



# A CALL TO ACTION IN THE CHURCH MILITANT!

CHRISTIANS OFTEN have heard it remarked that they belong to the Church Militant—the fighting Church. Simple-minded souls are prone to think that their fighting is limited to the inordinate movements of passion—pride, lust and sloth. Perchance, they forget that it is equally important to fight the world and the devil; that it is of paramount importance to consolidate their forces against the unchristian forces of the world; to oppose vigorously the very realistic powers and principalities of darkness who are the unseen rulers in high places.

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

Some powers, some intelligences, certainly are responsible for the planned misrule which characterizes our age—the misrule which finds expression so often in government with its opposition to Christ and His principles; the misrule which is responsible for the principles that generate poverty, oppression, hatred and war; the misrule which condemns the supernatural life established by Christ and which supports the theory that the Sermon on the Mount, the Parable of the Vineyard and the entire Gospel of Christ should be ostracized from business, commerce, education, finance and government.

"It is not prudent for Christians to insist upon the practices of Christianity in their everyday lives," say some, because it "begets intolerance, stirs up animosities and is counter to the rights of minorities."

Leo XIII characterized this as cowardice although some Christians regarded him as a radical for doing so; and although many more paid little heed to his pleas for reorganizing a strong, courageous Christian front.

Speaking particularly of Christian public servants such as governors, legislators, judges—public servants who, it seems, are more ambitious for personal political power and prestige than for the Kingdom of Christ—Leo XIII said: "As to those men who take part in public affairs, they should avoid with the very utmost care two criminal excesses; so-called prudence and false courage."

"Some there are, indeed, who maintain that it is not opportune boldly to attack evil-doing in its might and when it is in the ascendant, lest, as they say, opposition should exasperate minds already hostile. Such men make it a matter of guesswork as to whether they are for the Church or against her. On the one hand, they give themselves out as professing the Christian faith, and yet wish that the Church should allow certain opinions, at variance with her teaching, to be spread abroad with impunity."

At a later date, Pius X, recognizing the steady growth in power and prestige of those who are hostile to the Christian social order even in coun-

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

The enemies of Christianity are the world, the flesh and the devil—the world with its naturalistic philosophy that spurns supernaturalism; the flesh, with its allurements; and the devil with his false philosophy, his text book of life and his retinue of defamers. With these there is no compromise nor tolerance.

We are anti-nothing. We are solidly pro-Christian!

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

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

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

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

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

Shame on those men who refuse to join with Christians in repelling Communism as well as Nazism.

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

Shame on those apathetic Christians who, for the sake of financial gain, of social prominence and of fleeting fame, maintain that it is not prudent to oppose the hosts of Anti-Christ and to join the ranks, cost what it may, of those who are defending the principles preached by our God and Master.

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

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

In 1906, long before the Spanish

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

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

Social justice is primarily interested in the eternal salvation of the souls of men. We recognize, however, that it is most difficult for a man to save his immortal soul when he is unjustly denied the goods of this world. Therefore, social justice is likewise interested in the production and the just distribution of the goods of this world. Not distribution which is measured out by the yardstick of scarcity, but a just distribution based upon our ability to produce—an ability which in American means plenty for all.

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

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

There is no Christian reason for 13-million men to be unemployed. There is no Christian need for 9-million and more to be recipients of federal dole. There is no Christian sanction for millions of persons in our nation being compelled unnecessarily to live below the standards of hygiene.

Are you reluctant to play your part in the Church Militant?

Do you believe that it is possible to acquire full personal sanctification for yourself and your brothers in Christ when you refrain from doing your share in establishing social sanctification in a world and in a nation whose policies too often are regulated by the ethics and laws which originate from the capital of the mystical body of Satan?

Christians, unite to win all men to the standard of the cross!

Take courage! Form your ranks in the Church Militant!

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

*Father Coughlin*



NATIONAL WEEKLY

# Social Justice

Founded 1936 by Father Coughlin

Rev. Chas. E. Coughlin, LL.D.

EDITORIAL COUNSEL

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## 16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.  
Just living annual wage.  
Nationalization of important public resources.  
Private ownership of all other property.  
Control of private property for public good.  
Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.  
Restoration to Congress of its sole right to coin and regulate the value of money.  
Cost of living maintained on an even keel.  
Cost of production plus a fair profit for the farmer.  
Labor's right to organize.  
Recall of non-productive bonds.  
Abolition of tax-exempt bonds.  
Broadened base of taxation on basis of ownership and capacity to pay.  
Simplification of government and lower taxes.  
Conscription of wealth as well as men in event of war.  
Sanctity of human rights preferred to sanctity of property with government's chief concern for the poor.

## A New 'Social Justice' Service

COMPLETE AND CONTINUOUS radio coverage in the Chicago area becomes a reality today—Monday, June 12th—when for two hours and more each day broadcasts are to be made by SOCIAL JUSTICE over radio station WHIP, situated in Hammond, Indiana.

This is the first time that this National Weekly, of which Father Coughlin is Editorial Counsel, has invaded the field of radio for the purpose of bringing the message of social justice to additional millions of Americans. Additional contracts are now pending in New York, Pittsburgh and Detroit under which SOCIAL JUSTICE will purchase several hours of time each week day for the broadcasting of attractive programs along lines of both education and entertainment.

