

GENERAL JEWISH COUNCIL

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B'NAI B'RITH

JEWISH LABOR COMMITTEE

MURRAY HILL 2-7910

April 7, 1939

CONFIDENTIAL

You have been selected as the single representative in your community to receive this letter.

We have had inquiries from a number of communities as to the attitude of the General Jewish Council in dealing with the issue presented by Father Coughlin's broadcasts.

I am writing this letter to convey to you our views on that subject. You will probably want to show the letter to the representatives in your city of the constituent organizations of the Council, but I wish you would keep any discussion of the letter itself as confidential as possible.

Several months ago two steps were taken. First, we made arrangements to have an address by Frank J. Hogan, former president of the American Bar Association, broadcast immediately after Father Coughlin's talk on the same network, and copies of this speech were distributed. Second, we issued a pamphlet, "Father Coughlin -- His Facts and Arguments", exposing the mis-statements in his talks and the Nazi sources from which he drew his material. To date 135,000 copies of this pamphlet have been distributed.

Steps have likewise been taken in other directions. During the past four or five weeks the Coughlin talks have been much less anti-Semitic. If this continues, it may not be necessary or advisable to do anything further in this matter at this time.

We feel that it would be inadvisable to have a speaker enter into a debate with Father Coughlin on Sundays over the network he is using. The reports we are receiving indicate that interest in his talks is not increasing, and we feel that such a debate would increase both interest and audience.

If Father Coughlin's talks become directly anti-Semitic again, and if it should seem desirable to have a reply, the reply should be made in each community where a local station is carrying his talks, over that same station by local speakers. Such a reply should be made under the auspices of a local inter-faith or non-sectarian organization, or of some appropriate local organization which stands for tolerance and democracy. In the former case, the speakers might well be three clergymen -- a priest, a Protestant minister, and a rabbi; in the latter case, the speakers should be outstanding citizens who command the respect of the community.

It should be possible to secure time from the station, free of charge, for such a program, immediately after Father Coughlin's talk or during the same evening, as that type of program is obviously a sustaining program. Father Coughlin pays for his time, but that is because he wants the same hour held for him over a long period, and because he uses his time commercially to solicit funds and to promote the sale of his magazine, "Social Justice". Moreover, a radio station has an obligation to give both sides of controversial questions an opportunity to be heard. Father Coughlin's talks have been definitely controversial and have included many misstatements and charges; where the other side has no commercial purpose it should have the right, without paying for time, to answer such charges, to correct such misstatements, and to present the other side of the subject. Most stations will concede this right; however, where necessary, the point should be pressed vigorously. If free time is not granted, it would be desirable to have as many of your citizens as possible -- Christians and Jews -- write to Hon. Frank R. McNinch, Chairman, Federal Communications Commission, Washington, D. C., to protest against radio stations -- specifically, the local station in question -- selling time for programs which stir up racial hatred and religious intolerance.

We feel that local programs of this type will be much more effective than a network debate. As stated above, if Father Coughlin's talks become directly anti-Semitic, you may want to take the initiative in working out such programs with appropriate local organizations. However, it is well to keep in mind that controversy magnifies issues, and that it is not desirable to engage in controversy until it becomes necessary to do so.

If radio programs along the above lines are arranged, we are prepared to furnish data for the talks. In order to keep in close touch with the situation and to be helpful, it is important for us to have the facts now as to what has been done and can be done in each community where Father Coughlin's talks are being carried by a local station. A questionnaire is enclosed to bring us that information. Will you please fill it out, and add any additional information and suggestions which you feel will be helpful.

We shall appreciate your prompt cooperation in returning this questionnaire.

Sincerely yours,

George Backer
Vice Chairman
Program and Policy Committee

FATHER
COUGHLIN

HIS "FACTS"

and

ARGUMENTS



FATHER COUGHLIN

HIS "FACTS"

and

ARGUMENTS

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constituting the
GENERAL JEWISH COUNCIL

1939

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"When a man presumes to address so great a number of listeners as Father Coughlin reaches, particularly if he be a priest, he assumes the responsibility of not misleading them by false statements or poisoning their judgments with baseless slanders. From boyhood I was taught that a Catholic priest was under the divine injunction to 'teach all nations' the word of God. That includes the divine Commandment, 'Thou shalt not bear false witness against thy neighbor.'"

—*Alfred E. Smith, Former Governor of the State of New York* (New York Times, November 29, 1933).

FOREWORD

On November 20, 1938, Reverend Charles E. Coughlin began a series of broadcasts. In his first talk he stated that he would deal with the question of Nazi persecution "in a scientific spirit of coldly facing causes" and said that he was speaking "simply as a student of history." He then referred to and quoted from so-called authorities, giving the impression that they were authentic and the statements authoritative and official. The purpose of this memorandum is to present the true facts from authoritative sources.

THE STATEMENT OF CARDINAL MUNDELEIN

Because he is a priest, many persons assume that Father Coughlin speaks for the Church. In order to dispel this belief, His Eminence George Cardinal Mundelein of Chicago issued a statement on December 11, 1938. This was read on the radio over a nation-wide hook-up by Bishop Bernard J. Sheil, Vicar General and Auxiliary Bishop of Chicago, who said:

"His Eminence, George Cardinal Mundelein of Chicago, having been importuned by news commentators and correspondents from every section of the country in reference to the broadcasts of Father Coughlin of Detroit, makes the following statement:

"'As an American citizen, Father Coughlin has the right to express his personal views on current events, but he is not authorized to speak for the Catholic Church, nor does he represent the doctrine or sentiments of the church.'"

This was not the first time that high church officials found it necessary to explain Father Coughlin's radio activities. On examining the truth of any statements made by Father Coughlin it is well to recall certain previous statements made by him and the action taken by the Church.

On July 23, 1936, the radio priest made public an apology he had written to Franklin D. Roosevelt for having called the President a "liar." The following quotation from the *New York Times* of July 24, 1936 refers to this incident:

"DETROIT, July 23—The Rev. Charles E. Coughlin, radio priest, today made public an apology he has written to President Roosevelt for having called the President a 'liar' in a recent speech.

"Release of the statement was made as dispatches from Rome stated that Father Coughlin's speech had caused serious concern at the Vatican. They contained a hint from a high American prelate that the church authorities would discuss with Bishop Michael J. Gallagher of Detroit, Father Coughlin's superior, possible disciplinary action against the radio priest."

On September 2, 1936, a rebuke was reported from Rome. We quote the *New York Times*, September 3, 1936:

"VATICAN CITY, September 2—The Rev. Charles E. Coughlin's political activities and his attacks on President Roosevelt in the heat of the Presidential campaign were severely criticized today by the *Osservatore Romano*, which usually reflects opinions of the Vatican. Father Coughlin's conduct was termed 'improper' because, the newspaper said, 'an orator who inveighs against persons who represent the supreme social authorities, with the evident danger of shaking the respect that the people owe to those authorities, sins against the elementary proprieties.

"The impropriety is greater as well as more evident when he who speaks is a priest,' the editorial said."

This was followed by another rebuke the next week. We quote from the *New York Times*, September 10, 1936:

"VATICAN CITY, September 9—The Vatican issued today another rebuke to the Rev. Charles E. Coughlin, who is reported here as having said in a recent press interview that criticism of his political activities contained in an article in the *Osservatore Romano*, the Vatican newspaper, reflected only that paper's opinion and not that of the Vatican.

"Today's statement emphasized that 'the note published a few days ago, though neither official nor semi-official, nevertheless mirrors the opinion of responsible Vatican officials.' 'The Holy See cannot indifferently see its authority challenged in public polemics by attacks on persons representing the Vatican, especially when the assailant is a priest,' the statement added. 'This behavior would have the inevitable result of diminishing among the people the respect owed to that authority.'"

Nevertheless Father Coughlin continued his attacks on the President and on September 25, 1936, in an address before a National Union for Social Justice rally, he was quoted as having referred to President Roosevelt as "anti-God" and advocated the use of bullets "when an upstart dictator in the United States succeeds in making a one-party government and when the ballot is useless." The Most Reverend John T. McNicholas, Archbishop of the Cincinnati Archdiocese of the Roman Catholic Church, rebuked Father Coughlin for these statements by saying:

"... the mere suggestion of advocating a revolution even in the heat of oratory is most dangerous. Whatever be his intention Father Coughlin gives the impression that he appeals to force and in so doing he is morally in error. There is no excuse for inciting in the people the spirit of violent rebellion against conditions which do not actually exist and may never exist. . . . As a public and responsible teacher of morality in this community I cannot let pass a statement attributed to Father Coughlin in the daily press. His statements have made impressions on the public which it is my duty to correct."
(*New York Times*, September 26, 1936.)

Again, on October 30, 1936, Father Coughlin made a public apology for having called President Roosevelt "a scab President." This apology was written at the instance of Bishop Michael J. Gallagher, of Detroit, Father Coughlin's immediate superior (*New York Times*, November 1, 1936).

On August 1, 1936, at Worcester, Mass., Father Coughlin stated that if Herbert Hoover had been re-elected President and if Governor Landon "should take up where Hoover left off, there would be nothing left for America but bloody revolution." He was then supporting Representative William Lemke in his campaign for President and on August 15, 1936, he said in Cincinnati: "If I cannot swing at least 9,000,000 votes to Mr. Lemke, I will quit broadcasting educational talks on economics and politics." Mr. Lemke did not poll that number of votes nor anything like it. The official record shows that his total vote was 891,858.

With this background we will examine his recent statements.



FATHER COUGHLIN

HIS "FACTS"

and

ARGUMENTS

How Father Coughlin Misquotes

Father Coughlin's main thesis is that Communism is of Jewish origin; that it was introduced into Russia by Jews; that Nazism came into being to prevent the Jews from introducing it into Germany; and that there is an international Jewish conspiracy to spread Communism throughout the world. To support his argument he professes to quote from various documents, papers and articles. For instance, in his radio speech of November 20, 1938, Father Coughlin said:

"Moreover, I have before me a quotation from the periodical named, 'American Hebrew' of September 10, 1920 which says: 'The achievement, the Russian-Jewish Revolution, 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.'"

We reproduce a photostatic copy of the portion of the article purported to be quoted by Father Coughlin, and call attention to the fact that the words "the Russian-Jewish Revolution" were inserted by him and do not appear in the article.

Jews in World Reconstruction

By Svetozar Tonjoroff

Student of World Movements; Advocate of American Unity



TABLET BY VÍCTOR D. BRENNER

Organized government, like organized finance, is an essential condition to the welfare of human society. The indictment against both government and finance lies in their joint rejection of the Golden Rule—in their joint attempt, successful up to the present—to ride rough shod over the rights of nations and of individuals.

To impose rules—and especially the Golden Rule—upon this dual Niagara of force is the paramount problem of the day.

One of the impressive phenomena of the impressive time is the revolt of the Jew against the Frankenstein which his own mind conceived and his own hands fashioned for his defence in the darkness of the middle ages. This revolt is a continued phase of the unrest that formulated through Jewish lips the Sermon on the Mount.

The workings of this unrest are to be seen in the events that have accomplished, since the fateful year 1914, a task that looms far larger than the French Revolution—the annihilation of the most firmly entrenched, the most selfish and most reckless autocratic system in the world, the Russian Czarism.

That achievement, 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.

Even amid the mass of legends that have been transmitted to the columns of the press by men and women whose main purpose was to warn in warning colors

Reproduction of statement in *The American Hebrew* which Father Coughlin claimed to have quoted.

Having thus misquoted *The American Hebrew* article, Father Coughlin continued:

"Let our remarks be couched in the language of charity, when referring to that quotation, 'It was a Jewish effort to reconstruct!' . . . Now that experience has proven that this effort to reconstruct society by means of Communism died aborning . . . is it not time for these Jews and Christians who have escaped unscathed to repurify the atmosphere of the world . . ."

