

An Invitation to the Real Jewish Leaders

TO CONTINUE these contentious articles relative to Jewish influence in the development of Communism is regrettable.

Be it observed that it is both illogical and highly immoral to classify all Jews as Communists; and that it is regrettable that Bolshevik and radical Jews too often have assumed leadership to the detriment of the majority of peace-loving Jews.

Certainly the moment is opportune when sound Jewish leadership should join hands and hearts with Christians against all radical Jews and Gentiles. Together, we will succeed in erasing Communism, Naziism and every other foreign "ism" from America.

Together, we can re-establish Americanism; divided, who knows the outcome?

Recently I expressed the thought that Jewry should abandon the Jew, Karl Marx, and support the Jew, Jesus Christ. I do not wish Jews to misinterpret this remark; for there was no thought in my mind of demanding of them the acceptance of Christianity. I do mean, however, that, although the Jews retain their own religious dogmas, at least they will accept the social and economic principles established by Christ, in preference to those dispensed by the atheist, Karl Marx.

Christians cannot collaborate with Communists. Neither can religious, American Jews.

Perhaps, in the past, sound Jewish leadership has been reluctant to assert itself amongst its own people.

May this reluctance vanish! May the finer elements of Jewry, no matter at what cost, speak and act in the name of Jewry in America.

If the good Jews in America do not forcefully assert themselves amongst their own people, the words of the "Overman Report" quoted in this article may well be applied to America. These words are: "It is only fair, however, to say that the best of the Hebrew people in Russia, among whom are some of the finest in the world, and the greatest strugglers for human liberty in the world, have disapproved of this thing (the Bolshevik movement) and have always disapproved of it, and fear its consequences on their own people."

Because the better class of Jews did not assume leadership of the Jewish people in Russia, their radical co-racials rose to the top, to the detriment not only of the Jewish race but of all mankind.

May we hope that Russian history will not be repeated and that the truly American, God-fearing Jews who dwell amongst us will join hands with us against all foreign "isms" for God and country.

Charles Coughlin

CHAPTER X

PART ONE

The 'Sisson Documents'

THE CHARGE:

ON PAGE 20 of the General Jewish Council book under the caption of "The Sisson Report" we read: "To fortify his argument Father Coughlin refers to 'another collection of documents known as 'The Sisson Report,' claiming that their authenticity is guaranteed.'"

"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."

From this "Sisson Report" Father Coughlin quoted certain documents. Relative to the "Sisson Report" and particularly to the documents referred to by Father Coughlin, the General Jewish Council book said: "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'."

Let us analyze this charge leveled against the Radio Priest by the author of the General Jewish Council book. The analysis and the conclusions drawn therefrom will be evident from the following:

THE ANSWER:

Edgar Sisson was the special representative of President Wilson in Russia during the Bolshevik Revolution. He wrote a personal chronicle of the revolution in a book entitled "One Hundred Red Days—November 25, 1917—March 4, 1918." Moreover, he compiled a report entitled "The German Bolshevik Conspiracy" while acting in his capacity as "Special Rep-

resentative in Russia of the Committee on Public Information" in the winter of 1917-18. As is evident from even a casual reading of the book and the brochure which contains the report, Sisson, acting as the special representative of President Wilson, enjoyed intimate contact with the representatives of foreign powers and thereby acquired important documents bearing on the German-Bolshevik conspiracy. Of course, the authors of the Jewish Council book neglect to give their readers these pertinent facts.

On the contrary, they enlarged upon and emphasized the fact that the National Board for Historical Service was not "of the United States"—a descriptive phrase used by Father Coughlin to distinguish this board from any other national board for historical service existing in any other country.

In his address of December 4, 1938, Father Coughlin said: "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, etc." The authors make capital of the fact that Father Coughlin called the investigation board the National Board for Historical Service of the United States, noting that the words "of the United States" were inserted by Father Coughlin.