The agreement with station WHIP for a minimum of 800 hours of time, to be used in Chicago, Illinois and Wisconsin territory, is a definite answer to the undemocratic attitude of Chicago station WJJD which barred Father Coughlin's Christian broadcasts from the air last Fall because they were "controversial."

Radio station WHIP is one of the strongest in the Middle West. Powered at 5,000 watts, its broadcasting power is directional over the City of Chicago, west to the Iowa line and northward over much of Wisconsin. Its antennae, situated just across the Indiana line in the suburbs of Chicago, are several miles closer to the "Loop" than that of WJJD, and afford much better listening facilities.

Programs will be broadcast at five periods of each week day directly from the offices of SOCIAL JUSTICE in Royal Oak, Michigan. Early morning programs will be devoted to prayer and meditation. At noon, and again in the evening, our commentators will discuss the news of the day with particular emphasis on the social justice interpretation of current news events. An afternoon half hour will be devoted to a series of musical numbers and inspirational talks for "shut-ins." The late evening program of music and addresses will close with prayer.

Prominent speakers from various parts of the country, conversant with critical conditions in the United States and the world, will deliver addresses from time to time under

the direction of SOCIAL JUSTICE magazine.

Negotiations for the purchase of several hours of time over station WHIP each day followed upon a concerted boycott of this station by powerful Chicago influences opposed to Father Coughlin and to SOCIAL JUSTICE. Station WHIP was the only outlet for Father Coughlin's broadcast in Chicago after the Chicago stations had been closed to him.

Leaders of the social justice movement in the metropolitan area, and throughout Illinois and Wisconsin, were of the opinion that the boycott and consequent loss of a few timid advertising accounts afforded Father Coughlin and SOCIAL JUSTICE an exceptional opportunity to use this cancelled time in the battle against Communism and those who foster it.

The listening audience of WHIP is expected to double and perhaps treble as a result of these new SOCIAL JUSTICE programs. All readers of SOCIAL JUSTICE within the station's territory are asked not only to listen in on these programs yourselves but to enlist the interest of friends and relatives.

You are requested to tell any and all persons with whom you come into contact that they can hear the "Voice of Royal Oak" every day and several times a day over station WHIP at Hammond, Indiana.

These week day programs will in no way affect the schedule of Sunday addresses of Father Coughlin over WHIP. These will go on at the usual hour also.

## Controversy

CONTROVERSY, according to the meaning given it by the management of certain radio stations, is being used to assault free speech.

Controversy is the word they use to keep Father Coughlin off the air.

Controversy is a subterfuge. Radio stations are licensed by the Federal Government. They own nothing but the equipment used in broadcasting. They have not the same right to exclude a public speaker representing a national magazine which a newspaper has.

Under the subterfuge of controversy, radio stations become the undemocratic censors of America.

They may exclude from the air a Republican because his political speeches are "controversial" from the viewpoint of a radio station supporting the New Deal.

They may exclude a Catholic today because his religious speeches are controversial. Tomorrow—using the same subterfuge of controversy—Christians may exclude Jews.

In every instance where radio stations have excluded Father Coughlin they were owned or controlled by Jews.

The Jews have set a terrible precedent and have given a tremendous weapon to be used by non-Jews in critical days to come.

## What Is the Cost?

IN THE FOREIGN NEWS dispatches of the week we read that Soviet Russia has rejected the terms of Great Britain's proffer of an Anglo-Russian alliance. Coupled with it, Foreign Minister Molotov states that "trade relations with Germany might be resumed." Of course, Molotov, or any other voice in Soviet Russia today, is simply speaking for Dictator Stalin.

Thus, the average American reader, who is not able to grasp these international matters from incomplete newspaper accounts, is startled to discover Dictator Stalin suddenly on top—looming, indeed, as the big man in Europe.

England and France, in their zeal to check Hitler, formulate more and more tempting terms to lure the Soviet into a military alliance; while at the same time Moscow announces plans for a "deal" with Hitler.

The terms of the latest Anglo Rus-

sian alliance have appeared in the press: but upon what terms can Stalin and Hitler conceivably trade?

Stalin is implacably opposed to Christianity and to the Christian rules of life in society and government. His Soviet, at least in profession, is friendly to the Jews. His capital is General Headquarters for the Comintern and its program of world revolution. Stalin continues to be the darling of the exploiting financial internationalists who put him in power and who keep him there.

Hitler's Nazis, on the other hand, are opposed to Jews. The German nation is still Christian. Rightly or wrongly, the Nazi regime which sprang up as a defense mechanism against Communism, blames the Jews for exploiting the poverty of the German people during the welter of postwar depression.

On what basis then will Hitler and Stalin trade? If Hitler co-operates with Stalin's anti-Christian dictatorship, will Josef Stalin in turn join Hitler in carrying out a purge of Russia's Jews? Is the recent, and increasing, persecution of Christians in Germany a reflection of the Nazis' zeal to make friends with the Butcher Stalin?

