the authority of this Church doctrine is greater than it seems; for the influence of ideas in the realm of facts, though invisible and not easily measured, is surely of predominant importance.

38. It may be said in all truth that the Church, like Christ, goes through the centuries doing good to all. There would be today neither Socialism nor Communism if the rulers of the nations had not scorned the teachings and maternal warning of the Church. On the bases of liberalism and laicism they wished to build other social edifices which, powerful and imposing as they seemed at first, all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one corner stone which is Christ Jesus.

DEFENSIVE AND CONSTRUCTIVE
PROGRAM

URGENT NEED FOR ACTION

39. This, Venerable Brethren, is the doctrine of the Church, which alone in the social as in all other fields can offer real light and assure salvation in the face of Communistic ideology. But this doctrine must be consistently reduced to practice in every-day life, according to the admonition of St. James the Apostle: "Be ye doers of the word and not hearers only, deceiving your own selves."²¹ The most urgent need of the present day is therefore (a) the energetic and timely application of remedies which will effectively ward off the catastrophe that daily grows more threatening. We cherish the firm hope that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty.

40. What then must be done, what remedies must be employed to defend Christ and Christian civilization from this pernicious enemy? As a father in the midst of his family, We should like to speak quite intimately of those duties which the great struggle of our day imposes on all the chil-

²¹ ST. JAMES, I, 22.

dren of the Church; and We would address Our paternal admonition even to those sons who have strayed far from her.

RENEWAL OF CHRISTIAN LIFE

41. As in all the stormy periods of the history of the Church, the fundamental remedy today lies in a sincere renewal of private and public life according to the principles of the Gospel by all those who belong to the Fold of Christ, that they may be in truth the salt of the earth to preserve human society from total corruption.

42. With heart deeply grateful to the Father of Light, from Whom descends "every best gift and every perfect gift,"²² We see on all sides consoling signs of this spiritual renewal. We see it not only in so many singularly chosen souls who in these last years have been elevated to the sublime heights of sanctity, and in so many others who with generous hearts are making their way towards the same luminous goal, but also in the new flowering of a deep and practical piety in all classes of society even the most cultured, as We pointed out in Our recent Motu Proprio *In multis solaciis* of October 28 last, on the occasion of the reorganization of the Pontifical Academy of Sciences.²³

43. Nevertheless We cannot deny that there is still much to be done in the way of spiritual renovation. Even in Catholic countries there are still too many who are Catholics hardly more than in name. There are too many who fulfill more or

²² ST. JAMES, I, 17.

²³ A. A. S., Vol. XXVIII (1936); pp. 421-424.

less faithfully the more essential obligations of the religion they boast of professing, but have no desire of knowing it better, of deepening their inward conviction, and still less of bringing into conformity with the external gloss the inner splendor of a right and unsullied conscience, that recognizes and performs all its duties under the eye of God. We know how much Our Divine Saviour detested this empty pharisaic show, He Who wished that all should adore the Father "in spirit and in truth."²⁴ The Catholic who does not live really and sincerely according to the Faith he professes will not long be master of himself in these days when the winds of strife and persecution blow so fiercely, but will be swept away defenseless in this new deluge which threatens the world. And thus, while he is preparing his own ruin, he is exposing to ridicule the very name of Christian.

(d) 44. And here We Wish, Venerable Brethren, to insist more particularly on two teachings of Our Lord which have a special bearing on the present condition of the human race: detachment from earthly goods and the precept of charity. "Blessed are the poor in spirit" were the first words that fell from the lips of the Divine Master in His sermon on the mount.²⁵ This lesson is more than ever necessary in these days of materialism athirst for the goods and pleasures of this earth. All Christians, rich or poor, must keep their eye fixed on

²⁴ ST. JOHN, IV, 23.

²⁵ ST. MATTHEW, V, 3.

heaven, remembering that "we have not here a lasting city, but we seek one that is to come."²⁶ The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render of them to their Lord and Master, and value them as precious means that God has put into their hands for doing good; let them not fail, besides, to distribute of their abundance to the poor, according to the evangelical precept.²⁷ Otherwise there shall be verified of them and their riches the harsh condemnation of St. James the Apostle: "Go to now, ye rich men; weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered; and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. . . ."²⁸

(f) 45. But the poor too, in their turn, while engaged, according to the laws of charity and justice, in acquiring the necessities of life and also in bettering their condition, should always remain "poor in spirit,"²⁹ and hold spiritual goods in higher esteem than earthly property and pleasures. Let them remember that the world will never be able

²⁶ HEBREWS, XIII, 14.