We call attention to the phrase, "this effort to reconstruct society by means of Communism" as evidence of a clear misinterpretation.

The article from *The American Hebrew* is called "Jews in World Reconstruction." It appeared in the issue of September 10, 1920, and was written by Svetozar Tonjoroff who is not a Jew. The article pays tribute to Jewish idealism throughout history and states that Judaism has been traditionally a constructive force. When the author speaks of "Jewish discontent" he refers to discontent with oppression and disorder. He uses the phrase "the constructive genius of Jewish discontent," the discontent that recognizes the evil in the world, and the genius that builds upon that recognition. The Golden Rule, he points out, is a Jewish expression of this principle.

Reverend William C. Kernan, Rector of Trinity Episcopal Church, Bayonne, N. J., in an address delivered at Trinity Episcopal Church on December 4, 1938, points out that the article in *The American Hebrew* states exactly the opposite of what Father Coughlin makes it appear to say. Dr. Kernan said:

"I obtained a copy of that magazine for September 10, 1920 from the Broadman Library of the World War and Post-War Periods, in New York City. It is significant for stating exactly the opposite of that which Father Coughlin made it appear to say. It does not use the phrase 'Russian Jewish Revolution' at all—anywhere. It was not written by a Jew. It was written by a non-Jew. It asks the question, will the world follow the course that led to its blood-bath in 1914 or will it 'adopt some principle approaching the Golden Rule as the basis of its political and economic statesmanship?' It goes on to point out that 'the Golden Rule, as too many of non-Jews are too apt to forget, is a Jewish principle. It is the expression of a Jewish discontent with social, economic and political conditions that existed in Palestine and

in the world 19 centuries ago.' It points out that the unrest caused by the Golden Rule, formulated through Jewish lips in Christ's Sermon on the Mount, finally resulted in the 'annihilation of the most firmly entrenched, the most selfish and most reckless autocratic system in the world, Russian Czarism.' This is what the author meant as being 'largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct,'—the fall of the Czar. That was not caused by the Bolshevik Revolution. That was caused by the Kerensky Revolution—a revolution in which the Grand Duke Michael figured to become regent—a revolution supported by the Allies—a revolution commended by Theodore Roosevelt—a revolution that occurred in March, 1917—and a revolution which was itself overthrown by the Bolshevik Revolution in November 17, 1917. Father Coughlin did not tell us that. In other words the article in the 'American Hebrew' did not say that the Communist Revolution was the outcome largely of 'Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct'."

The False Accusation that Jewish Bankers Financed Communism

One of Father Coughlin's main points is that communism in Russia was financed by Jewish bankers and particularly by American Jewish bankers. To prove this point, in his radio address of November 20, 1938, he said that he had in his possession a copy of an official British Government document naming certain Jewish bankers. His words were:

"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, among those who helped to finance the Russian Revolution and Communism. Since then, both Jewish and Gentile financiers have been according financial comfort to the Soviet Republic. Perhaps this financial overture was made in innocence—perhaps not."

In his speech of November 27, his accuracy having been challenged, he shifted his position somewhat. He did not refer to the

British government document as he did the previous week, but this time he said that these same Jewish bankers were named in an American Secret Service report. To quote Father Coughlin:

"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 6, 1920, and was preceded by the following remarks, namely: 'The authenticity of this document is guaranteed to us. With regard to its exactness, the exactness of the information which it contains, the American Secret Service takes responsibility.' Now, in Section One of this official report we read: 'It was found out that the following persons as well as the banking house mentioned were engaged in this work of destruction: Jacob Schiff; Guggenheim; Max Breitung; Kuhn, Loeb & Co. 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 influence."

Father Coughlin did not state how or by whom the "authenticity of this document is guaranteed." But he did state that "the chief document" he relied upon was "drawn up by the American Secret Service." His reference to Secret Service was clear and susceptible of verification. In response to inquiries following the broadcast, Frank J. Wilson, Chief of the United States Secret Service, issued a press release stating that "no such report was ever made by the United States Secret Service." A copy of this release is reproduced on the opposite page.

In reply to Father Coughlin's accusations against their firm, Kuhn, Loeb & Co. issued a statement denying that they or any of their partners ever assisted in financing Communism in Russia or anywhere else. The statement which appeared in the press on November 29, 1938 is as follows:

"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.

"The Kerensky government, established upon the fall of the Czarist

TREASURY DEPARTMENT

Washington

FOR IMMEDIATE RELEASE,
Monday, November 28, 1938.

Press Service
No. 15-45

Statement by Frank J. Wilson, Chief, United States Secret Service:

"We have had several inquiries by newspapermen about statements made by Father Coughlin in a radio address yesterday. Father Coughlin is reported to have read paragraphs which he said were taken from a book or article written by Denis Fahey, whom he described as a Professor of Philosophy at Blackrock Seminary, Dublin, Ireland. The extract attributed to Professor Fahey in turn purports to quote from a document published in 1920 by Documentation Catholique of Paris, which ascribes to 'The American Secret Service' responsibility for statements said to have been furnished to the French High Commissioner dealing with the financing of the Russian revolution of 1917.

"The only United States governmental agency having the name of 'Secret Service' is the United States Secret Service, which is a division of the Treasury Department. I have investigated our records and questioned members of the service who were on duty from 1916 to 1920, including my predecessor, William H. Moran, with respect to the statements made and quoted by Father Coughlin. They know of no such investigation or report as that which Father Coughlin discussed, and it is quite certain that no such report was ever made by the United States Secret Service."

Reproduction of news release issued by Chief of the United States Secret Service.

government in 1917, was during its existence a military ally of the United States and received loans from the United States Government. The late Jacob H. Schiff, then senior partner in this firm, at one time offered as an individual to subscribe to a so-called Liberty Loan of the Kerensky government, but did not in fact subscribe to such loan. He 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.

"During the great famine in Russia in 1921-22, the Congress of the United States appropriated large amounts for relief in Russia. These relief funds and contributions from private individuals were distributed in Russia by Mr. Herbert Hoover. The late Felix M. Warburg, then a partner in this firm, as well as thousands of other Americans of all creeds and shades of opinion, contributed liberally as individuals to such Russian relief funds and to the establishment of farm settlements in Russia.

"A letter was recently addressed by one of the partners of this firm to Father Coughlin, following the first appearance of these charges in his magazine, calling his attention to their falsity. Father Coughlin has, nevertheless, elected to disregard the facts and has repeated his misstatements in his last two broadcasts.

"The fact is that neither the firm of Kuhn, Loeb & Co. nor any of its partners, past or present, assisted in any way to finance the Communist revolution in Russia or anywhere else."

Confronted with these statements, Father Coughlin the following Sunday again shifted his position. His "authority" now became a Father Fahey who, in some strange fashion not revealed, seems to be the repository of confidential papers of the British Government. Father Coughlin said:

"Once more then, I hereby refer to the British White Paper which contains 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 denials. Last week I telephoned to Dr. Denis Fahey, Blackrock Seminary, Dublin, Ireland, asking him to reinspect 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. And he assures me that it contains not only the ref-

erences which I made to it last week but also the excerpts from which I am about to read now in connection with the assertion issued by Kuhn, Loeb & Co. to the effect that neither the firm of Kuhn, Loeb & Co. or any of its partners, past or present, assisted in any way to finance the Communist revolution in Russia or anywhere else. Section 8 of this British White Paper reads as follows: '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 Lazard, Jewish house in Paris, and also with the Jewish house of Gunzburg of Petrograd, Tokio and Paris—if in addition we remark that all of 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 Neibancken, Judeo-Bolshevik establishment in 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.' Unquote White Paper."

Father Coughlin could have spared himself the trouble and expense of telephoning to Dublin. The document which he refers to as "the White Paper," and which Father Fahey identifies on page 88 of his book, *The Mystical Body of Christ in the Modern World*, as a document called *Russia, No. 1 (1919), A Collection of Reports on Bolshevism in Russia*, can be found in any large public library in the United States. (The photostats herein reproduced were obtained at the New York Public Library.) An examination of this document reveals that *nowhere in the document is the name of Kuhn, Loeb & Co. mentioned, nor is there any mention of any American or United States Secret Service report.*

We print on page 16 a photostatic reproduction of the title page of the so-called "White Paper." There are no "Sections," as such, in the reports, but each document included is designated by a number. Father Coughlin, in his speech of December 4, 1938, said he was quoting from "Section 8." There being no "Section 8" in the document, we reproduce on page 17 the only Number 8 in the book, which, it will be seen, deals with the imprisonment and death of the Czar and his family. Nowhere in it are the matters to which Father Coughlin referred.

RUSSIA. No. 1 (1919).

A COLLECTION OF REPORTS

ON

BOLSHEVISM IN RUSSIA.

Presented to Parliament by Command of His Majesty. April 1919.

LONDON:
PUBLISHED BY HIS MAJESTY'S STATIONERY OFFICE.

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1919.

[Cind. 8.] Price 3d. net.

Title page of the "White Paper."

in the help of local ... the three ...
managed to escape from their captivity, but it is not known where they are at present.

No. 8.

Sir C. Eliot to Mr. Balfour.—(Received January 2, 1919.)

Sir,

Ekaterinburg, October 5, 1918.

I HAVE the honour to submit the following report of what is known respecting the fate of the Russian Imperial family, as well as a short narrative written at my request by Mr. Sidney Gibbes, formerly tutor to His Imperial Highness the Czarevitch. Mr. Gibbes accompanied the Imperial children from Tobolsk to Ekaterinburg on 23rd May, but was not allowed to live in the house where they were confined with their parents in the latter town.

The Bolsheviks of Ekaterinburg stated in speeches and proclamations that the Czar was shot on the night of 16th July, but many of the best-informed Russians believe that he is still alive and in German custody. I dare not, however, indulge the hope that this is true, unless some more adequate explanation than those current can be given of the supposed action of the Bolsheviks.

The official in charge of the enquiry at the time of my visit showed me over the house where the Imperial family resided. He dismissed as pure inventions the stories commonly believed in Siberia, such as that the corpse had been discovered, or that a member of the firing party had made a confession. On the other hand, he said that all the narratives of persons who thought they had seen the Emperor after 16th July had proved to be entirely without foundation. In his own opinion, the chances were four to

Reproduction of part of "Section 8" of the "White Paper."

In spite of this proof of the inaccuracy of his statements Father Coughlin has never withdrawn or corrected them. A study of his "authorities" reveals their complete spuriousness. An independent examination was made by an eminent Catholic historian, Monsignor John A. Ryan of Catholic University who found, not only that Father Coughlin obtained his alleged "facts" from a book written by Father Fahey, an Irish priest whose anti-semitic bias is pointed out by Monsignor Ryan, but also that Father Fahey was himself quoting from an anti-semitic London weekly called *The Patriot*. *The Patriot*, in turn, appears to have obtained its "facts" from a French publication called *Documentation Catholique*. By this round-about method came the allegations that Father Coughlin broadcast. It should be again pointed out that the texts referred to and reproduced in this volume were easily accessible, and at all times available to Father Coughlin.

Monsignor Ryan published the results of his investigation in the Catholic magazine *The Commonweal* on December 30, 1938. He asks where Father Coughlin obtained his list of "quasi-cabinet" members (discussed herein on pages 30 and 31), and then says:

(page 15, *supra*). And we call particular attention to the statement printed in small type at the mast-head of *World Service*. It will be seen that Father Coughlin, while professing to quote from an official document, is actually using the words of a publication whose purpose is unequivocally stated in the following language: "Its principal aim is to enlighten ill-informed Gentiles irrespective of state or country to which they belong. These information sheets which deal with the machinations of the Jewish under-world form accordingly a necessary part of the intellectual armoury of every Gentile. The communication of the matters dealt with to the well-intentioned press is considered highly desirable."