Let no western power be deceived: Nobody can make any deal with Stalin in which Communism's world revolutionists and the foes of Christianity will not be the winner. England and France, who now think they fear Hitler most, will join Stalin only at the price of Communism in their own none-too-steady "democracies" at home.

Hitler's deal with Stalin will, in the end, cost him everything the Nazi regime has fought for; namely, to free Germany from Communism and the international financial exploiter.

Weeks ago SOCIAL JUSTICE disclosed an old pre-war deal between Germany and Russia; Father Coughlin and this National Weekly also have predicted Russia as the scene of the severest pogrom the Jews have ever known.

Hitler and Stalin are more likely allies than the British Empire and the Soviet Union. But, mark it well, their "deal" will be at the cost of Christianity in Germany and to the sad peril of the Jews in Soviet Russia.

## Billy Rose K. O.'s Beethoven

IF THE NEW YORK World's Fair is any indication, the world of tomorrow will be populated entirely by seminude showgirls working for Billy Rose.

That much was made clear two weeks ago when Rose's blaring Aquacade forced the Fair's \$350,000 Hall of Music to shut its doors and cancel all its contracts.

The Hall of Music, a magnificent air-conditioned, fireproof structure of white marble, was originally intended to be the symbol of the musical culture of the future. Under its barrel-shaped dome the world's greatest orchestras were to give a series of concerts scheduled to run throughout the summer.

But hardly had the first musical offerings been given when weird noises began to intermix with the inspiring tones of Beethoven and Wagner. The shrill hawkings of barkers from Billy Rose's sex emporium across the way penetrated even the soundproof walls of the Music Hall and made hash of the loveliest creations of music.

Unable to get any action from Grover Whalen, the sponsors of the Music Hall had to close down, and as a result music at the Fair now consists exclusively of the barbaric moanings of the swingsters.

Billy Rose, Napoleon of Pornography and ex-Bronx office boy, has won another round in his battle against culture.



STATION WHIP has invaded Chicago, carrying the voice of SOCIAL JUSTICE. Here's hoping there will be no backlash.

Several months ago we predicted bigger and better strikes in the motor industry. Well, they are here and are affecting almost 120,000 working men directly.

The C.I.O. in Detroit taxed its members in one division more than \$23,000 to send to the Spanish Loyalists; in the Flint area nearly \$200,000 of hard-earned money was used for promoting radical ventures. Now, gentlemen, you know where your dues money is going.

The British royal couple paused at a little town last Sunday to attend church. This religious act endeared them to millions of persons.

Labor has the right to strike. Some labor leaders think that this right should be put to practice 300 days in the year.

Once more Molotov has rejected Britain's encirclement policy. We repeat that eventually Russia and Germany will join their forces.

However, Englishmen are too clever to institute trade restrictions against Germany. The only nation in the world refusing to trade with the Third Reich is the New Deal nation.

Not long ago Clarence Hathaway, editor of the red Daily Worker, was the invited speaker at Vassar College, Poughkeepsie. His subject was "The Constructive Program of the Communist Party and the Difference Between It and the Other American Groups."

Where does he get that word "other"? So our college girls require instruction on how to become good Communists!

Vassar College recently opened the gates of the second World Youth Congress, one of the fronts behind which Communism operates—and the girls attending Vassar are neither Jewish nor from homes "on the other side of the railroad tracks."

At last the story is out! The money sent from this country to help Red Spain through six organizations amounted to \$1,630,841.41. The actual amount of this money which reached Red Spain was only 70 per cent, because practically 30 per cent of each dollar that the dupes contributed paid the overhead for the collectors.

The American Jewish Congress held a meeting at the Hotel Abbey, New York City, at 8:30 P. M., May 18, 1939. Speakers of the evening were Harvey L. Schwamm, Samuel Schneider, Judge Louis Brodsky, Judge Alexander Wolf, Judge Benjamin Greenspan, Morris Fortgang, Max Landis, Maldwin Fertig.

Judges Wolf and Greenspan exhorted the audience to unite the Jews of America to become a political unit.

If Catholics or Poles or Italians or Presbyterians or Irish or Germans or Methodists each became a political unit, my what a mess! It would be curtains for all of them.

Judge Greenspan also commented on the scarcity of the Jews in the railroad public utilities business. Too bad he didn't observe there is also a scarcity of Jews in the farming business.

When assured that there were no reporters in the audience, Judge Greenspan said he could speak a little more freely and then went on to say that the American Jewish Congress had an office at 221 West 57th Street which they call their "State Department."

By the way, we are informed that a gentleman by the name of Frank Prince also has an office at that address.

Too bad these private meetings are leaky. The meeting adjourned at 11:05 P.M.

On May Day we stood on Eighth Avenue and 43rd Street in New York and counted 739 returned internationalists who marched under the red banners of Communism and the Friends of the Abraham Lincoln Brigade. These "soldier comrades" gave the Communist salute and sang sour songs.

Remember that the Communist Party is sending the pick of these men to various American centers to secure jobs in basic industries and to bore from within.

Every nation at the World's Fair experienced labor trouble and strikes during the erection of their exhibit—every one except Russia. Figure that one out for yourself.