²⁷ ST. LUKE, XI, 41.

²⁸ ST. JAMES, V, 1-3.

²⁹ ST. MATTHEW, V, 3.

to rid itself of misery, sorrow and tribulation, which are the portion even of those who seem most prosperous. Patience, therefore, is the need of all, that Christian patience which comforts the heart with the divine assurance of eternal happiness. "Be patient, therefore, brethren," we repeat with St. James, "until the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, patiently bearing until he receive the early and the later rain. Be you therefore also patient and strengthen your hearts, for the coming of the Lord is at hand."³⁰ Only thus will be fulfilled the consoling promise of the Lord: "Blessed are the poor!" These words are no vain consolation, a promise as empty as those of the Communists. They are the words of life, pregnant with a sovereign reality. They are fully verified here on earth, as well as in eternity. Indeed, how many of the poor, in anticipation of the Kingdom of Heaven already proclaimed their own: "for yours is the Kingdom of Heaven,"³¹ find in these words a happiness which so many of the wealthy, uneasy with their riches and ever thirsting for more, look for in vain!

46. Still more important as a remedy for the evil we are considering, or certainly more directly calculated to cure it, is the precept of charity. We have in mind that Christian charity, "patient and kind,"³² which avoids all semblance of demeaning paternalism, and all ostentation; that charity which from the very beginning of Christianity won to

³⁰ ST. JAMES, V, 7, 8.

³¹ ST. LUKE, VI, 20.

³² I CORINTHIANS, XIII, 4.

Christ the poorest of the poor, the slaves. And We are grateful to all those members of charitable associations, from the conferences of St. Vincent de Paul to the recent great relief-organizations, which are perseveringly practicing the spiritual and corporal works of mercy. The more the workingmen and the poor realize what the spirit of love animated by the virtue of Christ is doing for them, the more readily will they abandon the false persuasion that Christianity has lost its efficacy and that the Church stands on the side of the exploiters of their labor.

47. But when on the one hand We see thousands of the needy, victims of real misery for various reasons beyond their control, and on the other so many round about them who spend huge sums of money on useless things and frivolous amusement, We cannot fail to remark with sorrow not only that justice is poorly observed, but that the precept of charity also is not sufficiently appreciated, is not a vital thing in daily life. We desire therefore, Venerable Brethren, that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Saviour has loved us, that is, even at the sacrifice of ourselves, and, if need be, of our very life. Let all then frequently meditate on those words of the final sentence, so consoling yet so terrifying, which the Supreme Judge will pronounce on the day of the Last Judgment: "Come, ye blessed of my

Father . . . for I was hungry and you gave me to eat; I was thirsty and you gave me to drink . . . Amen, I say to you, as long as you did it to one of these my least brethren you did it to me."³³ And the reverse: "Depart from me, you cursed, into everlasting fire . . . for I was hungry and you gave me not to eat; I was thirsty and you gave me not to drink . . . Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me."³⁴

48. To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys, often sinful, which the world today holds out in such abundance; to forget self for love of the neighbor. There is a divine regenerating force in this "new precept" (as Christ called it) of Christian charity.³⁵ Its faithful observance will pour into the heart an inner peace which the world knows not, and will finally cure the ills which oppress humanity.

(h) 49. But charity will never be true charity unless it takes justice into constant account. The Apostle teaches that "he that loveth his neighbor hath fulfilled the law" and he gives the reason: "For, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal* . . . and if there be any other commandment, it is comprised in this word: *Thou shalt love thy neighbor as thyself.*"³⁶ According to the Apostle, then, all the commandments, in-

³³ ST. MATTHEW, XXV, 34-40.

³⁴ ST. MATTHEW, XXV, 41-45.

³⁵ ST. JOHN, XIII, 34.

³⁶ ROMANS, XIII, 8, 9.

cluding those which are of strict justice, as those which forbid us to kill or to steal, may be reduced to the single precept of true charity. From this it follows that a "charity" which deprives the workingman of the salary to which he has a strict title in justice, is not charity at all, but only its empty name and hollow semblance. The wage-earner is not to receive as alms what is his due in justice. And let no one attempt with trifling charitable donations to exempt himself from the great duties imposed by justice. Both justice and charity often dictate obligations touching on the same subject-matter, but under different aspects; and the very dignity of the workingman makes him justly and acutely sensitive to the duties of others in his regard.

