

Comment

B'nai B'rith—Afraid?

THE *B'nai B'rith Messenger*, speaking officially and editorially in its March 21st issue, indicates that Jewish propaganda has gone too far in the press and intimates that, as a result of this, repercussions easily can be felt by the Jews.

Said the editorial:

"The *Messenger* believes that some Jewish organizations are too aggressive in this regard. Our enemy has been very assiduous in spreading the propaganda that the press is Jewish-controlled. Every thinking person knows that this is out of whole cloth. Yet, unfortunately, large numbers of people accept the charge at face value; and exaggerated over-emphasis of Jewish affairs lends an appearance of verity to the accusation. Thus, even assuming that these flamboyant scare-head articles may increase attendance, there is no question that, in the long run, they do vastly more harm than good. It is the old story of penny-wise and pound-foolish."

In other words, *B'nai B'rith* wants Jewish publicists to pull in their horns.

The American press is free. But, as the *Jewish Messenger* says:

"Managing editors, when it does not interfere with their journalistic standards, do at times, publish items designed to gratify the vanity of valued patrons or for the furtherance of causes in which they or important (or persistent) customers are interested."

We note that a great deal of advertising is controlled by Jews.

We note that, while Jews do not own many newspapers, they succeed in getting their propaganda across through the avenue of advertisers.

It is good, also, to note that the editor of the *B'nai B'rith Messenger* is now campaigning for greater modesty and moderation in this and other respects.

Is it too late?

He Wasn't There

ONE Mr. Ernst Goerner writes *SOCIAL JUSTICE* to say he was not at the Union Now rally recently held in Milwaukee.

His letter states:

"In *SOCIAL JUSTICE* of March 24, 1941, you republished in full on page 18 under the headline 'Traitor Rally' an article which has originally appeared in the *Milwaukee Journal* of March 11th, under the title 'Hecklers Visit Peace Session.'"

"The reference in said article to the writer of this letter is contrary to the facts, and false and misrepresenting.

"Due to regrettable errors made by newspaper reporters, I have been widely publicized as having made statements and committed actions which are contrary to facts. This incident is more unfortunate as I had not even been present at the meeting where the supposed happenings were reported to have taken place

"The occasion was a 'Union Now' meeting held under auspices of the Federal

Union, Inc., at the Pfister Hotel, March 10, 1941, in Milwaukee, Wis.

"I most emphatically resent the insinuations and misrepresentations that put me in the same group with traitors against the United States.

"The subversive elements who, under the pretense of defending America by giving 'all out aid' to our traditional enemy, Great Britain, want to deprive our country of its independence by a union with Great Britain."

Something Went Wrong?

CHARLIE CHAPLIN, according to Sheilah Graham's story from Hollywood, "was so sure he would win the Academy Award for the best male acting job of the year that he had prepared his rejection speech."

"Until shortly before the banquet," says an editorial in the *Chicago Daily News*, "Charlie was rehearsing the *beau geste* in which he modestly declined the Oscar and paid tribute to his supporting cast, and technical staff in epic utterance:

"'How,' he was prepared to ask, 'can anyone decide which member of a picture is the person responsible for its success?'"

"But Charlie never delivered his speech. He had no opportunity to make the supreme sacrifice. The Academy, alas, did not vote him the greatest actor of the year.

"That's life!" philosophises the *News*. "It is of such stuff that dreams, and Chaplin films, are made—the comic situation that wavers precariously with one foot on the brink of tragedy and the other on a banana peel, the laugh that masks a tear, the nonchalant gesture that betrays rather than conceals a heartbreak. One can almost see the little man with the peripatetic mustache and the floppy shoes stride across the silver screen. Hist! The villain! The big fellow with the beetling black eyebrows smirks an evil smirk unseen by our hero. Treacherously he leans forward and whispers into our hero's ear the vile canard:

"'S-ssh! Don't tell a soul. I got it straight from headquarters. You're gonna get th' 'cademy award!'"

"As though it were but yesterday we see the light of ecstasy flash into the little fellow's eyes. We can see him strut casually over to the mirror and re-enact the big scene from his opus that has brought him the kudos for which he has struggled for years. We can see him rehearse his acceptance speech. And then we see the birth of dubiety, the eternal question: 'Am I worthy?' We see the inner struggle, the battle between human vanity and the humble spirit of the truly great. And then decision—renunciation! The noble pose. The outthrust chin and the thrown-back shoulders, denoting determination to rise above the mundane.

"'Tis a far, far better thing I do than I have ever done!'"

"The achievement for a moment of the sublime and then in accord with the Chaplin formula the quick denouement, the resounding swift kick in the seat of the pants; catastrophic disillusionment, complete frustration."

Rabbi Brickner

WITH WORDS that smacked of humanism and anti-Christianity, Rabbi Barnett R. Brickner recently denounced a plan, approved by Catholic and Protestant clergy, for the introduction of religious teaching in the public schools of East Cleveland, Ohio.