It will be seen that in broadcasting this Nazi propaganda Father Coughlin did his bit toward accomplishing the result that the German propagandists describe as "highly desirable."

THE SISSON REPORT

To fortify his argument Father Coughlin refers to "another collection of documents known as *The Sisson Report*," claiming that their authenticity is guaranteed. We quote from his speech of December 4, 1938:

"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 as official. Document No. 57 of the Sisson Report is a circular issued on November 2, 1914. Among other things it says: 'Zinoviev and Lunarshevsky got in touch with Imperial Bank of Germany through the bankers Rubinstein, Max Warburg and Parvus. Zinoviev addressed himself to Rubinstein and Lunarshevsky 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 revolutions. Document 64 of this same official government report, is a letter written by J. Fuerstenberg to Raphael Shohan on September 21, 1917, and it says: 'Dear Comrade: The office of the banking house M. Warburg has opened in accordance with telegram from President of Rheinisch Westphalian Syndicate an account for the undertaking of Comrade Trotsky. Signed J. Fuerstenberg'."

First let us point out a misstatement of Father Coughlin. There is no National Board for Historical Service of the United States.

There was in 1918 a private organization called the National Board for Historical Service. The words "of the United States" were inserted by Father Coughlin, making it sound as though he were referring to an official organization.

The Sisson Report was published in a booklet issued by The Committee on Public Information of which George Creel was chairman. (War Information, Series No. 20, October, 1918.) The booklet is called *The German Bolshevik Conspiracy* and contains documents referring to German activity in aiding and fomenting the Bolshevik revolution in Russia. At the request of Mr. Creel, a committee of the National Board for Historical Service (a private organization) examined the documents for the purpose of determining their authenticity. The committee's report is printed in the booklet containing *The Sisson Report*, and we quote the paragraph relating to Documents 57 and 64 cited by Father Coughlin.

"III. For the documents of our third group, apart from Nos. 56 and 58, we have only the Russian mimeographed texts. The originals of nearly all of them would have been written in German. We have seen neither originals nor photographs, nor has Mr. Sisson, who rightly relegates these documents to an appendix, and expresses less confidence in their evidential value than in that of his main series, Nos. 1 to 53. With such insufficient means of testing their genuineness as can be afforded by Russian translations, we can make no confident declaration."

It will be noted that the committee found that the two documents referred to by Father Coughlin were of questionable authenticity. That this fact was known to Father Coughlin is suggested by the fact that he referred to the National Board for Historical Service. Nevertheless, he says that their "authenticity is guaranteed."

THE LANSING TELEGRAM

Having considered the "Secret Service Report," the so-called "White Paper," and *The Sisson Report*, let us now examine the Lansing Telegram which Father Coughlin cites as further evidence of the conspiracy by American Jewish bankers to foment Communism in Russia. In his speech of December 4, 1938, Father Coughlin says:

"... may I produce the startling evidence of another governmental document as a refutation (of Kuhn, Loeb & Company's denial that

it gave financial aid to any Russian Government—ED.). *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, 5638; it reads as follows: 'The Secretary of State to the Ambassador in Russia, Mr. Francis, Washington, April 16, 1917, No. 1321. Please deliver following telegram.' I am only quoting the last two sentences. 'We are confident Russian Jewry are ready for the greatest sacrifices in support of present democratic government as the only hope for the future of Russia and all its people. American Jewry holds itself ready to cooperate with the Russian brethren in this great movement. Marshall, Morgenthau, Schiff, Straus, Rosenwald. Addressee Miliukov, Petrograd, or Baron Gunzburg. If sent to Baron Bunzburg add: May we ask you to submit this to your government. Signed Lansing.'*

"My friends, comment upon this startling document is almost unnecessary. Two names of the Kuhn, Loeb firm, Schiff and Straus, are mentioned in this telegram by the Secretary of the United States, Secretary of State Robert Lansing. What is more important and 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 practiced atheism."

It is unimportant that Jacob H. Schiff is the only banker on the list, and that Straus (presumably Oscar Straus) was not and never was a member of Kuhn, Loeb and Company. What is important is this: This cable was sent on April 16, 1917. Czar Nicholas had abdicated on March 15, and on March 19 the United States recognized the new Provisional Government. This was a democratic government and so acclaimed by lovers of liberty throughout the world. Father Coughlin contemptuously refers to this revolution as one "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." But this opinion was not that of leaders of thought throughout the world. The feeling of the American people was expressed by President Woodrow Wilson in his war message of April 2:

"Does not every American feel that assurance has been added to our hope for the future peace of the world by the wonderful and heart-

ening things that have been happening within the last few weeks in Russia? Russia was known by those who knew it best to have been always in fact democratic at heart, in all the vital habits of her thought, in all the intimate relationships of her people that spoke their natural instinct, their habitual attitude toward life. The autocracy that crowned the summit of her political structure, long as it had stood and terrible as was the reality of its power, was not in fact Russian in origin, character or purpose; and now it has been shaken off and the great, generous Russian people have been added in all their naive majesty and might to the forces that are fighting for freedom in the world, for justice, and for peace. Here is a fit partner for a League of Honor."

Russia was our ally, and the only way to transmit messages abroad during wartime was through diplomatic channels. The volume* from which Father Coughlin takes the telegram shows that many other messages were being transmitted through the State Department.

But what is most important is that *Father Coughlin deleted the most significant portion of the telegram.*

On April 12, 1917, the Secretary of State was disturbed that Russia might negotiate a separate peace, and transmitted to the American Ambassador the message reproduced here:

PART I: CONTINUATION OF THE WAR PARTICIPATION OF U. S. 19

File No. 763.72119/540

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

[Telegram]

WASHINGTON, April 12, 1917, 5 p. m.

1308. Department has received information from several sources that the Socialists of Germany and Russia are preparing to hold a meeting for the purpose of discussing possible terms of peace. Such reports are disturbing, as a separate peace would make impossible any assistance for Russia, financial or otherwise, from this country. Carefully and discreetly investigate and report immediately.

LANSING

*On Apr. 12, in his telegram No. 573, the Minister added: "Read Bosquin and Her..."

*Father Coughlin refers to it as "a now rare volume." We obtained a copy by sending a dollar and fifty cents to the Superintendent of Documents, Washington, D. C.

Four days later prominent American Jews, cooperating with the United States Government in its efforts to prevent a separate peace, sent, through the State Department, the following message:

PART I: CONTINUATION OF THE WAR—PARTICIPATION OF U. S. 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:

Miliukov, Petrograd (or Baron Gunzburg): American Jewry is alarmed by reports that certain elements are urging separate peace between Russia and Central powers. A separate peace may, in our opinion, lead to the ultimate restoration of an autocratic government and the degradation of the Russian Jews below even their former deplorable condition. 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.

(If sent to Baron Gunzburg, add: May we ask you to submit this to your Government.)

LANSING

PART I: CONTINUATION OF THE WAR—PARTICIPATION OF U. S. 39

File No. 763.72119/580

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

PETROGRAD, April 25, 1917.

[Received April 26, 11.55 a. m.]

1225. Your 1321, 16th. Minister for Foreign Affairs to day requested following response be transmitted to signatories of message therein:

The Russian Provisional Government is very appreciative of the sympathy which the authorized representatives of American Jewish citizens are so good as to accord to its efforts to assure the triumph of the great principles of democracy, of liberty, and of equality of all Russian citizens without distinction of nationality or religion.

As regards the uncertainty shown by the American Jewry on account of the rumors of agitation of certain elements for a separate peace I can assure them that these rumors are wholly without foundation: no Russian party, whatever its political programme, has contemplated nor could contemplate the eventuality of a separate peace with the foreign aggressor.

The great danger which menaces new Russia and the entire world if heed should be paid to the efforts which have for their end the maintenance of the fearful German militarism are only too well known here.

FRANCIS

File No. 763.72119/584

The Ambassador in the Netherlands (Langhorne) to the Secretary of State

Far from conspiring to bring about Communism, these leading American Jewish citizens were pledging their support to "the present democratic government" in Russia in order to insure an allied victory. A reading of the *entire* telegram shows that American Jews shared Secretary Lansing's fear of a separate peace and were endeavoring to prevent it. But this significant part of the telegram Father Coughlin does not quote.

The reception of this message by the Provisional Government, which, it should be emphasized, was our ally, is recorded in the following message:

Father Coughlin describes the telegram of April 16 as a "startling document" and cites it as evidence of a sinister plot. The fact is that it was an effort to aid the United States Government. That it was no secret is shown by the publication of the telegrams in the 11th Annual Report of the American Jewish Committee, printed in the *American Jewish Year Book for 1919-1918, Vol. 24, pp. 371, 372.*

United States Hailed March Revolution as Victory for Democracy Over Czarism

From the above cited misquotation from the "White Paper," the "American Secret Service Report," the questionable excerpt from *The Sisson Report* and the edited quotation from the "Lansing Telegram," Father Coughlin deduces that there was a conspiracy by Jewish bankers, and specifically the firm of Kuhn, Loeb & Company, to establish Communism. We will now consider this point specifically.

We have already stated that the March 1917 Revolution was a democratic revolution, and we have quoted from Woodrow Wilson's message reflecting the joy of the American people. This joy was widespread. Rallies and mass meetings were held, and such eminent Americans as Elihu Root, Charles Evans Hughes, Joseph H. Choate, and Ex-Presidents William Howard Taft and Theodore Roosevelt joined in welcoming the new democracy.

This feeling was world-wide and the following quotation from the *New York Times* of March 23, 1917, reported the Catholic viewpoint at that time:

SEES HOPE FOR CATHOLICS

Vatican Inclined to View Russian Revolution With Favor

Special Cable to the New York Times,

"ROME, MARCH 22nd—The Vatican at first was undecided what attitude to take in regard to the events in Russia but is gradually realizing that the new order of things is most advantageous from the Roman Catholic point of view.

"Under the old regime all efforts made by the Holy See to have Catholics treated on an equality with those of the Orthodox Church failed utterly and scarcely a year passed without some kind of persecution against the Bishops, the clergy, or laymen, who were treated as conspirators against the constituted authorities. Pope Pius IX resented so much the arrogance and this disdain with which Catholics were treated that he broke off diplomatic relations with Russians and they were not resumed until 28 years later under Pope Leo.

"It is now hoped that Catholics will be treated on an equal footing with the followers of other creeds."

The following call to prayer was issued in July, 1917, by leaders of religious bodies of all faiths. Among those whose names are signed to it is Cardinal Gibbons, senior American Cardinal of the Catholic Church. (*New York Times*, July 10, 1917.)

"The American Mission to Russia under the leadership of the Hon. Elihu Root, while greatly gratified with the situation of affairs, has signified its desire for any aid that the people of the United States can give it. In the light of this it has been suggested that an appropriate and effective spiritual service for a people as distinctively religious as the Russians are would be a universal intercession on the part of religious America on their behalf to Almighty God, to the end that the great convulsion in Russia may result in some form of governmental authority which shall assure to the people of that vast empire an orderly and enduring guarantee of peace and happiness, truth and justice, religion and piety.

"To this end, the religious people of America, of all sects, denominations and faiths, are invited in their houses of worship on Saturday and Sunday the 14th and 15th of July, to there invoke the blessings of heaven upon the Russian people in their great endeavor. To meet this occasion representatives of the various religious bodies being invited to consider the matter have joined in approval of such an appeal and earnestly hope that leaders of religious thought throughout the United States will share with them in the belief that prayer for Russia is timely and desirable and, therefore, take action."