50. Therefore We turn again in a special way to you, Christian employers and industrialists, whose problem is often so difficult for the reason that you are saddled with the heavy heritage of an unjust economic regime whose ruinous influence has been felt through many generations. We bid you be mindful of your responsibility. It is unfortunately true that the manner of acting in certain Catholic circles has done much to shake the faith of the working-classes in the religion of Jesus Christ. These groups have refused to understand that Christian charity demands the recognition of certain rights due to the workingman, which the Church has explicitly acknowledged. What is to be thought of the action of those Catholic employers who in one place succeeded in preventing the reading of Our Encyclical *Quadrages-*

imo Anno in their local churches? Or of those Catholic Industrialists who even to this day have shown themselves hostile to a labor movement that We Ourselves recommended? Is it not deplorable that the right of private property defended by the Church should so often have been used as a weapon to defraud the workingman of his just salary and his social rights?

51. In reality, besides commutative justice, there is also social justice with its own set obligations, from which neither employers nor workingmen can escape. Now it is of the very essence of social justice to demand from each individual all that is necessary for the common good. But just as in the living organism it is impossible to provide for the good of the whole unless each single part and each individual member is given what it needs for the exercise of its proper functions, so it is impossible to care for the social organism and the good of society as a unit unless each single part and each individual member—that is to say, each individual man in the dignity of his human personality—is supplied with all that is necessary for the exercise of his social functions. If social justice be satisfied, the result will be an intense activity in economic life as a whole, pursued in tranquility and order. This activity will be proof of the health of the social body, just as the health of the human body is recognized in the undisturbed regularity and perfect efficiency of the whole organism.

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52. But social justice cannot be said to have been satisfied as long as workingmen are denied a

salary that will enable them to secure proper sustenance for themselves and for their families; as long as they are denied the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism; as long as they cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment. In a word, to repeat what has been said in Our Encyclical *Quadragesimo Anno*:

(1) "Then only will the economic and social order be soundly established and attain its ends, when it offers, to all and to each, all those goods which the wealth and resources of nature, technical science and the corporate organization of social affairs can give. These goods should be sufficient to supply all necessities and reasonable comforts, and to uplift men to that higher standard of life which, provided it be used with prudence, is not only not a hindrance but is of singular help to virtue."³⁷

53. It happens all too frequently, however, under the salary system, that individual employers are helpless to ensure justice unless, with a view to its practice, they organize institutions the object of which is to prevent competition incompatible with fair treatment for the workers. Where this is true, it is the duty of contractors and employers to support and promote such necessary organizations as normal instruments enabling them to ful-

³⁷ Encycl. *Quadragesimo Anno*, May 15, 1931 (A. A. S., Vol. XXIII, 1931, p. 202).

(m) fill their obligations of justice. But the laborers too must be mindful of their duty to love and deal fairly with their employers, and persuade themselves that there is no better means of safeguarding their own interests.

54. If, therefore, We consider the whole structure of economic life, as We have already pointed out in Our Encyclical *Quadragesimo Anno*, the reign of mutual collaboration between justice and charity in social-economic relations can only be achieved by a body of professional and interprofessional organizations, built on solidly Christian foundations, working together to effect, under forms adapted to different places and circumstances, what has been called the Corporation.

SOCIAL STUDY AND PROPAGANDA

55. To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the aegis of her constituted authority. If the manner of acting of some Catholics in the social-economic field has left much to be desired, this has often come about because they have not known and pondered sufficiently the teachings of the Sovereign Pontiffs on these questions. Therefore, it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture. It is necessary with all care and diligence to procure the widest possible diffusion of the teachings of the Church, even among the working-classes. The minds of men

must be illuminated with the sure light of Catholic teaching, and their wills must be drawn to follow and apply it as the norm of right living in the conscientious fulfillment of their manifold social duties. Thus they will oppose that incoherence and discontinuity in Christian life which We have many times lamented. For there are some who, while exteriorly faithful to the practice of their religion, yet in the field of labor and industry, in the professions, trade and business, permit a deplorable cleavage in their conscience, and live a life too little in conformity with the clear principles of justice and Christian charity. Such lives are a scandal to the weak, and to the malicious a pretext to discredit the Church.