Let it be repeated that Father Coughlin inserted these words to refer specifically to the Board and to distinguish it from other historical boards and historical associations functioning in America and elsewhere. It is true that the organization was a private historical investigation organization. But the fact that the Committee on Public Information submitted the documents to the investigators of this Board and that both the committee and the United States Congress accepted the judgment of these investigators makes the documents official and the Board's decisions official, at least in this instance.

Critics Quote Part of Testimony Only

Father Coughlin quoted documents No. 57 and 64 of the "Sisson Report" saying that the Board had guaranteed their authenticity. To deny this statement, the authors of the General Jewish Council book quote the following words relative to the authenticity of these documents: "III—for the documents of our third group, apart from Nos. 56 and 58, we (the Board) 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 af-

forded by Russian translations, we can make no confident declaration."

Without accusing the author of the General Jewish Council pamphlet of deliberate mutilation and intentional suppression of evidence, we now quote the remainder of the Board's testimony on the authenticity and genuineness of these same documents.

The following sentences constitute the remaining statements of the paragraph which the authors of the pamphlet have quoted only partially: "Thrown back on internal evidence alone, we can only say that we see in these texts nothing that positively excludes the notion of their being genuine, little in any of them that makes it doubtful, though guarantees of their having been accurately copied and accurately translated into Russian are obviously lacking." ("German-Bolshevik Conspiracy," Report of the Special Committee on the Genuineness of the Documents, p. 30.)

Of course, our readers will recognize that both internal evidence and external testimony are used to test the genuineness of historical documents. The one complements the other in establishing the authenticity and genuineness of a document. Hence, although external testimony was lacking concerning these documents—a point which the authors of the General Jewish Council pamphlet emphasized—yet internal evidence indicated that the documents were genuine—a fact that the same authors overlooked.

Mr. Sisson Explains Appended Circulars

Let us see what Mr. Sisson himself thought and wrote concerning these documents. He said: "This appendix (No. 1) is of circulars of which (except in two cases noted) I have neither originals nor authenticated copies. A number of sets of them were put out in Russian text in Petrograd and in other parts of Russia in the winter (1917-18) by the opponents of the Bolsheviks. The circulars were declared to be copies of documents taken from the Counter-Espionage Bureau of the Kerensky government, supplemented by some earlier material from the same bureau when it was under the Imperial government. The opportunity for securing them could easily have been afforded to the agents and employees of the bureau, for most of the employees walked out when the Bolsheviks grasped the government, and could have taken freely of the contents of their departments."

"Some of the documents were included in the publication made in Paris, hitherto referred to."

"I have not relied on them as proof, but they fit to other fabrics of proof, and in the light of it are more valuable for themselves than they were when they stood alone." ("The German Bolshevik Conspiracy," Appendixes to the Report, p. 26.)

The two documents which Father Coughlin quoted and to which the author of the General Jewish Coun-

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oil book referred were Nos. 57 and 64 in the "Sisson Report." Let us inspect them:

Document No. 57. "Circular, November 2, 1914.—From the Imperial Bank to the representative of the Nia Banken and the agents of the Diskonto Gesellschaft and of the Deutsche-Bank:

"At the present time there have been concluded conversations between the authorized agents of the Imperial Bank and the Russian revolutionaries, Messrs. Zinovieff (here and below version A has Zenzinoff) and Lunacharsky. Both the mentioned persons addressed themselves to several financial men, who for their part addressed themselves to our representatives. We are ready to support the agitation and propaganda projected by them in Russia on the (one) absolute condition that the agitation and propaganda noted (planned) by the above-mentioned Messrs. Zinovieff and Lunacharsky will touch the active armies at the front. In case the agents of the Imperial Bank should address themselves to your banks we beg you to open them the necessary credit which will be covered completely as soon as you make demand on Berlin.—(Signed) Risser.