To this chorus of welcome to the new republic Jacob H. Schiff, one of America's leading Jews, and a member of Kuhn, Loeb and Company, added his voice in the telegram quoted by Father Coughlin from the *New York Times* of March 24, 1917, a few weeks before the United States entered the war:

"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 have hoped and striven for these long years.

(Signed) Jacob H. Schiff."

Alexander Kerensky is quoted in *The New York Times* of November 30, 1938, as saying: "The revolutionary government obtained credit not through any bankers, Jewish or Gentile, in America,

but from the United States Government." To this Father Coughlin replied: "I say that according to reputable testimony it was financed by Jacob Schiff."

The historical fact that the United States loaned large sums of money to the Provisional Government demonstrates the inaccuracy of Father Coughlin's statement. The amount of these loans is referred to in a United States Treasury Report issued in 1927 entitled *Combined Annual Reports of the World War Foreign Debt Commission* which shows the following cash advances made by the United States Government to Russia during the Kerensky regime:

July 6, 1917.....	\$35,000,000.00
13,	10,000,000.00
Aug. 1,	2,500,000.00
22,	2,500,000.00
24,	37,500,000.00
30,	10,000,000.00
Sept. 25,	15,000,000.00
Oct. 2,	22,200,000.00
11,	20,000,000.00
24,	5,000,000.00*
Nov. 1,	31,700,000.00
15,	1,329,750.00
	<hr/>
	\$192,729,750.00

It will be seen from these figures taken from an official source that Kerensky's statement was entirely accurate. Opposed to this United States Treasury Report is Father Coughlin's vague reference to "reputable testimony" which he does not identify.

Jews Played a Negligible Part in the Bolshevik Revolution in Russia

Father Coughlin states repeatedly, or suggests by innuendo throughout his radio broadcasts, that the Jews were responsible for the Bolshevik Revolution in Russia. This accusation, which is a repetition of that circulated by Hitler in Germany, is false, as every informed person knows. The facts can be found in a study made by a distinguished Catholic historian, Father Joseph N. Moody, Professor of European History at Cathedral College, in a

*Conditional advance not availed of and returned.

booklet entitled *Why Are Jews Persecuted?*, issued under the *imprimatur* of John J. Glennon, Archbishop of St. Louis. Father Moody says on page 26:

"It is also interesting to note that while Marx was a Jew by birth, the intellectual progenitors of the founder of communism were not. Marx was not an original thinker; he borrowed from a variety of sources and merely voiced in a more systematic manner a rather widespread protest against the evils of the industrial system. Most of the elements of his doctrine had already been expressed by such men as Hegel, Feuerbach, Owen, Saint-Simon, Proudhon, Blanc, and Fourier. Not one of these was a Jew. The same is true of the spiritual fathers of Bolshevism. In that long list of men who prepared the Russian mind for the acceptance of the present order we look in vain for a member of this particular oppressed group. This is important, for the Soviet phenomenon is not pure Marxism; it is very definitely conditioned by the Russian mentality, and it owes as much to Lenin and other non-Jewish Russians as it does to Marx.

"The position of the Jews in Soviet Russia has been frequently misrepresented. The Jews as a whole had no love for the czarist *regime*, and most of them were to be found in the parties of the opposition, the constitutional democrats or the social-democrats. The Socialist Party in Russia before the revolution included only sixty thousand of the five million Jews, while the number of Jews in the Bolshevik group was negligible. While the revolution of March, 1917, which overthrew the czar, was welcomed by the Russian Jews, most of them resisted the Bolshevik attack in November against the provisional government. All 3 Jewish worker organizations declared against the new movement; the opposition of the Jewish middle class, who saw themselves ruined by the Communist experiment, was even more pronounced."

Another eminent source, a book called *Antisemitism, Historically and Critically Examined*, by Professor Hugo Valentin, Professor of History at Upsala University, in Sweden, amplifies Father Moody's careful study. Professor Valentin says on page 257:

"Before the World War, the number of Jewish Bolsheviks was insignificant. Trotsky himself did not turn Bolshevik till 1917. Even in 1922, that is, after several years of intensive Bolshevizing, the Jewish element only amounted to 19,526 members, or 5.2 per cent of the

party, in spite of the fact that the Jews, in contrast to the rest of the Russian population, were very largely composed of town-dwellers, who were able to read and were thus more accessible to propaganda. All three Jewish workers' organizations: the Serp, the Zionist Poale-Zion and the greatest of them, the general league of Jewish workers, founded in 1897 and usually known simply as the Bund, declared against Bolshevism.

"Russian Jewry had joyfully hailed the revolution of March 12th (February 27th), which overthrew imperial despotism, introduced a democratic system in Russia and placed the Jewish population on a footing of equality with the rest of the inhabitants. The Bolshevik revolution of November 7th (October 25th) aroused dismay and indignation. And in fact the Bund vigorously opposed the Bolshevik defeatism which led to the peace of Brest-Litovsk. The Commissariat for the administration of Jewish affairs, appointed by Lenin's Government, issued a manifesto on March 15th, 1918, attacking the Jewish workers for their anti-Bolshevist attitude. The Jewish bourgeoisie, the majority of whom followed trades and professions which must inevitably be ruined in a Communist Russia, were still more enraged against Bolshevism. In the Ukraine in 1918, the Jewish workers with arms in their hands made common cause with the Jewish bourgeois against Bolshevism—which did not prevent Petlyura and other White generals during the civil war of 1919 from labelling Bolshevism as Jewish."

In his radio address on November 20, 1938, Father Coughlin stated:

"The 1917 list of those who, with Lenin, ruled many of the activities of the Soviet Republic disclosed that of the twenty-five quasi-cabinet members, twenty-four of them were atheistic Jews whose names I have before me, published by the Nazis and distributed throughout Germany. The list—a German list not mine—will be published in the pamphlet which I will distribute to all who request a copy of this address."

It should be noted here that, although official records are available, Father Coughlin not only prefers to rely upon Nazi propaganda but offers to distribute it free.

It should be noted further that the list which Father Coughlin offers to distribute appears also on page 90 of Father Fahey's

Mystical Body of Christ, a book which Monsignor Ryan says may fairly be put in the category of anti-semitic literature. But Father Coughlin goes Father Fahey one better. Father Fahey, referring to the list, merely says: "In these Soviets the following individuals made themselves remarkable." But Father Coughlin promotes them to the position of a "quasi-cabinet," whatever that may mean. Is it not a fair inference that he was endeavoring to suggest by his phrase that these men occupied a high official position—a suggestion not warranted by the fact?

The names of the rulers of Russia after the Communist Revolution could easily have been ascertained by Father Coughlin, had he gone to any reference library in Detroit and examined *Documents of Russian History 1914 to 1917* by Professor Frank Alfred Golder (*The Century Company, New York, 1927*), a standard work on the subject. Had he done so, he would have found that *only two of the names on his Nazi list are in the official cabinet list*, Lenin and Trotsky, and only one, Trotsky, was a Jew!*

Referring to the alleged present-day domination of Soviet Russia by Jews, Father Coughlin said in his broadcast of November 20, 1938:

"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 fifty-nine members, among whom were fifty-six Jews; and that the three remaining non-Jews were married to Jewesses. The litany of these names, too long to read to a radio audience, also will be printed in a pamphlet for distribution to all who request it."

What "official disclosure" he refers to he did not state. However, in his speech of November 27th, it appears that he was quoting from *The Mystical Body of Christ in the Modern World*.

An examination of the names of those at the head of the Russian Government in 1935, published in *The Statesman's Year-Book for 1935*† (*Macmillan & Company, Ltd., London*), a standard reference book, shows that *only seven of the fifty-nine names published by Father Coughlin appear therein*. Of the names on the official list only six are Jews.

*The list is printed in an appendix on page 55.

†Printed in the appendix on p. 56. To complete the record we also reprint from *The Statesman's Year-Book of 1938* the personnel of the present governing bodies of Russia.

Amazing Resemblance Between Father Coughlin's Article and Goebbels' Speech

That Father Coughlin is an active and conscious disseminator of Nazi propaganda in America and that he is not above appropriating Nazi material and using it without the benefit of quotation marks can be inferred from an article in a recent issue of his magazine, *Social Justice*.

On September 13, 1935, Dr. Joseph Goebbels, Nazi Minister of Propaganda, delivered a speech in Nuremberg at the Seventh National Socialist Congress. It was a vicious attack upon the Jews, the sort with which readers of Goebbels' speeches are familiar. The speech was printed in *Der Parteitag der Freiheit vom 10-16 September 1935*. (*The Party Day of Freedom, September 10 to 16 1935*). This was the official report of the Nazi Party Congress at Nuremberg, and was published in 1935 by the Franz Eher Press, Munich, under the official Nazi party imprint. It was reprinted in the same year in an English translation by M. Müller & Sohn, Berlin, obviously for distribution in English speaking countries.

On December 5, 1938, Father Coughlin published an article in *Social Justice* over his own signature entitled "Background of Persecution." A comparison of the article with the Goebbels speech suggests that large sections of the speech were copied by Father Coughlin verbatim! We reprint, in parallel columns, excerpts from the speech and the article.

GOEBBELS' SPEECH

On April 30, 1919, in the courtyard of the Luitpold Gymnasium in Munich, the hostages, among them one woman, were shot through the backs, their bodies rendered unrecognizable and taken away. This act was done at the order of the Com-

COUGHLIN'S ARTICLE

On April 30, 1919, in the courtyard of the Luitpold Gymnasium in Munich, ten hostages, among them one woman, were murdered. This act was perpetrated by the direct order of the Communist terrorist Egelhofer, and under the responsibility of

GOEBBELS' SPEECH

munist terrorist, Egelhofer, and under the responsibility of the Jewish Soviet Commissars, Levien, Levine-Nissen and Axelrod.

The Jewish Tschekist, Bela Kun, made an experiment which rivaled the Paris commune in bloodshed, when he ordered the execution of 60,000 to 70,000 people in the Crimea.

For the most part, these executions were carried out with machine guns. At the municipal hospital in Alupka 272 sick and wounded were brought out on stretchers in front of the gate of the institution and there shot.

In November, 1934, the Chinese Marshal Chiang Kai-shek, made public the information that in the Province of Kiangsi 1,000,000 people were murdered by the Communists and 6,000,000 robbed of their possessions.

The Soviet statistician, Oganowsky, estimates the number of persons who died of hunger in the years 1921-1922 at 5,200,000.

The Austrian Cardinal Archbishop, Monsignor Innitzer, said in his appeal of July, 1934, that millions of people were dying of hunger throughout the Soviet Union.

COUGHLIN'S ARTICLE

the Jewish Soviet Commissars, Levien, Levine-Nissen and Axelrod.

At a later date, the same Bela Kun ordered the execution of approximately 60,000 people in the Crimea. For the most part, these executions were carried out with machine guns. At the municipal hospital in Alupka, 272 sick and wounded were brought out on stretchers in front of the gate of the institution and there shot.

In November, 1934, the Chinese Marshal, Chiang Kai-shek, made public the information that in the province of Kiangsi 1,000,000 people were murdered by the Communists and 6,000,000 robbed of their possessions.

The Soviet statistician Oganowsky estimated the number of persons who died of hunger in the years 1921-1922 at more than 5,000,000.

The Austrian Cardinal Archbishop Mgr. Innitzer, said in his appeal of July, 1934, that millions of people were dying of hunger throughout the Soviet Union.

GOEBBELS' SPEECH

The most boorish example of the interference of "Soviet Diplomats" for the purpose of creating domestic political trouble in another country is afforded by the Jewish Soviet Ambassador, Joffe, who had to leave Berlin on the sixth of November, 1918, because he had utilized the diplomatic courier to transport sabotage material which was to be used to undermine the German army and make the revolution possible.

On the 26th of December, 1918, one of the Socialist members of the Reichstag, the Jew, Dr. Ozkar Cohn, declared that on the 5th of the previous month, he had received 4,000,000 rubles from Joffe for the purpose of the German revolution.

