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Protestants and Anti-Semitism

BY REV. GUY EMERY SHIPLER

Editor of CHURCHMAN deplores vicious table talk but finds clergy is combating intolerance

RACIAL hatred is so infantile that one is in a state of continuing amazement that it must be discussed in the twentieth century and that its black shadow hangs, as it does, over modern civilization. That it should be so strong in the United States as to constitute a menace is even more fantastic. We like to pride ourselves on our spirit of fellowship. We like to talk of our frontier days, of the complex out of which we have emerged, of the various strains out of many nations which have gone into the fabric of which we are a part, from which our spirit of fellowship has stemmed. But when that spirit is put to test in daily contacts it wanes swiftly, the operations of our upper brain are suspended and replaced by the master hatreds of the jungle, reminding us that we escaped from the trees only yesterday—or it should so remind us. And there is no more painful experience than this recognition by thoughtful people—the realization that centuries of striving for a conduct of life based on carefully wrought ethical concepts can so easily go out the window.

While racial hatreds in the United States are by no means confined to anti-Semitism, this particular form of jungle conduct has long been dominant, inspired by such alleged intellectual lights as Coughlin, Pelley, et. al, but gleefully aided and abetted by multitudes unable to draw a distinction between thought and emotion. If Coughlin had the capacity to reverse his outlook tomorrow and to preach those ethical decencies which his religion commands him to preach, he could not remove, however long he lived, the strain he has placed on American life. He has twisted and tortured the minds of the morons into vicious hatreds—and moronic minds are highly and lastingly suggestible.

Anti-Semitism in Christian homes

Perhaps we can forgive the morons; it is hardly wise to forget them. But what one finds hard to

forgive is the anti-Semitism so persistently spread by those who are somewhere above the level of the moron, though their indulgence in racial hatred marks the margin as slight. It is far more difficult to forgive those members of Christian churches whose dinner tables are shamefully disgraced by obscene attacks on their fellow-citizens of the Jewish race. It is no good denying that this kind of thing happens or that it is common. I know, because I have heard it times without number. I should be astounded to be told, on good authority, that there is any Christian congregation in the United States where it has not happened.

Recently a Wall Street man told me of a men's dinner to which he was invited by a business associate. "I didn't know what sort of an affair it was to be," he said. "But when I got there I discovered that it was a moral rearmament dinner, held under the auspices of the Buchmanites. There were about sixty guests, most of them Wall Street men and practically all of them members of churches. Now I have heard a good deal of anti-Semitic talk around dinner tables, but I swear to you that I have never heard so much, or anything so vicious, as I heard that night." Which leads one to speculate on the meaning of the phrase "moral rearmament"!

If there is in Christianity any more basic principle of conduct than that which is inherent in the story of the Good Samaritan it has escaped my notice, though I dare say that the subtle racial teaching in that story has escaped the notice of the majority of Christians. But however obscure the meaning of that parable may be to any Christian, no one who has learned anything at all of the ethics of Christianity can excuse himself for indulgence in racial animosity, for the very essence of his religion is rooted and grounded in personal relationships based on the supreme worth of the individual. To say that anti-

You're in the army now. This, in effect, is what all labor would be told.

It would be argued that while it is impracticable to curb profits, wages must be "standardized" in order to win the war. Strike talk would be met by the threat of conscription, of putting leaders or the entire working force under military discipline. The threat of withholding food allowances could be used as a club over the head of wage-earners. Altered ratings for military service would be another. Labor legislation would be suspended.

Indulging our imaginations? Oh no, it was all thought out before we got to the subject. It's in the Plan.

Under the 1933 Plan, the President can place under military discipline "any person subject to registration who is liable to service, however classified or wherever residing." The 1936 Plan (see "Industrial Management Provisions") permits the Secretary of War to remove a worker from an industrial position "and assign him to any service within the jurisdiction of the said War Department." The Nye Committee, analyzing the 1933 Plan, found its provisions could be used to:

Effect and enforce a draft of labor.

Remove the right of any laborer to refuse employment in private industry under conditions or at wages which do not satisfy his needs.

Call into military service any union or other representatives of labor.

Remove the spokesman from the plant involved to other plants or into active service.

Cut off the food allowance of strikers.

Use military forces to operate industrial plants while in uniform.

Induct the workers in any plant into military service, forcing them to work under military orders.

"The actual control over wages," the Nye Committee found, "is delegated to the price control committee." Price Control, under the 1936 Plan, includes formulation of policies "for the stabilization of fair wages."

The scanty regard in which protective legislation and trade union agreements would be held is indicated by the following quotation from the 1936 Plan:

For several reasons, the statutes of the various States prescribe certain restrictions in the hours and conditions of employment of women in industry. Other restrictions are brought about through regulations issued by various authorized Federal and State agencies, by agreements with trade unions, and in other ways. Many of these regulations and restrictions are expedient rather than necessary to the well-being of either the Nation or the workers. In a national emergency much of this expedience is lost and the operation of some of these regulations and restrictions may well be suspended.

"Print this, don't print that!"

Look behind words to meanings.

Public Relations Administration means censorship and steamroller propaganda. It means the end of the Bill of Rights.

The 1933 Plan is rather frank about this. The 1936 Plan is vaguer, but we may be sure the intent of the war and navy planners has not changed.

According to the earlier version, the Public Relations Administration would:

Control the giving of information to the public regarding matters of military import, and, on the other hand, make known in an authoritative manner such information as it is right and proper that the public should have.

Mobilize all existing mediums of publicity so that they may be employed to the best possible advantage.

Combat disaffection at home.

Combat enemy propaganda at home and abroad.

Establish rules and regulations for censorship.

Enlist and supervise a voluntary censorship of the newspaper and periodical press.

If such frankness strikes the public as heavy-handed, censorship can be enforced and propaganda diffused by applying the licensing system to publications and other media, by rationing the paper supply, and by various "priority" controls over materials and labor. Says Maverick:

Newspapers are subject to every other provision—registration, draft, and hedged around in such a way as to easily eliminate the freedom of the press. Newsprint could be denied or placed at prohibitive price levels.

When Lieutenant Colonel Harris, chief of the War Department's planning staff, appeared before the Nye Committee, he told them that "any ingenious man, familiar with the newspaper business, could in two hours work out forty different ways to establish a press censorship."

How the draft works

To register, examine, and classify the male population of military age, to provide an army of 4,000,000 men quickly, and to ride herd on the rest—that would be the job of the Selective Service Administration. It already exists in skeletal form in your community.

Every step is figured out. Thirty days after M-Day the first draftees are on their way to camp.

Registration would take place at regular voting precincts on a date proclaimed by the President. Registration cards go to a local board which decides "who is to go to war and who is to stay at home." You would be put into one of four classes:

Class 1: Immediately available for induction into the armed forces.

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