"(Addition as part of the document): Zinovieff and Lunacharsky got in touch with Imperial Bank of Germany through the bankers, D. Rubenstein, Max Warburg, and Parvus. Zinovieff addressed himself to Rubenstein and Lunacharsky through Altater to Warburg, through whom he found support in Parvus."

Sisson noted: "Lunacharsky is the present People's Commissioner of Education. Parvus and Warburg both bore in the Lenin and Trotzky documents. Parvus is an agent at Copenhagen (see 'New Europe,' January 1, 1918, pp. 94-95). Warburg is believed to have been lately in Petrograd." (Pp. 26, 27.)

Document No. 64. "Stockholm, September 21, 1917. Mr. Raphael Scholan (Schaumann), Haparanda.

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

Sisson noted: "This is the first reference to Trotzky, and connects him with Banker Warburg and Furstenberg. Luleo and Varde are Swedish towns, the former near to Haparanda, which is on the border of Sweden and Finland." (P. 27.)

There are many other documents contained in the "Sisson Report" which refer directly to and thus corroborate the matter discussed in the above documents. Let us submit a few of them:

Document No. 1 records that the People's Commissary for Foreign Affairs had removed from the dossier on the traitors Lenin, Zinovieff, Koslovsky, Kollontai and others the order of the German Imperial Bank No. 7433, March 2, 1917, for allowing money to Comrades Lenin, Zinovieff, Kameneff, Trotzky, Sumenson, Koslovsky and others for propaganda in Russia, and that the books of the Nia Banken containing the accounts of the above comrades which were opened by order of the German Imperial Bank, No. 2754 had been audited. Order 7433 of the German Imperial Bank noted that all representatives of German banks in Sweden should honor requisitions received through Finland emanating from Lenin, Zinovieff, Kameneff, Trotzky, Sumenson, Koslovsky, Kollontai, Sivers and Merkalin on the basis of the Order 2754 depositing money in private German businesses in Sweden, Norway and Switzerland. (P. 5.)

Document No. 2 confirms the former. The German Staff Intelligence Bureau, writing to the chairman of the Council of Peoples' Commissars, called attention to the fact that the originals of the above documents, Imperial Bank 2754 and 7433, were found in the possession of one Captain Knoshin and bore the stamps of the Russian Okhrana (Intelligence Service). The adjutants of the German Intelligence Service even repeated the orders contained in these documents—a repetition which accords exactly with the originals above referred to as Document No. 1. (Pp. 5-6.)

Bankers Sat In on Plot to Betray Russia

It was not a mere coincidence that at the now historically notorious meeting held at Stockholm in 1916, plans were formulated for the betrayal of Russia by the former Russian Minister of the Interior, Protopopoff and the German agents. In the meeting, the German Foreign Office and banking interests were represented by Mr. Warburg, whose two brothers were members of the American international banking house of Kuhn, Loeb and Company, of which the late Jacob Schiff was a senior member. Nor is it still another coincidence that in the later stages of the Russian Revolution (see "Sisson Documents") international finance was hard at work to break down Russia's last line of resistance to the Central Powers, international revolutionism and international finance.

Document No. 4. Communique from German Staff Intelligence Bureau to the Commissariat of Foreign Affairs notes that the Socialist Party ruling in Russia (January 17, 1918) was in communication with Messrs. Scheidemann and Parvus through Messrs. Furstenberg and Radek relative to business relations of the Communist Party of Russia with the Imperial government. (Pp. 7-8.)

Document No. 8. Communication from German Imperial Bank dated

January 8, 1918, to the Commissar of Foreign Affairs calls attention to the fact that the Reichsbank had deposited 50-million gold roubles in Stockholm for expenses in maintaining the Red Guards and increasing propaganda in Russia; because certain parts of Russia, notably South Russia and Siberia, were yet antagonistic to Germany. (P. 9.)

Document No. 9. Communique from German Imperial Bank, January 12, 1918, to the Commissar of Foreign Affairs orders that 5-million gold roubles from the credit fund of the General Staff should be placed at the disposal of Assistant Naval Commissar Kudriashoff for agit-prop in the Far East particularly "in China to carry on an agitation against Japan." (P. 9.)

