

Equality

An Independent, Non-Sectarian Monthly Journal to Defend Democratic Rights and Combat Racial and Religious Intolerance

The Coughlinite hoodlums are uttering dire threats again, in the belief perhaps that April fiats make May riots. For barometrical readings of the overcast skies, see "A Catholic at the Brooklyn Trials," by KATHLEEN McINERNEY, free-lance writer and red-headed daughter of Erin, and "More Anti-Semitic Riots This Summer?" by KEITH ALLISON, one-time secretary of the Kingsbridge Citizens Committee for Democratic Action and now on the staff of the New York Coordinating Committee for Democratic Action. Thoughtful reading of these articles should provoke some soul-searching and stock-taking. . . .

An event of great significance took place last month with little notice or comment—the signing of the McLaughlin Bill providing for sectarian instruction during school hours in New York State. The silence is a reflection on opponents of the bill who refused to take seriously the idea that Church-State separation could be challenged in our day or who believed that quiet representations would be more effective than loud publicity. Editorially we discuss the significance of the new law, while ALBERT DEUTSCH, social historian of the "Builders of Democracy" series, recalls the battle that Jefferson fought on this issue, for all time he hoped. . . . The renewed effort to apply religious and "moral" tests in the academic world, as in the Bertrand Russell case, is analyzed in "Academic Freedom: 1940" by ROBERT C. CHALLMAN and R. MARTIN KRAPP of the Academic Freedom Committee of the New York College Teachers Union Local 537.

The Smith Committee, currently advocating amendments which would nullify the Wagner Act, is less well known than the Dies Committee, but seems to have the same passion for poking into matters unrelated to its mandate. The distinguished jurist, MERLE D. VINCENT, Chairman of the Washington Chapter of the National Lawyers Guild and a section chief of the Wage-Hour Board, tells about it in "Meet Mr. Smith's Committee." He writes, of course, as an individual. . . . Hilarious yet revealing in its social implications is "The Girl Who Wanted to Marry Hitler," a true story of the Hon. Unity Valkyrie Freeman-Mitford by HOWARD DANIEL, Australian writer who has lived in England and on the continent and is now in New York. . . . An American minority of a million and a half, one might almost say a conquered minority, lives in the Southwest. BEN APPEL, novelist and author of the forthcoming *The People Talk*, tells of them in "Pecans, Cotton, Pecans, Turkey . . ." Not just to induce nostalgia, WALTER WILSON, chronicler of war and soldiers, recalls the not-so-bygone days of 1914-17 in "Paving the Road to War." . . . MICHAEL SAYERS, short story writer sometime on the staff of various English literary reviews, writes on Franklin L. Burdette's *Filibustering in the Senate*, a volume of interest in the light of the current fight over the anti-lynching bill. . . .

Published monthly and copyright, 1940, by Equality Publishers, Inc., a non-profit body, 512 Fifth Ave., New York, N. Y. Single copies 15c. Subscription \$1.50 a year. Canada and foreign \$2.00 a year. Entered as second-class matter May 18, 1939, at the Post Office of New York, N. Y., under the act of March 3, 1879.

