"Persecution—Jewish and Christian"

and

"Let Us Consider the Record"

By

Rev. Chas. E. Coughlin

Sunday, November 20 and 27, 1938

Royal Oak, Michigan

IMPRIMATUR:

✠ EDWARD MOONEY,
Archbishop of Detroit.

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Persecution—Jewish and Christian

BROADCAST BY

REV. CHAS. E. COUGHLIN

Sunday, Nov. 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 manifestation 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:

Assumed Name	*Real Name*	*Nationality*
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
Riazonoff	Goldenbach	Jewish
Solutezeff	Bleichmann	Jewish
Piatnitzky	Ziwin	Jewish
Axelrod	Orthodox	Jewish
Glasnuoff	Schultze	Jewish
Zuriesain	Weinstein	Jewish
Lapinsky	Loewensohn	Jewish

But 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. Vareikis, 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. Iakovlew, 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 woven 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. 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 its 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 Litvinoffs and the Lapinskys—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 and 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 confiscated 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?

Let Us Consider the Record

BROADCAST BY

REV. CHAS. E. COUGHLIN

Sunday, Nov. 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 unsupportable 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 Smertenko. 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 or in the "White Paper" 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 persection 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, in 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 of this official report reads:

" '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 which was later incorporated in the British "White Paper." 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 calloused 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.

THOUGHT FOR THE WEEK

"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 fierceful 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 noonday 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 practiced 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 the 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!

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