Document No. 11. Imperial Bank No. 12378 is a resolution of a conference of the German commercial banks convened on proposal of the German delegation at Petrograd by the management of the Imperial Bank to discuss the resolutions of the Rhine-Westphalian Syndicate and Handelstag. These resolutions relate to a moratorium on Russian debts, purchase of Soviet securities by German banks, re-establishment of private foreign ownership of Russia's utilities, transportation and productive enterprises, outlawing of foreign capital, particularly English, French and American for exploiting Russia's coal, oil and metals, transfer of two mining districts in Poland to Germany and an oil region in Galicia to Austria, grant of exclusive privilege to Germany and Austria of sending workmen and technicians into Russia, outlawing of all foreign workers and technicians for five years, agreement that German specialists control statistical departments of all productive and manufacturing enterprises in Russia, setting up of banks in Russia which will be dependent upon the will of German and Austrian bankers, plan that all Russia's banking business will be transacted through the Deutsche Bank, treaty that all ports of Russia will be under the leadership of German specialists and provision that all tariff, shipping and railway rates will be computed on the basis of a Russian-German-Austrian trade pact. (Pp. 9-10.)

'Prime Movers' in the Revolution

Authors such as Wickham Steed ("Through Thirty Years," p. 303) deduce from such evidence as the above "the prime movers in the Russian revolution were Jacob Schiff, Warburg and other financiers" who hoped to exploit Russia for their own purpose and began that exploitation when they persuaded the nations of the world to recognize Russia. Steed says that these Red financiers were "akin to if not identical with the men who sent Trotzky and some scores of associate desperadoes to Russia."

Document No. 37A provides that the Russian agents of agit-prop who would be sent to Roumania for propaganda purposes should be "paid out of the cash of the 'German Naphtha-Industrial Bank,' which has bought near Boreslav the business of the joint-stock company of Fanto and Co." (P. 20.)

Document No. 54. Circular from the Ministry of Finance dated February 18, 1914, directed to all German banks by agreement with the Austro-Hungarian government, the Oesterreichische-Kreditanstalt, informing the bankers that the Imperial government orders all institutions of credit to establish themselves in Luleo, Haparanda and Varde on the frontier of Finland and in Bergen and Amsterdam. The Imperial government ordered all of these institutions to make provisions "for very close and absolutely secret relations being established with Finnish and American banks." The govern-

ment recommended "the Swedish Nia Banken in Stockholm, the banking office of Furstenberg, the commercial company, Waldemar Hansen in Copenhagen as concerns maintaining lively relations with Russia." (P. 26.)

Document No. 61. To Mr. Kirch, representative of the Deutsche-Bank in Switzerland, a commission charging him with the management of an account for the support of Russian emigres "desirous of conducting propaganda amongst Russian prisoners of war and the Russian Army." (P. 27.)

Document No. 62. Cable from Copenhagen dated June 18, 1917, to Mr. Ruffner, Helsingfors, advises that 315,000 marks have been transferred from the account of Diskonto-Gesellschaft to Mr. Lenin's account in Kronstadt as per order of the Syndicate. (P. 27.)

Document No. 65. Cable from Svenson of Stockholm to Farsen, September 12, 1917, advises Farsen that according to his order 207,000 marks "as per order of your Mr. Lenin" have been handed to persons designated in Farsen's letters. (P. 27.)

Document No. 66. Cable from Furstenberg of Luleo dated October 2, 1917, to Mr. Antonov of Haparanda advises: "Comrade Trotzky's request has been carried out. From the account of the Syndicate and the Ministry (probably the Ministry of Foreign Affairs in Berlin) 400,000 kroners have been taken and remitted to Comrade Sonia, who will call on you and will hand you the said sum of money." (P. 28.)