(o) 56. In this renewal the Catholic Press can play a prominent part. Its foremost duty is to foster in various attractive ways an ever better understanding of social doctrine. It should, too, supply accurate and complete information on the activity of the enemy and the means of resistance which have been found most effective in various quarters. It should offer useful suggestions and warn against the insidious deceits with which Communists endeavor, all too successfully, to attract even men of good faith.

DISTRUST OF COMMUNIST TACTICS

57. On this point We have already insisted in Our Allocution of May 12th of last year, but We believe it to be a duty of special urgency, Venerable Brethren, to call your attention to it once again.

(p) In the beginning Communism showed itself for what it was in all its perversity; but very soon it realized that it was thus alienating the people. It has therefore changed its tactics, and strives to entice the multitudes by trickery of various forms, hiding its real designs behind ideas that in themselves are good and attractive. Thus, aware of the universal desire for peace, the leaders of Communism pretend to be the most zealous promoters and propagandists in the movement for world amity. Yet at the same time they stir up a class-warfare which causes rivers of blood to flow, and, realizing that their system offers no internal guarantee of peace, they have recourse to unlimited armaments. Under various names which do not suggest Communism, they establish organizations and periodicals with the sole purpose of carrying their ideas into quarters otherwise inaccessible. They try perfidiously to worm their way even into professedly Catholic and religious organizations. Again, without receding an inch from their subversive principles, they invite Catholics to collaborate with them in the realm of so-called humanitarianism and charity; and at times even make proposals that are in perfect harmony with the Christian spirit and the doctrine of the Church. Elsewhere they carry their hypocrisy so far as to encourage the belief that Communism, in countries where faith and culture are more strongly entrenched, will assume another and much milder form. It will not interfere with the practice of religion. It will respect liberty of conscience.

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There are some even who refer to certain changes recently introduced into soviet legislation as a proof that Communism is about to abandon its program of war against God.

(r) 58. See to it, Venerable Brethren, that the Faithful do not allow themselves to be deceived! Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever. Those who permit themselves to be deceived into lending their aid towards the triumph of Communism in their own country, will be the first to fall victims of their error. And the greater the antiquity and grandeur of the Christian civilization in the regions where Communism successfully penetrates, so much more devastating will be the hatred displayed by the godless.

PRAYER AND PENANCE

59. But "unless the Lord keep the city, he watcheth in vain that keepeth it."³⁸ And so, as a final and most efficacious remedy, We recommend, Venerable Brethren, that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. When the Apostles asked the Saviour why they had been unable to drive the evil spirit from a demoniac, Our Lord answered: "This kind is not cast out but by prayer and fasting."³⁹ So, too, the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer and

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³⁸ PSALMS, CXXVI, 1.

³⁹ ST. MATTHEW, XVII, 20.

penance. We ask especially the Contemplative Orders, men and women, to redouble their prayers and sacrifices to obtain from heaven efficacious aid for the Church in the present struggle. Let them implore also the powerful intercession of the Immaculate Virgin who, having crushed the head of the serpent of old, remains the sure protectress and invincible "Help of Christians."

V

MINISTERS AND CO-WORKERS IN CATHOLIC SOCIAL ACTION

PRIESTS

60. To apply the remedies thus briefly indicated to the task of saving the world as We have traced it above, Jesus Christ, our Divine King, has chosen priests as the first-line ministers and messengers of His gospel. Theirs is the duty, assigned to them by a special vocation, under the direction of their Bishops and in filial obedience to the Vicar of Christ on earth, of keeping alight in the world the torch of Faith, and of filling the hearts of the Faithful with that supernatural trust which has aided the Church to fight and win so many other battles in the name of Christ: "This is the victory which overcometh the world, our Faith."⁴⁰

61. To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor,
(a) Leo XIII, to go to the workingman. We make this advice Our own, and faithful to the teachings of Jesus Christ and His Church, We thus complete it: "Go to the workingman, especially where he is poor; and in general, go to the poor." The poor are obviously more exposed than others to the wiles of agitators, who, taking advantage of their extreme need, kindle their hearts to envy of the rich and urge them to seize by force what fortune seems to have denied them unjustly. If the priest

⁴⁰ I EPIST. ST. JOHN, V, 4.

will not go to the workingman and to the poor, to warn them or to disabuse them of prejudice and false theory, they will become an easy prey for the apostles of Communism.