At the second Congress of Atheists, Bucharin declared that religion must be "destroyed with the bayonet."

The Social Democrat "League of German Free Thinkers" alone had a membership of 600,000. The Communist "League of Proletarian Free Thinkers" had close to 160,000 members. Almost without exception, the intellectual leaders of Marxist atheism in Germany were Jews, among them being Erich Weinert, Felix Abraham, Dr. Levy-Lenz and others.

COUGHLIN'S ARTICLE

Before the advent of Hitler to power Germany was undermined steadily by espionage of the most treasonable kind. The Jewish Soviet Ambassador, Joffe, was forced to leave Germany on November 6, 1918, because he was found guilty of utilizing the diplomatic courier to transport sabotage material which was used to undermine the German army and make revolution possible.

On December 26, 1918, one of the Socialist members of the Reichstag, the eminent Jew, Dr. Oskar Cohn, declared that on the 5th of the previous month he had received 4,000,000 rubles from Joffe for the purpose of instigating a revolution in Germany.

Remember that, when the second Congress of Atheists convened Bucharin declared that religion must be "destroyed with the bayonet."

In Germany the Social Democratic League of German Free-Thinkers had a membership of 600,000. The Communist "League of Proletarian Free-Thinkers" numbered close to 160,000 members. Almost without exception, the intellectual leaders—if not the foot and hand leaders—of Marxist atheism in Germany were Jews . . . Not good Jews but bad

GOEBBELS' SPEECH

At regular meetings held in the presence of a notary public, members were requested to register their declaration of withdrawal from their church for a fee of two marks. And thus the fight for atheism was carried on. Between 1918 and 1933 the withdrawals from the German Evangelical churches alone amounted to 2,500,000 persons in Germany.

In 1919, during the Bolshevik regime of Bela Kun, a Jew, whose real name was Aaron Cohn, in Budapest twenty hostages were murdered.*

The Jew, Gubermann, who, under the name of Jaroslawski, is the leader of the Association of Militant Atheists in the Soviet Union, has made the following declaration:

"It is our duty to destroy every religious world-concept . . . If the destruction of 10,000,000 human beings, as happened in the last war, should be necessary for the triumph of one definite class, then that must be done, and it will be done."

*Father Coughlin seems to have improved a thousand fold upon Goebbel's figures.

COUGHLIN'S ARTICLE

Jews; not Jews who opposed Communism but Jews who supported it. Among them were Erich Weinert, Felix Abraham and Dr. Levy-Lenz. At regular meetings held in the presence of a notary public, members were requested to register their declaration of withdrawal from their church for a fee of two marks. With such bribes, the fight for atheism was carried on. And between 1918 and 1933 the withdrawals from the German Evangelical churches were estimated at close to 2,500,000 persons in Germany.

In 1919 Hungary, a neighbor to Germany, was overrun with Communists. The notorious atheist, Bela Kun, a Jew whose real name was Aaron Cohn, murdered 20,000.*

The atheist Jew, Gubermann, under the name of Jaroslawski and then the leader of the militant atheists in Soviet Union, also declared:

"It is our duty to destroy every religious world-concept. If the destruction of 10,000,000 human beings, as happened in the last war, should be necessary for the triumph of one definite class, then that must be done, and it will be done."

How Jews Have Been Persecuted Under Communism

Father Coughlin has repeatedly implied that in Russia, where millions of Christians have been killed, the Jews have been in a special privileged class and have enjoyed special benefits because of their alleged domination of the government. The following facts, quoted from Father Moody's pamphlet (page 27), bear witness to the fact that Jews not only do not enjoy special privileges under Communism, but are, in fact, the worst sufferers:

"The Russian Jews as a whole did not profit by the conversion of some of their compatriots to Bolshevism; if anything, they have suffered more than the rest of the population from Soviet tyranny. Most of the Jews in Russia were engaged in private trade, and thus belonged to a class which bore the brunt of the Soviet discriminatory legislation, especially since the revocation of NEP in 1923. The Jewish religion has been proscribed with the same fervor as was the Christian and the Mohammedan. Synagogues have been confiscated and turned into 'cultural' centers. The Hebrew language is strictly forbidden, and no Jewish child may be taught the rudiments of his faith.

"Prominent rabbis have been exiled. Yevsektia, the Jewish section of the Communist Party, has led this fight on everything distinctly Jewish. Today no less than thirty-five per cent of the Jewish population belongs to the category of *déclassés*, class enemies who have no legal or economic rights, and there are only five per cent of the non-Jewish population who are thus branded as pariahs. All reference to Zionism has been outlawed. Even the so-called autonomous Biro-Bidjan can harbor no Jewish cultural or religious institutions, and every immigrant must be certified as acceptable to the party chieftains. It is no wonder that thinking Jews the world over see the liquidation of the communist regime in Russia as the only salvation for their co-religionists in that unhappy land. As Simon Dubnov, the greatest historian of Russian Jewry, who is now in exile, puts it: 'Two and a half million men and women are placed between an appalling present and an even more appalling future, faced by the choice between a Red and a White dictatorship, between dying out and dying a violent death. Never before has the Jewish people been confronted with a more terrible alternative.'"

Professor Valentin's *Antisemitism* again bears out Father Moody's statements (page 258):

"A boundless misery swept over the Jewish as over the non-Jewish bourgeoisie, but as the Jewish population consisted to a far greater extent than the Christian of middle class folk—two-fifths of the Jews of Russia lived by private trade, one-third by handicrafts—the putting in force of Communism meant a greater catastrophe for the Jews than for any other section of the Russian people. For in Soviet Russia the private traders constitute a class that is barely tolerated and subject to every kind of persecution, and the private craftsmen are little better off. In the public workshops, which are supplied with raw materials through the State, not one-third of the Jewish craftsmen were employed at the close of 1929. It throws a lurid light on the situation that no less than 35 per cent of Soviet Russia's 2,600,000 Jews belong to the category of *déclassés*, while the corresponding figure for the non-Jewish population is between 5 and 6 per cent. The *déclassés*, who include the former bourgeoisie, have no votes, no right to receive bread-cards, no right to hold offices, to be engaged as workmen in factories, to send their children to industrial schools, and so on. Their distress is appalling. It is regarded as certain that the whole Jewish town population of South Russia would have died of starvation in 1922, if the Jewish-American Joint Distribution Committee had not brought them assistance in the nick of time."

Consider in addition the following facts:

1) The Jewish community organizations (Kehillas) were officially liquidated by the order of April, 1919, countersigned by Joseph Stalin, then Commissar of Nationalities. The order concluded as follows:

"The Central Commissariat for Jewish affairs has decided to close permanently the central office of the Jewish communities and all its branches within the boundaries of R.S.F.S.R. The funds and all properties are to be handed over to the local Commissariat." (See Tsentsiper; *Ten Years of Persecution, Tel Aviv*, 1930, pp. 49-50.)

2) Jewish religious schools, including the Yeshivas, were forced to close. By 1922 the *Emess* (Communist Daily) was able to report triumphantly that in the province of Zhitomir all Jewish religious schools had been closed. (*Emess, November 4, 1922*). Eventually

all instruction or study in the Hebrew language was "liquidated." (Tsentsiper: *op. cit.* p. 76).

3) Practice of the rite of circumcision was punished. (*The Religious Persecution in Russia, Permanent Bureau of the International Entente Against the Third International, Geneva, 1930, p. 25*).

4) Synagogues were forced to close. Today Moscow, with 400,000 Jews, has only three synagogues. The campaign to close synagogues reached its height from 1920-1923. (N. Gergel: *The Situation of the Jews in Russia, Warsaw, 1929, p. 204*). In 1928, 59 synagogues were closed in Russia and 35 more synagogues were closed in December, 1929, and January, 1930. Most of the synagogues were converted into Communist clubs, adding sacrilege to persecution. (*The Young Guard, No. 22, cited in The Religious Persecution in Russia, op. cit., p. 17*). Arrest and imprisonment were the fate of those who refused to give up their synagogues to the Communists. (*Ibid, p. 25*).

5) During High Holidays in 1937, attacks were made on individual Jews at prayer and many worshippers were wounded. (*Jewish Morning Journal, September 19, 1937*).

6) Even in 1938 the following occurred:

"The Jewish religion was the target during the recent High Holidays of a violent attack by atheists in the U.S.S.R. From Rosh Hashona until the Day of Atonement, Russian wireless stations devoted an hour daily to lectures and speeches denouncing the Jewish religion and describing the Holy Days as 'heathen Holidays' which the Jews brought out with them from Babylon." (*The Jewish Chronicle, London, October 14, 1938.*)

These broadcasts were given under the supervision of the Atheist Institute in Moscow. One speaker from Minsk said that some Jews were circumventing State orders by praying illegally in "cellars and catacombs." Simultaneously with the talks on the radio, anti-religious pamphlets were widely distributed. (*Ibid*).

These are but a few of the innumerable instances that could be cited to prove the truth of Father Moody's statement that the Jews "if anything . . . have suffered more than the rest of the population from Soviet tyranny."

The Insignificant Part Played by Jews in German Communism

It is an accepted historical fact that the Reichstag fire in 1933 was perpetrated by the Nazis as part of Hitler's plan for achieving power. There is a striking resemblance between the Hitler and the Coughlin attempts to fasten responsibility for Communism upon the Jews in complete disregard of the actual facts. An examination of the facts reveals that the Jews actually played an insignificant part in German Communism.

In the last free election before Hitler came into power—that of November, 1932—there were 5,980,240 Communist votes cast. On that date there were 550,000 Jews in Germany, of whom about 300,000 were eligible to vote. If every German Jewish voter had been a Communist it would have accounted for less than five per cent of the Communist vote.

A reference to an official Nazi publication, *Kuerschner's Volkshandbuch Deutscher Reichstag, 1933*, shows that, in the Reichstag of 1930, out of seventy Communist deputies there was only one Jew. In the Reichstag of 1933, dissolved by the Hitler government, out of eighty-one Communist deputies there was *not a single Jew*.

The leaders of Communism in Germany—Thaelmann and Torgler—were both Gentiles.

In spite of this conclusive evidence, Hitler persists to-day in repeating that he rescued Germany from "Jewish Communism." And Father Coughlin, relying for his "facts" upon Nazi propaganda, continues to broadcast the same fiction throughout the United States.

Father Coughlin a Hero in Germany

In view of this it is scarcely surprising that Father Coughlin's anti-semitic campaign and his use of Nazi methods have received wide acclaim throughout Germany. A dispatch from Berlin of Otto D. Tolischus, a special correspondent of the *New York Times* (*New York Times, November 27, 1938*) reports the way Father Coughlin's radio activities were received in Nazi Germany:

"The German hero in America for the moment is the Rev. Charles E. Coughlin because of his radio speech representing national socialism as a defensive front against bolshevism."

The Commonweal, a leading Catholic weekly, in its issue of December 9, 1938, says editorially:

"But it was his tendentious radio talk of November 20 that gained him the same accolade from the inspired German Nazi press, that court of last appeal in such matters. It isn't very strange that these sworn enemies of 'political Catholicism' at this time brought him as a hero to the attention of a bewildered and sorely tried German people. When, however, what an age less rude than ours would have euphemistically called Father Coughlin's 'half-truths' and 'simplifications' of Russian and German history are no longer useful to justify the persecution of the Jews, the Nazis will find that the example of Father Coughlin is invaluable to hold up as a villain to justify persecution of the German Catholic clergy. They can point him out with the customary accent of Aryan virtue, in their references to 'black priestcraft of the Vatican.' Father Coughlin, the Nazis know, may easily be presented as a priest seeking with no little energy secular power of his own in political life."