Document No. 67. Cable from Scheidemann of Berlin to Olberg advises, "By agreement with the persons known to you, 150,000 kroners are transferred to be at your disposal at Furstenberg's office through Nia Banken." (P. 28.)

Document No. 68. A cable from Parvus (Israel Helphand), German agent and bag man for the Bolsheviks, addressed to Mr. Mir of Stockholm dated July 14, 1917, advises that Mr. Mir will receive through Mr. I. Ruchvergen 180,000 marks. Of this sum Engineer Steinberg will transfer 140,000 marks to Lenin for expenses. The balance was earmarked for agit-prop work against Britain and France. Parvus notes that he received the letters of Malianik and Stecklov and promised to consider their contents. (P. 28.)

Connects Jews With Communism

We have emphasized the "Sisson Documents" because they establish the following facts:

(1) German bankers co-operated with the German General Staff in foisting Communism on Russia and received the reward for their subsidies in the future exploitation of Russia.

(2) The Jewish-German bankers of the Bleichroeder-Mendelsohn-Oppenheimer-Warburg group selected and subsidized for agents of Bolshevism many apostate Jew radicals.

And, most importantly, the "Sisson Documents" were accepted by the United States Congress because their authenticity had been guaranteed by history critics of the National Board for Historical Service. Mr. George Creel, chairman of the Committee on Public Information (which body published the "Sisson Documents" as War Information, Series No. 20, October, 1918), had turned over Mr. Sisson's documents to members of the National Board for Historical Service for their expert examination and judgment.

All these documents are submitted to show that evidence exists to sustain the charge that Jews participated in establishing Bolshevism. But this does not prove that good, informed Jews were implicated. Moreover, these documents did not originate with Father Coughlin.

(To be Continued)

'A Reply to Elliott Roosevelt'

Delivered by Dr. Edward Lodge Curran

Sunday, July 23, 1939.

SEVERAL WEEKS AGO, Father Coughlin, the most outstanding crusader in the cause of social justice in the United States for the past 12 years, did me the honor to invite me to be a guest speaker over the network that is at present carrying his message of hope and action into the ears and minds of millions of listeners. Needless to say, I was delighted with Father Coughlin's invitation and happy to accept it. With the permission of my ecclesiastical superiors I am here today to take advantage of it.

No phenomenon in the radio history of the United States has been so remarkable and outstanding as has been that of Father Coughlin. His achievements literally flowed forth from this fair Shrine of the Little Flower in Royal Oak into every hamlet and highway of our beloved country. For many years his voice was the only voice raised in the cause of social justice; the only voice translating the message of the Encyclicals of Pope Leo XIII and Pope Pius XI into the language of the common people; the only voice calling for a living annual wage; the only voice calling for increase of production, justice of distribution and plenteous consumption of the wealth of America; and the only voice denouncing, even as Pope Pius XI denounced, the tyranny of the money changers in the temple and the slavery which the international dictators of credit have imposed upon a once free and happy people.

His message of social justice was not the dry, crisp and brittle message of the professional economist who cannot see beyond the limits of his own statistical tables. His message of social justice was based upon and inflamed by the principles of Christ and the Christian civilization which Christ gave the world. To the share croppers starving in the South, this great crusader of social justice did not merely promise bread. While he spoke of well filled harvest fields, he also spoke of the windswept uplands that lead to God. While he spoke of relief to the poor and suffering everywhere, he pointed out that relief should be but a transitory inn on the way to home. While he denounced the starvation wages paid by Government to those unemployed through no fault of their own, he also spoke of love of God and love of neighbor and confidence in the spirit of a united Americanism. A radical with such an audience long since would have plunged this country into the throes of civil warfare. But a crusader of social justice such as he is, vibrant with the social justice teachings of Christ, restrained men from disaster and despair.