The proposal, similar to that already adopted in New York, Brooklyn and Youngstown, Ohio, allows public school students to receive one hour's instruction a week in their respective church schools. Attendance is not compulsory.

According to the *Cleveland Plain Dealer*, "Rabbi Brickner expressed the opinion that the introduction of religious teaching in the public schools would be detrimental to religion, democracy and national unity."

In his specious argument the Rabbi reveals himself as quite ignorant of the function and effect of religious training, took a back-handed slap at Catholic parochial schools, and inferred that "democracy" is a religion unto itself, beyond which there is nothing more vital to the spiritual welfare of man.

He charged, in effect, that instruction in religion breeds un-Americanism!

"The trouble is," the rabbi is quoted, "that the pupils of the public schools where religious teaching is in progress find the very ideal of Americanism negated. When they enter their school in the morning they enter as Americans. When some of them leave in the afternoon to their respective religious schools, they leave, not as Americans, but as Catholics, Jews, Methodists, Episcopalians or Unitarians."

Following this wholly unwarranted and false reasoning to its logical conclusion one must only concede that all religion should be abandoned in the cause of "Americanism," as defined by Rabbi Brickner.

Is the Ohio rabbi deliberately trying to undermine Christianity?

In his baseless allegation that religious teaching "negates the very ideal of Americanism," he discloses an utterly erroneous conception of Americanism and at the same time is himself negating the value of religion.

He purports to agree "with those who desire the integration of religion and life" but declares that public schools should not permit one hour's religious instruction each week.

His reason? This: "The Jewish point of view with regard to religion is like that of Jefferson; it is a personal affair, and we do not want sectarian differences emphasized in public schools. Further, we consider that the schools are already teaching religious values in teaching democracy.

"I don't agree that the public schools are godless. They teach reverence for the institutions of democracy and reverence for the great historical personalities, like Washington and Lincoln, who have contributed so much to democracy.

"They teach appreciation of the historical and racial backgrounds of the peoples which make up America and cultivate respect for differences. When you teach these things you are teaching religion. If these things are not religion, then religion is meaningless."

There you have it.

The philosophy of paganism, of humanism, of anti-Christianity. Democracy is our God! Democracy is the only "religion" we need for the salvation of our souls — if we have souls!

One hour each week given to God, to His works, to learning our mission on earth is un-American!

Rabbi Brickner ought to give himself up for Lent.

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by Father Coughlin

IS THIS OUR WAR?

WE ARE TOLD by executives high and low that this is our war.

We are told by journalists, radio orators and Town-Hallers that this is our war.

This is not *our* war.

If it were our war, we ought to fight it, not trying to get others to fight it for us.

If this were our war, we should be ashamed of our cowardice in keeping our men on this side of the Atlantic.

But this is not our war.

The purpose of the war-mongers is to build up a British-American world supremacy and to keep in perpetual disarmament four so-called "aggressor" nations — Germany, Japan, Russia and Italy.

Aggressor nations! The British have been the greatest aggressors — Africa, India and Ireland being memorable in the litany of the aggressed.

And, may we add, the latest British aggression is the capture of Washington and the Anglicizing of the American people!

What about the Russian, German, Italian or Japanese people?

If they have a drop of patriotism in their blood, they should cheerfully shed it to frustrate the British world-wide scheme of monopoly of economic and naval power.

It is assumed that by fighting this war, which is not our war — or by not fighting this war, which is our war — we Americans will emerge from the conflict rich, strong, capable of implanting democracy upon the shores of the seven seas.

Rich? Bankrupt by taxation.

Strong? Morally weakened by regimentation.

Capable of spreading democracy? The "democracy" of a totalitarianism unique to our own shores.

Today, we have something to give the belabored and belaboring nations.

We can give them our assurance of strict neutrality — and the war will cease within a fortnight!

Or, we can give them our assurance that we are in this war to the last man — if it is our war — and thereby shock the idealists and political panty-waists out of their stupor.

At the end of this war — in it or out of it — it is more probable that the United States will be faced by a multitude of grave domestic problems.

There will be a towering debt.

There will be a deficit economy.

There will be idle factories.

There will be animosities.

There will be an overturn of government — a government that failed.

There will be a defection from religion — a religion that was silent when there was an opportunity to speak.

The many grave tasks about to confront us at home, and the greater, and perhaps hopeless, undertakings we are expected to assume, will turn this nation isolationist, with the rest of the world blaming us for the continuation of a needless, destructive war — a war championed by internationalist groups for the salvation of a golden calf buried in Fort Knox, Kentucky.

And while the Neros at Washington plan an extension and consolidation of their gold empires, America is burning — burning in the furnace of industrial passion on a hundred fronts.

Twenty centuries ago the Jews shouted at the Crucified Christ: "He saved others, Himself He cannot save."

They might have reserved that comment for the pseudo-Messias of the twentieth century.

Read Col. Lindbergh's Warning to America — In This Edition