62. Indisputably much has been done in this direction, especially after the publication of the Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. We are happy to voice Our paternal approval of the zealous pastoral activity manifested by so many Bishops and priests who have, with due prudence and caution, been planning and applying new methods of apostolate more adapted to modern needs. But for the solution of our present problem, all this effort is still inadequate. When our country is in danger, everything not strictly

(d) necessary, everything not bearing directly on the urgent matter of unified defense, takes second place. So we must act in today's crisis. Every other enterprise, however attractive and helpful, must yield before the vital need of protecting the very foundation of the Faith and of Christian civilization. Let our parish priests, therefore, while providing, of course, for the normal needs of the Faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to His Church. Let them work to infuse the Christian spirit into quarters where it is least at home. The willing response of the masses, and results far exceeding their expectations, will not fail to reward them for their strenuous pioneer labor. This has been and continues to be our experience in Rome and in other capitals, where zeal-

ous parish communities are being formed as new churches are built in the suburban districts, and real miracles are being worked in the conversion of people whose hostility to religion has been due solely to the fact that they did not know it.

63. But the most efficacious means of apostolate among the poor and lowly is the priest's example, the practice of all those sacerdotal virtues which We have described in Our Encyclical *Ad Catholicum Sacerdotium*.⁴¹ Especially needful, however, for the present situation is the shining example of a life which is humble, poor and disinterested, in imitation of a Divine Master Who could say to the world with divine simplicity: "The foxes have holes and the birds of the air nests, but the Son of Man hath not where to lay His head."⁴² A priest who is really poor and disinterested in the Gospel sense (e) may work among his flock marvels recalling a Saint Vincent de Paul, a Cure of Ars, a Cottolengo, a Don Bosco and so many others; while an avaricious and selfish priest, as We have noted in the above-mentioned Encyclical, even though he should not plunge with Judas to the abyss of treason, will never be more than empty "sounding brass" and useless "tinkling cymbal."⁴³ Too often, indeed, he will be a hindrance rather than an instrument of grace in the midst of his people. Furthermore, where a secular priest or religious is obliged by his office to administer temporal property, let

⁴¹ Dec. 20, 1935; A. A. S., Vol. XXVIII (1936), pp. 5-53.

⁴² ST. MATTHEW, VIII, 20.

⁴³ I CORINTHIANS, XIII, 1.

him remember that he is not only to observe scrupulously all that charity and justice prescribe, but that he has a special obligation to conduct himself in very truth as a father of the poor.

CATHOLIC ACTION

64. After this appeal to the clergy, We extend Our paternal invitation to Our beloved sons among the laity who are doing battle in the ranks of Catholic Action. On another occasion ⁴⁴ We have called this movement so dear to Our heart "a particularly providential assistance" in the work of the Church during these troublous times. Catholic Action is in effect a social apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. It must, therefore, make it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field, will assuredly be served by study-circles, conferences, lecture-courses and the various other activities undertaken with a view to making known the Christian solution of the social problem.

65. The militant leaders of Catholic Action, thus properly prepared and armed, will be the first and immediate apostles of their fellow workmen. They will be an invaluable aid to the priest in carrying the torch of truth, and in relieving grave

⁴⁴ May 12, 1936.

spiritual and material suffering, in many sectors where inveterate anti-clerical prejudice or deplorable religious indifference has proved a constant obstacle to the pastoral activity of God's ministers. In this way they will collaborate, under the direction of especially qualified priests, in that work of spiritual aid to the laboring classes on which We set so much store, because it is the means best calculated to save these, Our beloved children, from the snares of Communism.

66. In addition to this individual apostolate which, however useful and efficacious, often goes unheralded, Catholic Action must organize propaganda on a large scale to disseminate knowledge of the fundamental principles on which, according to the Pontifical documents, a Christian Social Order must build.

AUXILIARY ORGANIZATIONS

67. Ranged with Catholic Action are the groups which We have been happy to call its auxiliary forces. With paternal affection We exhort these valuable organizations also to dedicate themselves to the great mission of which We have been treating, a cause which today transcends all others in vital importance.

HOMOGENEOUS GROUPS

68. We are thinking, likewise, of those associations of workmen, farmers, technicians, doctors, employers, students and others of like character, groups of men and women who live in the same cultural atmosphere and share the same way of life. Precisely these groups and organizations are des-

tined to introduce into society that order which We have envisaged in Our Encyclical *Quadragesimo Anno*, and thus to spread in the vast and various fields of culture and labor the recognition of the Kingdom of Christ.