The satisfaction expressed by the German Nazis is echoed by their American counterparts. William Dudley Pelley, one of the most violent Jew-baiters in the United States, the leader of the Silver Shirts, an organization devoted to the cause of exterminating Jews in America, exclaimed in his magazine *Liberation* (November 14, 1938, page 1):

"This past week, the aggressive Father Coughlin went on the air over a New York radio station and delivered what amounted to the prize Silver Shirt speech of the year."

And the *Deutscher Weckruf*, the official organ of the German American Bund, hailed Father Coughlin in its issue of December 1, 1938, as "the heroic priest."

It will be seen that the Nazis both in Germany and America recognize Father Coughlin as one of their staunchest allies.

Persistent Jewish Opposition to Communism

Father Coughlin has repeatedly stated that the Jews have never expressed sympathy for the Catholics persecuted under Communism, and he has implied that representative Jews and Jewish organizations have refrained from expressing disapproval of Communism. Both of these charges are untrue. Concerning Jewish sympathy for persecuted Catholics, we quote from a reliable Catholic source, the *Catholic Worker Press Service*, a news service furnished to Catholic publications. In its issue of December 5, 1938, appears the following:

FRENCH RABBIS EXTEND SYMPATHY

"In 1936, during the Jewish solemnities of Yom Kippur, there was held in France a meeting of the Chief Rabbis. They prepared a statement and asked that it be read in all Jewish Synagogues. It is as noble a document as was ever written. It reads as follows:

'As we look upon the fate of Catholic priests and religious who, without swerving from their ministry of piety and charity, innocent victims of civil disorders, have fallen, yesterday in Mexico, today in unhappy Spain, where the most horrible and devastating of wars has arrayed brother against brother; as behold all the victims of intolerance and fanaticism, Jews, Christians, brothers in humanity wherever fallen, we bow our heads in sorrow and say we are most profoundly distressed. For Israel must everywhere be with the persecuted against the persecutor.

'We can never forget how the eminent leaders of Catholicism lately exposed the very depths of their hearts' compassion on the sufferings of the Jews, victims of unjust treatment, how they flayed anti-Semitism, how they most generously contributed towards the assuagement of their miseries.

'We, in our turn, tell them we understand their lacerated hearts, know their feelings as they behold the martyrdom of men and women dedicated to the service of God, far removed from all partisan passions.

'We offer our Heart's deepest sympathy and we say we are inexpressibly distressed. In our prayers we join their victims with our victims, imploring on all, Divine mercy and favor.'

IN THE UNITED STATES

"At the Central Conference of American Rabbis, in the same year, the following resolution was adopted:

'We Jews as religionists and humanitarians, wish to voice our objection to the policy of any state which strikes at the very practice of religion itself. This stricture applies specifically to the treatment of the Catholics in our sister republic of Mexico.'

The Central Conference of American Rabbis went on record even earlier than 1936. At their 43rd Annual Convention, held at Cincinnati, November 2 to 6, 1932, the following resolution was adopted:

"We Jews, pledged to the principle of religious liberty for all groups, are perturbed by the increasing growth of restriction against the Catholic Church in a number of lands.

"We stand firmly on the principle that no political philosophy and certainly not that of liberalism dare lend itself to the suppression of a free and unhampered religious worship. Believing that every individual has the right to worship God according to the dictates of his conscience, we desire to put ourselves on record as deploring the disabilities to which the religious agencies of the Catholic Church have been subjected in recent years in some quarters."

We quote also a statement made by the Chief Rabbi of England in 1930:

"Conscience, religious liberty and all that is divine in the human spirit are today trampled under foot in Russia . . . the Rabbis, and even priests of all confessions, are subject to all kinds of outrages, under the pretext that they are counter-revolutionaries . . . what is more fatal to the cause of religion is the prohibition of religious teaching of the young." (See *The Young Guard*, No. 22, cited in *The Religious Persecution in Russia, Permanent Bureau of the International Entente against the Third International, Geneva, 1930, page 17*).

Concerning the Jewish attitude toward Communism, it suffices to say that many leading Jewish organizations, national and local, have gone on record as opposing it. We cite a few examples:

The Jewish Labor Committee, an organization representing several hundred thousand Jewish workers, on March 6, 1938, adopted

a resolution to bar Communists from membership. The *New York Times*, March 7, 1938, reported the fact as follows:

"The anti-Communist stand was taken when the delegates adopted by an overwhelming majority a resolution pledging the Jewish Labor Committee and its affiliated organizations to 'unalienable adherence to the principles of democracy and freedom and rejecting cooperation with any organization that upholds a dictatorship of any sort.'"

This action by the Jewish Labor Committee was commented on editorially in the *New York Herald Tribune* of March 9, 1938, in part as follows:

"Any lingering doubt that these resolutions were aimed directly at the Stalinists is dispelled by the fact that B. Charney Vladeck, majority leader of the City Council and national chairman of the Jewish Labor Committee, warned the delegates against permitting Communists to share in its activities, as did Abraham Cahan, editor of the *Jewish Daily Forward*. Incidentally, Mr. Vladeck was re-elected chairman and David Dubinsky, another stout union foe of Communist penetration, was made treasurer.

"Here is ample evidence that even the worker of Jewish persuasion, considered among the more susceptible of Stalin's prospects, sees through the pretense of his proletarianism and recognizes in him simply a totalitarian rival of Hitler and Mussolini."

B'nai B'rith, a national fraternal society with over 75,000 members, at a national convention in Washington, D. C., in 1938, adopted a resolution condemning Communism. The following statement was unanimously adopted as the sense of the convention:

"The great masses of the Jewish people are faithful to the religious teachings of their fathers. Judaism is a part of their life. In it they find consolation and hope. They believe in its precepts and in its prophecies. Russian Communism has fought unremittingly against the religious faith of the Jew. A Communist who was a Jew is now an apostate. Communism would destroy religious faith. If Communism were to rule, it would destroy both Judaism and Christianity. There are some Communists who were born Jews, just as there are Communists who were born Protestants and Catholics, but it is unjust for this reason to accuse either one of these religious sects with the responsibility of Communism.

"I make this appeal to Jew and non-Jew of America—our American ideal must be maintained, unsullied by any foreign 'isms.' Communism, Fascism and Nazism are the mortal enemies of democracy. Anti-Semitism has been the tool and the entering wedge in the destruction of the modern European republics. Anti-Semitism and democracy are incompatible."

The attitude of the Jewish War Veterans of the United States, an organization of veterans with over 60,000 members, is expressed in the following quotation from an editorial in the *Jewish Veteran*, the official publication of the organization, in its issue of March, 1938:

"The J. W. V., in common with all veterans and patriotic organizations is uncompromisingly opposed to Communism, Nazism, Fascism and every other ism that conflicts in the slightest way with Americanism and democracy."

In a speech delivered on Armistice Day, 1936, former Supreme Court Justice Joseph M. Proskauer expressed eloquently the views that are held by most Jews in the United States concerning Communism. He said concerning the charge that Jews favor Communism:

" . . . A more tragically false statement has never been uttered in the whole history of religious intolerance . . . "

" . . . Any man, be he Jew or Christian, that seeks to impinge upon this American form of government is traitor not only to his country but to the finest flower of civilization itself. I care not whether the headstrong intruder preaches the blasphemous creed of dictatorship, where man becomes the puppet of the State; or Nazism, where man becomes the slave of the State; or Communism, where man is stripped of the very attributes of humanity itself; if he preaches any one of these things, he is foe to Judaism . . . "

That the views expressed by Judge Proskauer are those held by most Jews in the United States is borne out by the well established fact that they have played a small part in Communism in America. The leaders of Communism in the United States are Earl Browder, William Z. Foster, Clarence Hathaway, James Ford, Robert Minor, William Paterson, Harry Haywood and Ella Reeve Bloor. Not a single one of them is a Jew. Repeated congressional and legislative investigations have disclosed the minor part played by

Jews in Communistic activities in the United States. As a result of a survey made by the magazine *Fortune*, in its issue of February, 1936, it appears that of about 4,500,000 Jews in the United States only about 3,500 were members of the Communist Party.

How Jews Have Been Persecuted in Germany

To anyone who is familiar with contemporary history it should not be necessary to produce proof of the atrocities committed against the Jews in Germany. Yet in the face of what is a matter of common knowledge Father Coughlin, in his speech of November 20, 1938, makes this extraordinary statement:

"Although cruel persecution of German born Jews had been notorious since 1933, particularly in 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, although recently some of their synagogues have been raided. Until this hour no German citizen Jew has been martyred for his religion by government order, although restrictions were placed upon Jews professionally. 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."

This quotation is a revealing demonstration of Father Coughlin's method. Note that he refers to "German citizen Jews." Note his careful repetition of the phrase, and remember that under the so-called Nuremberg Laws, enacted in September 1935, all Jews were deprived of their citizenship, and since that date there have been no "German citizen Jews." In other words, although Father Coughlin's statement may be literally accurate, an entirely opposite meaning is suggested.

The official Nazi attitude toward the Jews is expressed in the following extract from a speech delivered by Goering on March 10, 1933:

"The police are not a defense squad for Jewish stores . . . They tell me I must call out the police to protect them (the Jews). Certainly, I shall employ the police, and without mercy, wherever German people are hurt, but I refuse to turn the police into a guard for Jewish stores. . . . The Nation is aroused. For years past we told the people 'You can settle accounts with the traitors.' We stand by our word. Accounts are being settled."

The files of any newspaper will refute Father Coughlin's statement. It should be sufficient here merely to quote from the letter of James G. McDonald to the League of Nations, resigning as High Commissioner for Refugees (Jewish and others). In this letter, dated December 27, 1935, Mr. McDonald says:

"The facts which arouse these apprehensions are indisputable. They are evidenced clearly in the German laws, decrees, judicial decisions and Party pronouncements and practices during the last two years. The culmination of these attacks on the Jews, the Christian 'non-Aryans,' and the political and religious dissenters was the new legislation announced at the Party Congress at Nuremberg last September. The core of that enactment was the law limiting citizenship to those who are of 'German or cognate blood,' and who also conform to the National Socialist conception of loyalty to the State. As the direct result in Germany not only the Jews, who now number about 435,000, but also tens of thousands of Christian 'non-Aryans' who are classified as Jews, lost their citizenship, were disfranchised, and made ineligible to hold public office. Indirectly, through this new law, a constitutional basis was laid for unrestricted discriminations against all those whom the Party may wish to penalize.

"The denationalization by the German Government of thousands of German citizens has added to the hardships both of those remaining in Germany and of the refugees, and is an increasing burden on States which have admitted the refugees while in possession of German nationality.

"7. Relentlessly the Jews and 'non-Aryans' are excluded from all public offices, from the exercise of the liberal professions, and from any part in the cultural and intellectual life of Germany. Ostracized

from social relations with 'Aryans,' they are subjected to every kind of humiliation. Neither sex nor age exempts them from discrimination. Even the Jewish and 'non-Aryan' children do not escape cruel forms of segregation and persecution. In Party publications, directly sponsored by the Government, 'Aryan' children are stirred to hate the Jews and the Christian 'non-Aryans,' to spy upon them and to attack them, and to incite their own parents to extirpate the Jews altogether.

"8. It is being made increasingly difficult for Jews and 'non-Aryans' in Germany to sustain life. Condemned to segregation within the four corners of the legal and social Ghetto which has now closed upon them, they are increasingly prevented from earning their living. Indeed more than half of the Jews remaining in Germany have already been deprived of their livelihood. In many parts of the country there is a systematic attempt at starvation of the Jewish population. In no field of economic activity is there any security whatsoever. For some time it has been impossible for Jewish business men and shopkeepers to carry on their trades in small towns. The campaign against any dealings with Jews is now systematically prosecuted in the larger towns. Despite the restrictions upon migration from the provinces into the few largest cities where Jewish economic activity is not yet completely excluded, the Jews are fleeing to those cities because there only can they hope to escape, at least for a time, from the more brutal forms of persecution."