PRINTED IN THE U.S.A.  412

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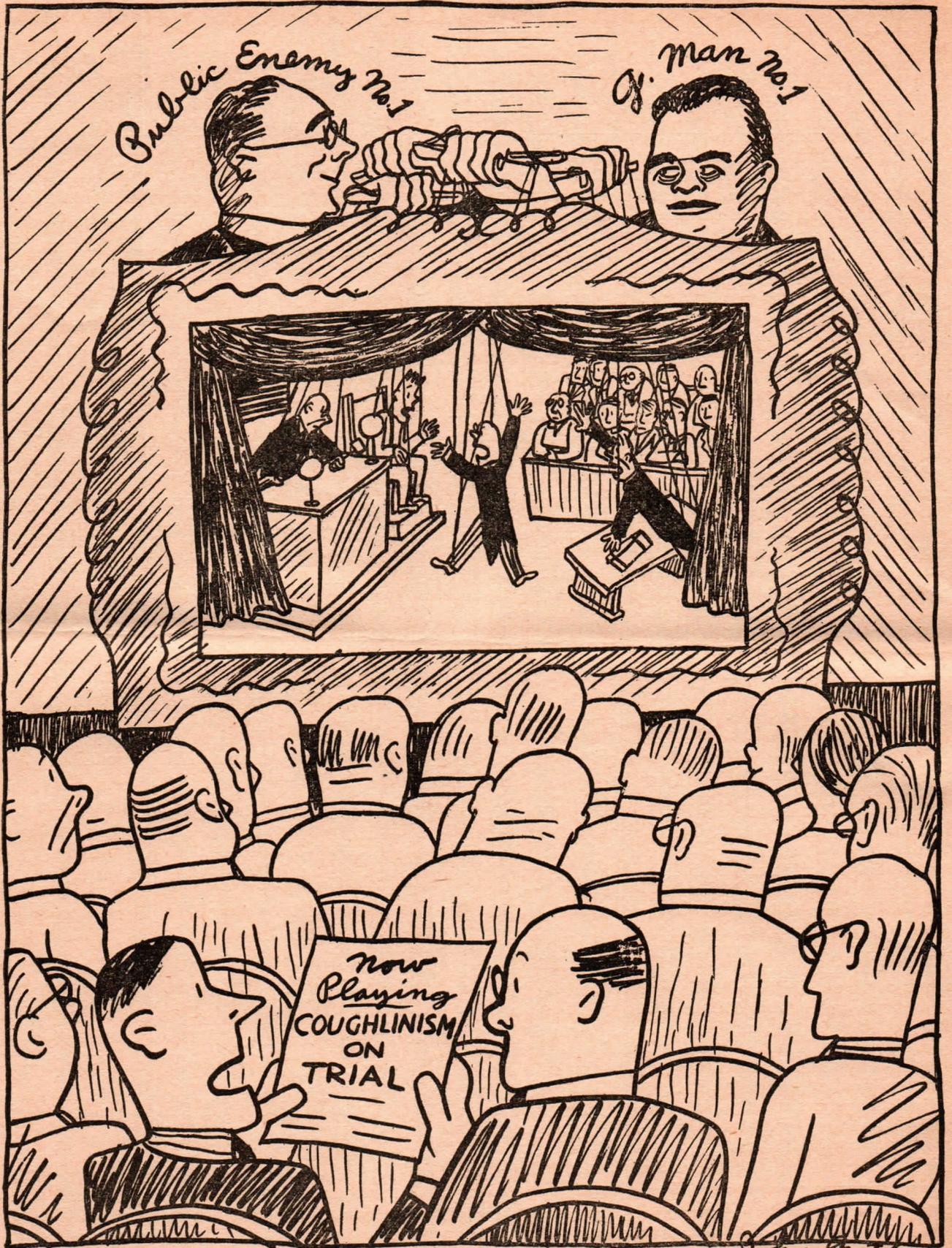
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"Say, this isn't the show we bought tickets for."

A Catholic at the Brooklyn Trials

BY KATHLEEN McINERNEY

AS A Catholic I have long been discouraged by the acquiescence of the Catholic Hierarchy in a position of neither condemning nor disavowing the temporal ravings of Father Coughlin. I am a firm believer in washing dirty linen in private and have been convinced that the laundry should be the Catholic Church. As Father Coughlin has grown more violent in his intolerant and incendiary broadcasts and writings, the need for a wholesale cleaning has become more evident. In New York City alone, even those Catholics who failed to protest incitement to violence under cover of a clerical collar, became aware of the street activities of Father Coughlin's followers. Arrests reported in the newspapers for Jew-stabbings only scratched the surface of a hate-network that was revealed in well-documented exposés. Still the Hierarchy failed to speak.

The arrests made by the Federal Bureau of Investigation in January 1940 of seventeen followers of Father Coughlin shamed me as a Catholic. I believe my Church should have acted before to stop this disgrace to my religion. But if the Church refused to act, then I believe the danger and threat to the democratic ideals of the United States were great enough to warrant government action.