69. Even where the State, because of changed social and economic conditions, has felt obliged to intervene directly in order to aid and regulate such organizations by special legislative enactments, supposing always the necessary respect for liberty and private initiative, Catholic Action may not urge the circumstance as an excuse for abandoning the field. Its members should contribute prudently and intelligently to the study of the problems of the hour in the light of Catholic doctrine. They should loyally and generously participate in the formation of the new institutions, bringing to them the Christian spirit which is the basic principle of order wherever men work together in fraternal harmony.

APPEAL TO CATHOLIC WORKERS

70. Here We should like to address a particularly affectionate word to Our Catholic workingmen, young and old. They have been given, perhaps as a reward for their often heroic fidelity in these trying days, a noble and an arduous mission. Under the guidance of their Bishops and priests, they are to bring back to the Church and to God those immense multitudes of their brother-workmen who, because they were not understood or treated with the respect to which they were entitled, in bitterness have strayed far from God. Let Catholic workingmen show these, their wandering breth-

ren, by word and example that the Church is a tender Mother to all those who labor and suffer, (f) and that she has never failed, and never will fail, in her sacred maternal duty of protecting her children. If this mission, which must be fulfilled in mines, in factories, in shops, wherever they may be laboring, should at times require great sacrifices, Our workmen will remember that the Saviour of the world has given them an example, not only to toil, but of self-immolation.

NEED OF UNITY AMONG CATHOLICS

71. To all Our children, finally, of every social rank and every nation, to every religious and lay organization in the Church, We make another and more urgent appeal for union. Many times Our paternal heart has been saddened by the divergencies—often idle in their causes, always tragic in their consequences — which array in opposing camps the sons of the same Mother Church. Thus (g) it is that the radicals, who are not so very numerous, profiting by this discord are able to make it more acute, and end by pitting Catholics one against the other. In view of the events of the past few months, Our warning must seem superfluous. We repeat it, nevertheless, once more, for those who have not understood, or perhaps do not desire to understand. Those who make a practice of spreading dissension among Catholics assume a terrible responsibility before God and the Church.

INVITATION TO ALL BELIEVERS

72. But in this battle joined by the powers of

(h) darkness against the very idea of Divinity, it is Our fond hope that, besides the host which glories in the name of Christ, all those—and they comprise the overwhelming majority of mankind — who still believe in God and pay Him homage may take a decisive part. We, therefore, renew the invitation extended to them five years ago in Our Encyclical, *Caritate Christi*, invoking their loyal and hearty collaboration “in order to ward off from mankind the great danger that threatens all alike.” Since, as We then said, “belief in God is the unshakable foundation of all social order and of all responsibility on earth, it follows that all those who do not want anarchy and terrorism ought to take energetic steps to prevent the enemies of religion from attaining the goal they have so brazenly proclaimed to the world.”⁴⁵

DUTIES OF THE CHRISTIAN STATE

(i) 73. Such is the positive task, embracing at once theory and practice, which the Church undertakes in virtue of the mission, confided to her by Christ, of constructing a Christian society, and, in our own times, of resisting unto victory the attacks of Communism. It is the duty of the Christian State to concur actively in this spiritual enterprise of the Church, aiding her with the means at its command, which although they be external devices, have nonetheless for their prime object the good of souls.

⁴⁵ Encycl. *Caritate Christi*, May 3, 1932 (A. A. S., Vol. XXIV, p. 184).

(j) 74. This means that all diligence should be exercised by States to prevent within their territories the ravages of an anti-God campaign which shakes society to its very foundations. For there can be no authority on earth unless the authority of the Divine Majesty be recognized; no oath will bind which is not sworn in the Name of the Living God. We repeat that We have said with frequent insistence in the past, especially in Our Encyclical, *Caritate Christi*: “How can any contract be maintained, and what value can any treaty have, in which every guarantee of conscience is lacking? And how can there be talk of guarantees of conscience when all faith in God and all fear of God have vanished? Take away this basis, and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself.”⁴⁶

(k) 75. It must likewise be the special care of the State to create those material conditions of life without which an orderly society cannot exist. The State must take every measure necessary to supply employment, particularly for the heads of families and for the young. To achieve this end demanded by the pressing needs of the common welfare, the wealthy classes must be induced to assume those burdens without which human society cannot be saved nor they themselves remain secure. However, measures taken by the State with this end in view ought to be of such a nature that they

⁴⁶ Encycl. *Caritate Christi*, May 3, 1932 (A. A. S., Vol. XXIV, p. 190).

will really affect those who actually possess more than their share of capital resources, and who continue to accumulate them to the grievous detriment of others.