Radio Voice Saved Men From Despair

For these things the common people of the United States owe Father Coughlin an undying debt of gratitude. His mind appreciated their thoughts; his heart was attuned to the beatings of their hearts; his vision illumined their souls; his voice was an echo of hope in a desolate land. Like all human beings Father Coughlin is liable to err, but no one can ever take away from him the glory of these accomplishments. By instructing the common people of America in the fundamental principles of Christian ethics and economics and by preserving the common people of America from the ravages of Communism that would turn these United States into a slave state on

the model of Soviet Russia, his place is secure in the hearts of his countrymen, irrespective of race or rank or religion.

In the beginning his voice was almost the voice of one crying in the wilderness. Today it is a voice upon which millions of the common people of America, Catholics and Protestants and Jews, depend for a knowledge of economic facts and for an inspiration to lead them to the promised land of peace and plenty.

No other private citizen of America commands the radio audience which he does. Some fifty stations are in his network. His is no longer an isolated voice. Millions are in agreement with him in the fight to preserve Christian civilization in the United States of America. Millions are with him in the effort to keep the United States out of war. Millions are with him in the fight to break the money monopoly that brought these United States to its knees in an economic depression and that would bury these United States of America in a totalitarian grave.

Father Coughlin is a believer in racial and religious tolerance. He strikes indiscriminately at every enemy of our country's welfare, irrespective of the race or religion to which this enemy belongs. No effort on the part of intolerant liberals has been able to silence his radio voice and, for the sake of freedom and liberty, no effort on the part of these same intolerant liberals to silence his voice must ever succeed.

Therefore, as a believer in social justice, as a friend and fellow-priest, and as a fellow-opponent of all dictatorships and all persecution, I am happy to appear before Father Coughlin's radio audience.

Directs Answer to Roosevelt Attack

Thus, I feel in duty bound to reply to one of the most false and fictitious assaults ever made against Father Coughlin in recent years. If the attack against Father Coughlin were made by an unknown citizen, it would be useless to waste radio time in answering it. The attack to which I refer, however, was made Saturday night a week ago by a man whose name is Elliott Roosevelt and who happens, by circumstance of birth, to be a son of the President of the United States.

Irrespective of the presence or lack of argument in his attack, Elliott Roosevelt knows full well that his false and unwarranted denunciation of Father Coughlin will receive more attention from the fact of his relationship with the President than it would had it come from the mouth of any ordinary speaker or commercially paid news commentator. In fact, it is doubtful if Elliott Roosevelt would ever be on the air, in the guise of a speaker, were he not in the radio business and were he not the son of the President of the United States. Therefore, such an attack should be answered logically, objectively and in a spirit of Christian charity, a spirit which is strangely lacking in the thoughts and wording of the Rooseveltian attack.

Moreover, if the attack on Father Coughlin by Elliott Roosevelt had been limited to Mr. Roosevelt's own personal opinions about the wisdom of Father Coughlin's policies or the

principles of social justice, not one of which Mr. Roosevelt saw fit to repudiate, it would be useless to spend these precious moments in recognizing the gentleman. Elliott Roosevelt, however, demanded the punishment of censorship for (what he was pleased to call) the "anti-Semitic oratory of Father Coughlin."

This is strange language for a national radio broadcaster in the United States. This is strange language for a supposed liberal. This is strange language for a New Dealer; for censorship is the bugaboo of all liberals; it is the relic, so we are told, in the liberal trash that goes by the name of literature in this country, of the dark ages. The truth is that this New Deal dynasty, not satisfied with having attempted a purge of Senators, is now trying to purge all citizens who dare criticize the New Deal experimentations.

The accusation that Father Coughlin has been anti-Semitic in his oratory is a strange charge. It was accompanied by no proof. It was substantiated by no facts. It was just a rehash of what is being said by the Leftist leaders of this country who think no charge too low or too unworthy if it succeeds in smearing the object of its attack.