This was in 1935. During the past three years the Nazi persecution of the Jews has been intensified, culminating in November, 1938, in what the 1939 *World Almanac* describes as "a wave of destruction, looting and incendiarism unparalleled in Germany since the Thirty Years War" (page 57). The German outrages so shocked the civilized world as to bring forth expressions of condemnation from many noted Americans, including President Roosevelt, ex-President Herbert Hoover, Alfred M. Landon, Alfred E. Smith, the Reverend Robert L. Gannon, President of Fordham University, and Bishop Edwin H. Hughes of the Methodist Episcopal Church.

It is impossible within the space at our disposal to set forth in detail the German brutalities. We quote, therefore, from an impartial source, *The Manchester Guardian Weekly*, December 2, 1938, to show in part present-day conditions in Nazi Germany:

"A growing mass of evidence shows that the anti-Semitic excesses in Germany have been far worse than they seemed at first, even in

Berlin. And, fearful as they were in Berlin, they have been even worse in other German cities, especially Vienna.

"The treatment of Jews in the concentration camps has been terrible all along, but since the assassination of Herr vom Rath it has been almost beyond description, especially in the camps at Buchenwald and Sachsenhausen. There a multitude of Jews has been murdered by Nazis, some being shot and others being done to death with blows from spades, cudgels, and so on.

"Only a few Jewish shops in Vienna survived the 'Anschluss,' but when Herr vom Rath was assassinated even these were closed, although all the shop assistants were 'Aryans' and are now unemployed. In the excesses that followed neither the aged nor the crippled were spared. Two cases have come to my knowledge. One, an old man who had been lame for ten years, was so badly beaten by Nazis that he became a complete cripple. When he knew that he would never walk again he committed suicide. The other had only one leg and was so beaten by Nazis that it was rendered useless. He is now in a very critical condition.

"The most horrible part of the anti-Semitic excesses in Vienna is that the Nazis deliberately smashed Jewish noses. There are about 1,000 Jews in Viennese hospitals now suffering from injuries inflicted by gangs of S.A. and S.S., and of these about 300 have badly broken noses.

"Thousands of Viennese Jews are homeless — many have been burnt or smoked out of their homes,—and thousands are in prison or confined in small rooms. These rooms are packed with Jews, who are crowded together so tightly that there is hardly space for them to sit, still less to lie down. An Englishman who visited one of these dens declared that 'the Black Hole of Calcutta was nothing by comparison.'

"The police look on helplessly while Jews are ill-treated in the streets. Men and women, both old and young, are treated with the same indignity. Elderly men have been forced to crawl along the streets on their bellies, wearing nothing but their pants. Refined Jewish women are forced to clean the latrines of the S.A. and S.S. Non-Jews are, as a rule, too frightened to help the Jews or even sell them goods. Innumerable Jewish women and children do not know what has happened to fathers, husbands, and sons. Many Jews arrested in Vienna have been sent to the concentration camp at Dachau."

Nazism As a "Political Defense Mechanism"

Father Coughlin seems to regard Nazism as a sort of retribution against the Jews for what he claims was their attempt to establish Communism. His argument is that Nazism is "a political defense mechanism" against Communism. In so arguing he ignores what patriotic Americans consider a more potent defense, namely Democracy.

Most informed persons realize that the cry of Communism raised by Hitler was part of his propaganda technique, and that the danger of Communism in 1933 in Germany was more fancied than real. The Reichstag fire is now generally believed to have been caused by the Nazis to augment this fear and thus help the Nazis in their plot to take over the government.

Father Coughlin in his speech of November 20, 1938, said:

"Thus Nazism was conceived as a political defense mechanism against Communism and was ushered into existence as a result of Communism."

This statement fails to take into consideration many factors, known and understood by students, that were responsible for Nazism. To present the generally accepted background of Nazism we quote from a carefully prepared study entitled *Propaganda Techniques of German Fascism*, issued by the Institute for Propaganda Analysis, Inc. (Volume 1, Number 8, May, 1938).

"Germany's defeat in the World War and her humiliation in the Treaty of Versailles had become less significant in the reconstruction period of the Weimar Republic; but at the end of the Twenties the world depression struck the German people another crushing blow and brought unemployment and impoverishment to increasing millions. Anger and unrest filled the land. In such a period it was natural in Germany, as anywhere, that a large section of the population should lend a favorable ear to anyone who offered himself as a savior. The Socialists and Communists attributed the depression and its consequences to the inherent weaknesses of a system of production for private profit. This they sought to replace by a system of public ownership. Their program made a rational appeal; as propaganda, however, it was much less effective than the emotionally charged propaganda of the Nazis.

"The program and, more particularly, the actions of the National Socialist party have reflected the frustrations and despairs of the German workers, farmers, and middle class. Hitler's life actually epitomized and dramatized the experiences of the German people. Until his final overwhelming political victory, Hitler had known only failure. He wanted to be an artist and failed; an architect, and became a house painter; he went into the war with all possible enthusiasm and returned from it a physical wreck with no hope and no future in the country which had lost. Some excuse, some outlet, had to be found.

"The middle class, one of the most politically important sections of the population, had been neglected. After the war this class in particular suffered from Germany's failure, defeat and humiliation. It suffered from the failure of the Weimar Republic to cope effectively with the economic crisis.

"It distrusted Communism. It feared violent change, but it wanted such change as would give a sense of security. Then came Adolf Hitler, a leader, who promised the people all that they wanted. Most Germans felt that conditions were too bad even to question how all that he offered could be achieved. The few who did raise their voices in protest or doubt were silenced by argument, by force, or by honest conviction that this new scheme, this new hope, must be tried. Everything was promised to every one: socialism to the laborer and to the more liberal Kleinbürger; partition of the great estates to the peasant; dissolution of trusts and economic security to the middle class citizen; salvation from communism to the upper bourgeois; and to every one elimination of the Jews, rearmament of the Reich, and 'national liberation.' This was the appeal of the 'National Socialist German Labor Party.' A mass following was the result. Power, however, could come only by persuading the industrialists, the financiers, and the feudal military caste to support the Nazi movement. Hitler united them, organized them, and won their support with his promises that they should not fear his labor-winning social program. It was understood that they could retain control behind the scenes if Hitler were left free to manage the political show.

"It is difficult to estimate the support or strength of the industrialists. As in most countries many business leaders contributed to all the major parties. Despite its socialism, the growing following of the NSDAP made it a useful tool to crush Marxism, democracy, and the German labor movement. The list of industrialists and aristocratic

contributors expanded rapidly between 1925 and 1933, especially after 1930. The most powerful figure was the Ruhr magnate, Chairman Fritz Thyssen of the Vereinigte Stahlwerke A.G. The importance of this financial backing, however, should not be overemphasized. So far as present records show, these men did not determine the policies of the party. Those had been decided before their support was elicited. 'Socialism' was a Glittering Generality privately admitted by the party leaders. They had no plan and no intention of changing the existing economic system. Capitalism was all they knew and all they wanted. But once in power, political control dominated economic control. 'Capitalism,' as free enterprise, became a Glittering Generality.

"Hitler, the master propagandist, knew that propaganda, to be effective, must be keyed to the desires, hopes, hatreds, loves, fears, and prejudices of the people; he knew that most human beings crave a scapegoat to take the blame of disaster and to bolster their own pride. The Jews were made the scapegoat. He blamed them not only for the existing unemployment and impoverishment but also for the loss of the war and the Treaty of Versailles. But the anti-Jewish propaganda had even greater value to Nazism than the mere creation of a scapegoat. Through the Jews Hitler was able to strike at anyone, Jew or non-Jew, opposed to Nazism, and to discredit any plan which aimed at the peaceful rehabilitation of Germany. Hitler's objective was to create in the minds of Germans an ugly image of 'Jew.' The word 'Jew' was deliberately made synonymous with everything the Germans resented and hated or could be led to resent and hate. Once that was done, Nazi agitators revived or manufactured for circulation notorious forgeries, which branded all those persons as Jews who did or said anything not in accord with Nazi ideas. To attack the Dawes Plan, for example, it became necessary to label Dawes as a Jew and so, according to Der Sturmer, Dawes was portrayed to its readers as a full-blooded Jew, originally named Davidson. The banking house of J. P. Morgan, which acted as a house of issue for a German government loan opposed by Hitler, was promptly branded a Jewish banking house and the Morgan name given as an abridgment of the more Jewish-sounding Morganstern. Similarly the entire French nation, whom the Nazis consider to be Germany's natural enemy, was described as a nation of Jews.

"The Germans, Hitler said, were the World's greatest race, supreme in the arts of peace and unconquerable in war unless betrayed by the

Jews. Thus, he was able to give to the National Socialist program the driving power of strong nationalism, coupled with the emotional appeal of racial superiority, intensified by hatred of the despised Jews. At the same time he inveighed against the great bankers, industrialists, and landowners as vigorously as did the Communists and Socialists. He proclaimed himself the savior of the farmers, the small business men, and the workers. As early as 1920 Hitler's newly created National Socialist party made promises identical with those of the Socialists and Communists. The NSDAP platform adopted in Munich, February 24, 1920, included these demands: abolition of unearned incomes, nationalization of all trusts, abolition of interest on land loans, the enactment of a law for confiscation without compensation of land for public purposes."

The Catholic Stand Against Anti-Semitism

It should be apparent to anyone who reads this memorandum that Father Coughlin is conducting an anti-semitic campaign. In so doing he is not only going against the great body of Catholic opinion, but is disobeying the admonitions of the Popes and violating the canons of his church. "The Catholic Church," said Pope Pius XI on September 25, 1928, "habitually prays for the Jewish people who were the bearers of the divine revelation up to the time of Christ. Actuated by this love, the Apostolic See has protected this people against unjust oppression and just as every kind of envy and jealousy among the nations must be disapproved of, so in an especial manner must be that hatred which is generally termed anti-Semitism."

On another occasion, addressing a group of Belgian pilgrims, Pope Pius said:

"Sacrifice of Abel, sacrifice of Abraham, sacrifice of Melchisedech. In three acts, in three links, in three stages, behold the whole religious history of humanity. Sacrifice of Abel; era of Adam. Sacrifice of Abraham; era of religion and wonderful history of Israel. Sacrifice of Melchisedech; announcement of the Christian era and religion.

"Noblest of texts! Each time We read it We are overcome with an inexpressible emotion.

"*Sacrificium Patriarchae Nostri Abrahae* (Sacrifice of Abraham our Patriarch). Note well how Abraham is called our patriarch, our ancestor.

"Anti-Semitism is not compatible with the thought and sublime realities which are expressed in this text. It is a movement to which we cannot, we Christians, have any part whatsoever.

"Concerning the promise made to Abraham and his descendants, the text does not say, Saint Paul remarks, 'in seeds, meaning plural, but in seed, meaning one which is Christ.' (*in seminibus, tamquam in pluribus, sed in semine, tamquam in uno, quod est Christus.*) Through Christ and in Christ we are the Spiritual descendants of Abraham. No, it is not possible for Christians to participate in anti-Semitism. We acknowledge the right of everyone to defend himself, to take legitimate measures to protect himself against all that menaces his legitimate interests. But Anti-Semitism is inadmissible. Spiritually we are Semites." (*Catholic Worker Press Service Release, December 5, 1938.*)

And on the subject of racial feeling Pope Pius, on July 28, 1938, said:

"We regard racism and exaggerated nationalism as barriers raised between man and man, between people and people, between nation and nation . . . All men are, above all, members of the same great kind. They all belong to the single great family of the living. Human-kind is therefore a single, universal, catholic race."