76. The State itself, mindful of its responsibility before God and society, should be a model of prudence and sobriety in the administration of the commonwealth. Today more than ever the acute world crisis demands that those who dispose of immense funds, built up on the sweat and toil of millions, keep constantly and singly in mind the common good. State functionaries and all employees are obliged in conscience to perform their duties faithfully and unselfishly, imitating the brilliant example of distinguished men of the past and of (1) our own day, who, with unremitting labor, sacrificed their all for the good of their country. In international trade-relations let all means be sedulously employed for the removal of those artificial barriers to economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God.

77. At the same time the State must allow the Church full liberty to fulfill her divine and spiritual mission, and this in itself will be an effectual contribution to the rescue of nations from the dread torment of the present hour. (m) Everywhere today there is an anxious appeal to moral and spiritual forces; and rightly so, for the evil we must combat is at its origin primarily an evil of the

spiritual order. From this polluted source the monstrous emanations of the communistic system flow with satanic logic. Now, the Catholic Church is undoubtedly pre-eminent among the moral and religious forces of today. Therefore the very good of humanity demands that her work be allowed to proceed unhindered.

78. Those who act otherwise, and at the same time fondly pretend to attain their objective with purely political or economic means, are in the grip of a dangerous error. When religion is banished from the school, from education and from public life, when the representatives of Christianity and its sacred rites are held up to ridicule, are we not really fostering the materialism which is the fertile soil of Communism? Neither force, however well organized it be, nor earthly ideals however lofty or noble, can control a movement whose roots lie in the excessive esteem for the goods of this world.

79. We trust that those rulers of nations, who are at all aware of the extreme danger threatening every people today, may be more and more convinced of their supreme duty not to hinder the Church in the fulfillment of her mission. This is the more imperative since, while this mission has in view man's happiness in heaven, it cannot but promote his true felicity in time.

THE ERRING RECALLED

80. (n) We cannot conclude this Encyclical Letter without addressing some words to those of Our children who are more or less tainted with the Communist plague. We earnestly exhort them to hear

the voice of their loving Father. We pray the Lord to enlighten them that they may abandon the slippery path which will precipitate one and all to ruin and catastrophe, and that they recognize that Jesus Christ, Our Lord, is their only Saviour: "For there is no other name under heaven given to man whereby we must be saved."⁴⁷

⁴⁷ Acts, IV, 12.

CONCLUSION

SAINT JOSEPH, MODEL AND PATRON

81. To hasten the advent of that "peace of Christ in the kingdom of Christ"⁴⁸ so ardently desired by all, We place the vast campaign of the Church against world Communism under the standard of St. Joseph, her mighty Protector. He belongs to the working-class, and he bore the burdens of poverty for himself and the Holy Family, whose tender and vigilant head he was. To him was entrusted the Divine Child when Herod loosed his assassins against Him. In a life of faithful performance of everyday duties, he left an example for all those who must gain their bread by the toil of their hands. He won for himself the title of "The Just," serving thus as a living model of that Christian justice which should reign in social life.

82. With eyes lifted on high, our Faith sees the new heavens and the new earth described by Our first Predecessor, St. Peter.⁴⁹ While the promises of the false prophets of this earth melt away in blood and tears, the great apocalyptic prophecy of the Redeemer shines forth in heavenly splendor: "Behold, I make all things new."⁵⁰

Venerable Brethren, nothing remains but to raise Our paternal hands to call down upon you,

⁴⁸ Encycl. *Ubi Arcano*, Dec. 23, 1922 (A. A. S., Vol. XIV, 1922, p. 691).

⁴⁹ II EPIST. ST. PETER, III, 13; cf. ISAIAH, LXV, 17 and LXVI, 22; Apoc. XXI, 1.

⁵⁰ Apoc. XXI, 5.

upon your clergy and people, upon the whole Catholic family, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the feast of St. Joseph, Patron of the Universal Church, the nineteenth day of March, in the year 1937, the sixteenth of Our Pontificate.

PIUS PP. XI.