Attacker Presented No Proof of Charge

Mr. Roosevelt should remember that an accusation is not proof and that an indictment is not a conviction. It were more intelligent had Mr. Roosevelt emulated the methods of any thinking man who presumes to attack or criticize: *Submit your proof, if you have any, Mr. Roosevelt, of Father Coughlin's supposed anti-Semitic radio broadcasts.*

Liberty of speech is the cornerstone of all political liberty. He who would tamper with or destroy that liberty of speech is, therefore, anti-American. And by professing publicly his desire to rid the airways of Father Coughlin's voice, Mr. Roosevelt indicated one of two things: Either he and the group with which he is associated cannot stand criticism or else the members of that group, including himself, fear the piercing rays of the lamp of truth.

Without freedom of speech on the radio who would arouse the American public to the dangers of the World Court, to the un-Americanism of the Supreme Court packing plan; to the truth of the entire Spanish question, and to the insidious dangers which lurked beneath the recent attempt to throw us into war, known as the neutrality act? Nothing can be gained and all can be lost by surrendering the freedom of the airways. And the owners of broadcasting stations themselves should be alarmed in this crisis—alarmed and determined to please the American public and sustain the best principles of Americanism rather than to please the passing phenomenon of a Messianic minded group whose minions would eventually swallow up the properties and the prerogatives of radio.

The despot always crushes free speech to earth. Today, as in the days when a Magna Carta was written, there is still a dictatorial King John who would banish every priest who opposes him.

Alas, Mr. Roosevelt, have you forgotten your history and with it the

birth of the Magna Carta, together with its characters—the nefarious King John and the noble priest who opposed him and fought for human liberties—?

But may I remind you, Mr. Roosevelt, that the Magna Carta still lives and that the only immortality enjoyed upon this earth by King John is associated with the victory of the priest whom he opposed—the priest who was responsible for writing into the Magna Carta the priceless heritage of freedom!

Judge the whole man, Mr. Roosevelt, by the entirety of his career. Your own radio career, I dare say, would suffer by isolating one episode in it and by making that episode the criterion of a general judgment.

Father Coughlin's Record Is Clean

The private and public life of Father Coughlin will stand the spotlight of publicity much better than the private and public lives of some of those associated with you, Mr. Roosevelt, in your attempt to silence the radio voice of the common people of America. Father Coughlin's radio activities and arrangements are an open book. He is on the air because the common people want him there. He is on the air because the elected governmental officials of this nation have betrayed the interests of the people by an iniquitous financial system which has robbed the Congress of these United States of the right to create and control the medium of the distribution of wealth. He has nothing to hide about his radio activities or about the business aspects of any movement in which he may be interested. He has never made a single cent of personal profit because of his radio activities, because of his blood relationship, or because of his position. He belongs to no family dynasty whose accumulated wealth under the present administration is a sad contrast to its preachment of interest in the starving one-third of America. He holds no whip of patronage and he fears no whip of censorship. For well he knows that just as the Congress of the United States is arising to break forever the whip of patronage and to save America from the continuation of a family dynasty in power, so will the people rise in their might to break the whip of censorship wherever a member of that same family dynasty would dare use it to drive Father Coughlin off the air.

Father Coughlin, Mr. Roosevelt, is a tribute of the American people interested in the preservation of Americanism and in the inauguration of a Christian regime of social justice. Mr. Roosevelt, you are the son of the President of the United States, paid for your broadcasts and interested in the profits which may accrue to you while the Roosevelt dynasty rides high in Washington and throughout the country.

Mr. Roosevelt's implied denunciation of anti-Semitism is commendable. It is not, however, unique. *Every real American citizen is opposed to anti-Semitism and to anti-Protestantism and to anti-Catholicism as well.*

Anti-Semitism means persecution of the Jew because he is a Jew: That type of persecution should not exist in the United States of America. We challenge Mr. Roosevelt to prove Father Coughlin personally guilty of it.

Anti-Protestantism means persecution of the Protestant because he is a Protestant: That type of persecution should not exist in the United States of America. We challenge Mr. Roose-