These quotations may be said to express the official position of the Catholic Church, the position that Father Coughlin is flouting. In view of the high authority of these opinions we do not deem it necessary to quote other eminent Catholics.

We are glad, however, to include here the following statement taken from the *New York Times* of October 13, 1938, which shows that the Catholic youth of America have happily not been affected by the poison of anti-Semitism that Father Coughlin and others are spreading:

"The Catholic College Press Association, speaking for 17,000 Catholic college students, has adopted a resolution which says:

'In this tragic hour for the Jew in Germany, Catholic students are impelled to express their deep anxiety over the rising tide of anti-Jewish feeling in the world. They hold that anti-Semitism, repeatedly denounced by the Pope as un-Christian and immoral, is also a crime against true Americanism and democracy.

'It is impossible for Americans who believe in God and liberty to remain indifferent to this surge of racial intolerance. Racism, the doctrine propagated by the totalist dictators, attacks the dignity, the rights and liberties of the individual man; it is based upon a scientific absurdity; it denies man's spiritual nature; it contradicts the doctrine of mankind's unity through Christ's redemption. The obvious teachings of the Gospel oblige us to take a front position in the battle against racial hatred and intolerance always, but particularly at this time and in the United States.

'Only recently the Pope pointed out that anti-Semitism is not compatible with the sublime reality and thought expressed in the Offertory Prayer of the Sacrifice of the Mass. "Anti-Semitism," the pope continued, "is a movement which Christians cannot share. It is not possible for Christians to take part in anti-Semitism.'

"The Catholic College Press Association announces that it voices the opinion of Catholic college students on contemporary events for American newspapers. Students at the following Eastern colleges are members of the association:

"Fordham University, Manhattanville College, College of New Rochelle, Good Counsel College, White Plains; St. John's University, St. Francis College and St. Joseph's College for Women, all in Brooklyn; St. Elizabeth's College, Convent Station, N. J.; Georgian Court College, Lakewood, N. J.; Seton Hall College, South Orange, N. J.; St. Joseph's College, Philadelphia; Villanova College, Villanova, Pa.; Immaculata College, Immaculata, Pa.; La Salle College, Philadelphia, and Marymount College, Tarrytown, N. Y."

Conclusion

The foregoing facts speak for themselves. We submit them without further comment.

APPENDIX

Father Coughlin stated that in 1917 out of twenty-five "quasi cabinet members" twenty-four were Jews, and that in 1935 the Central Committee of the Communist Party operating in Russia "consisted of fifty-nine members among whom fifty-six were Jews." We have consulted standard reference books, and print below the names of those who were at the head of the Russian Government in 1917, 1935 and 1938. The reference books from which we have quoted do not indicate which of those named are Jews. According to our best information the Jewish members are those indicated as follows:

*Indicates he is Jewish.

†Indicates he may be Jewish.

1917

From *Documents of Russian History, 1914-1917, (The Century Company, New York, 1927)*, by Frank Alfred Golder, page 619.

"9. Formation of the Government of People's Commissars:

At the Meeting (of the All-Russian Congress of Soviets) on November 8, Kamenev read the following decree:

The All-Russian Congress of Soviets of Workers', Soldiers', and Peasants' Deputies resolves to form a provisional workers' and peasants' government, to be known as the Soviet of People's Commissars, to govern the country until the meeting of the Constituent Assembly. The control over the acts of the People's Commissars and the right to change them belongs to the All-Russian Congress of Soviets of Workers', Soldiers', and Peasants' Deputies and its Central Executive Committee.

For the present the Soviet of People's Commissars is made up of the following persons:

President of the Soviet:	Vladimir Uljanov (Lenin)
Commissar of the Interior:	A. I. Rykov
Commissar of Agriculture:	V. P. Miliutin
Commissar of Labor:	A. G. Shliapnikov

Commissar of War and Navy:	Committee made up of V. A. Ovseenko (Antonov) N. V. Krylenko and Dybenko
Commissar of Commerce and Industry:	V. P. Nogin
Commissar of Education:	A. V. Lunacharski
Commissar of Finance:	I. I. Skvortsov
Commissar of Foreign Affairs:	L. D. Bronstein (Trotsky)*
Commissar of Justice:	G. I. Oppokov (Lomov)
Commissar of Food:	I. A. Teodorovich
Commissar of Post and Telegraph:	N. P. Avilov (Glebov)
Chairman for Nationalities:	I. V. Dzhugashvili (Stalin)
Commissar of Railways:	Not named for the time being.

1935

From *The Statesman's Year Book for 1935*, pages 1260, 1261:

"The Government of the Union consists of a Union Central Executive Committee and a Union Council of People's Commissars. The former is elected by the Union Congress of Soviets, the supreme authority of the Union, and between Congresses is the sovereign legislative, administrative, and judicial authority of the Union. . . .

"Chairmen of the Union Central Executive Committee—MM. Kalinin (R.S.F.S.R.), Petrovsky (Ukraine), Cherviakov (White Russia), Musabekov (Transcaucasia), Aitakov (Turkoman S.S.R.), Fazula-Khodzhaev (Uzbek S.S.R.), Rakhimbaev (Tajik S.S.R.). . . .

"Subordinate legislative and executive authority is vested in the Union Council of People's Commissars, or Cabinet. . . .

"The following is the constitution of the Union Council of People's Commissars (March, 1935):—

President.—V. M. Molotov.
Vice-Presidents.—J. E. Rudzutak, V. J. Chubar.
Foreign Affairs.—M. M. Litvinov.*
Defence.—K. E. Voroshilov.
Local Industries.—A. I. Mikoyan.
Food Industry.—A. I. Mikoyan.
Food Distribution.—I. Wartzel.
Foreign Trade.—A. Rosenholz.*

Agriculture.—M. A. Chernov.
Land Transport.—L. M. Kaganovitch.*
Water Transport.—P. I. Pakhomov.
Communications.—A. I. Rykov.
Heavy Industry.—G. K. Ordjonikidse.
Light Industry.—I. E. Liubimov.
Timber Industry.—S. Lobov.
State Farms.—M. I. Kalmanovich.*
Finance.—G. F. Grinko.
President of the State Planning Commission.—V. I. Mezhlauk.
Home Affairs.—G. G. Jagoda."*

1938

From *The Statesman's Year Book for 1938*, page 1272, et. seq.:

"MEMBERS OF THE POLITBUREAU (page 1275):

(The Politbureau of the Communist Party is the highest authority though unofficially, of the Soviet Union—ED.).

J. V. Stalin, L. M. Kaganovitch*, V. M. Molotov, K. E. Voroshilov, M. I. Kalinin, A. A. Andreyev, S. V. Kossior, A. I. Mikoyan and V. I. Chubar. Candidates: G. I. Petrovsky, Kroushev, A. A. Zhdanov, and M. Eikhe."

"COUNCIL OF PEOPLE'S COMMISSARS OF THE U.S.S.R. (page 1273):

(The official executive and administrative organ of the Soviet Union.)

Chairman.—Vyacheslav Mikhaiovich Molotov.

Vice-Chairman.—Vlas Yakovlevich Chubar and Anasias Ivanovich Mikoyan.

Vice-Chairman of the Council and Chairman of the Soviet Control Commission.—Stanislav Vikentyevich Kosior.

Chairman of the State Planning Commission of the U.S.S.R.—Nikolai Alexeyevich Voznesensky.

People's Commissar of Foreign Affairs.—Maxim Maximovich Litvinov.*

People's Commissar of Home Affairs.—Nikolai Ivanovich Yezhov.

People's Commissar of Defence.—Kliment Yefremovich Voroshilov.

People's Commissar of Navy.—Pyotr Alexandrovich Smirnov.

People's Commissar of Heavy Industry.—Lazar Moiseyevich Kaganovitch.*

People's Commissar of Machine Building Industry.—Alexander Davidovich Bruskin.*
 People's Commissar of Defence Industry.—Mikhail Moiseyevich Kaganovich.*
 People's Commissar of Food Industry.—Abram Lazarevich Gilinsky.*
 People's Commissar of Light Industry.—Vasili Ivanovich Shestakov.
 People's Commissar of Timber Industry.—Mikhail Ivanovich Ryzhov.
 People's Commissar of Railways.—Alei Venediktovich Bakulin.
 People's Commissar of Water Transport.—Nikolai Ivanovich Pakhamov.
 People's Commissar of Communications.—Matvei Davidovich Berman.*
 People's Commissar of Agriculture.—Robert Indrikovich Eiche.
 People's Commissar of State Grain and Livestock Farms.—Tikhon Alexandrovich Yurkin.
 People's Commissar of Purchases.—Mikhail Vasilyevich Popov.
 People's Commissar of Finance.—Arseni Grigoryevich Zverev.
 People's Commissar of Trade.—Mikhail Pavlovich Smirnov.
 People's Commissar of Foreign Trade.—Yevgeni Denisovich Chvyalev.
 People's Commissar of Justice.—Nikolai Milhailovich Rychkov.
 People's Commissar of Health.—Mikhail Fyodorovich Boldyrev.
 Chairman of the Board of the State Bank.—Alexei Petrovich Grichmanov.
 Chairman of the Committee on Higher Schools.—Sergei Vasilyevich Kaftanov.
 Chairman of the Committee on Arts.—Alexei Ivanovich Nazarov."

"MEMBERS OF THE PRESIDUM OF THE U.S.S.R. (page 1272):

Chairman.—Mikhail Ivanovich Kalinin.
 Vice-Chairmen.—Ivan Sergeyevich Khokhlov, Grigori Ivanovich Petrovsky, Nikifor Yakovlevich Natalevich, Mir Bashir Fatdakh ogly Kasumov, Phillip Yeevich Makharadze, Matsak Petrosovich Papyan, Khivali Babayev, Yuldash Akhunbabyev, Munavar Shagadayev, Nurbapa Umurzakov, and Murat Salikhov.
 Secretary.—Alexander Fyodorovich Gorkin.
 Members.—Mir Jafar Bagirov, Lavrenti Pavlovich Beria, Vasily Konstantinovich Bluecher, Semyon Mikhailovich Budyonny, Galei Dinmukhametov, Ivan Fyodorovich Fedko, Rakhim Kireyevich Ibrahimov, Yuli Moiseyevich Kaganovich,* Nikita Sergeyevich Khrushchev, Alexander Vasilyevich Kosarev, Nadezhda Konstantinovna

Krupskaya, Georgi Maximillanovich Malenkov, Peter Georgievich Moskatov, Klavdia Ivanovna Nikolayeva, Alexei Nilokaievich Petrovsky, Matvei Fyodorovich Shkiryatov, Ivan Ivanovich Sidorov, Joseph Vissarionovich Stalin, Adil Girei Takhtarov, Semyon Konstantinovich Timoshenko, Alexander Ivanovich Ugarov, Alexei Alexeyevich Volkov, Usman Yusupov, and Andrei Alexandrovich Zhdanov."

"GOVERNMENT OF THE R.S.F.S.R. (Russia Proper) (page 1276):

Chairman.—M. Kalinin.
 Secretary.—A. Kiselev.
R.S.F.S.R. COUNCIL OF PEOPLE'S COMMISSARS:
 Chairman.—D. Sulimov.
 Vice-Chairmen.—D. Lebed and M. Riskulov.
 Agriculture.—N. V. Lisitzyn.
 Finance.—N. V. Yakovleva.
 Justice.—Vacant, March, 1938.
 Education.—P. A. Tyurkin.
 Health.—Piotr Serguieff.
 Social Welfare.—I. A. Nagovitzyn.
 Municipal Economy.—N. P. Komarov.
 State Planning Commission.—M. Karp.*
 Home Trade.—M. Khinchuk.†
 Local Industry.—K. Ukhanov."