When the F.B.I. acted they played to the Monday headlines (an old trick of publicity seekers). On a Sunday morning they arrested seventeen men on the charges of "conspiring to overthrow and destroy the Government of the United States, to oppose by force of arms the authority of the United States Government, and to seize and take possession of property of the United States." It is within the realm of possibility that these arrests of January 14 aided the request made by John Edgar Hoover that week for an increased F.B.I. appropriation.

Whitewash for Coughlin

At the time of the arrests it was made clear that Father Coughlin was not on trial. Opening the case, Prosecutor Harold M. Kennedy made it equally clear that the Christian Front was not on trial, that it was only the smaller Action Committee. As the testimony grows there does seem to be some confusion between the duplication of programs in the Action

Committee and the Christian Front. It is obvious, though, that the prosecution is cutting off only a top diseased limb of a tree whose very roots are rotten.

As *Equality* goes to press, it is impossible to judge how the trial will develop. I share the contempt of Brooklyn and many other Irish Catholics for the Shaun Na Saggarth who to this writing has been the sole government witness. (Shaun Na Saggarth was the Irish informer who was paid \$25 per head by the British for every priest he betrayed.) Denis Healy is a civil engineer formerly employed by the New York Central Railroad. Ruddy, round-cheeked, he has no memory and must rely on a little brown book for all his evidence.

No sauce for gander

It is a strange jury that watched him read. It was chosen after an appalling list of questions. Are you a member of the Communist, Socialist, or American Labor Party? Are you or any of your relatives affiliated with the American League for Peace and Democracy? The American Youth Congress? The American Student Union? The Abraham Lincoln Brigade? Friends of Loyalist Spain? Would you be influenced if some of the defendants were found to be members of the Christian Front? To be against Jews? What newspapers do you read? What radio commentators do you listen to? Do you read the *Daily Mirror*? *Life*? *Look*? *Pic*? *Daily Worker*? *Sunday Worker*? *New Masses*? *New Republic*? Have you ever heard of the Irish Republican Army? Would you have a repugnance for the Irish because of the I.R.A.'s activity? Have you ever complained to the police of magazine salesmen selling outside your home?

Conspicuous for their absence are the questions that in my opinion the prosecution should have demanded: Are you or any relative affiliated with the Christian Front? Do you read *Social Justice*? *The Tablet*? Have you ever heard Father Edward Lodge Curran? Father Brophy? Father Coughlin? Have you contributed to the Parents' Defense Fund? This last question seems to me to have been a vital omission, for Brooklyn, between the time of arrest and

trial, has been covered by a network of Parents' Defense Fund affairs that have been given widespread publicity in the *Tablet*, the official Brooklyn diocesan organ. Among the jurors are the following names that would indicate some possible connection with the Church: Egan, Cannon, Perrott, Hickey, Kirk, O'Donnell. All of the jurors are residents of Brooklyn.

This Parents' Defense Fund campaign must have been highly successful. Martin Conboy, prominent and expensive New York lawyer, is the ranking defense attorney. Mr. Conboy has been thrice decorated by the Pope, and these decorations are usually awarded to laymen close to the Hierarchy. It is certain that Mr. Conboy would not have undertaken this defense without the acquiescence of the Hierarchy. Ex-Magistrate Leo Healy, who is defending eleven of the alleged conspirators, is also an expensive Catholic lawyer. Only Anglican Judge Campbell relieves the monotony of Irish jurors, Irish defendants, Irish prosecutors, and Irish defense lawyers.

I was surprised to see the "lads" (as they are described in the press) who are held on these serious charges. Half of them are over thirty, but equally surprising to me was the fact that five of them are under twenty-five. Most of them sit high up in the box paralleling the jurors, listening closely, and smiling at odd times in the testimony. Witness Denis Healy reported that Bishop said a toothache was nothing to the pain the Action Committee might expect if the F.B.I. arrested them. To illustrate the stoicism they should emulate he burned a blister on the back of his hand with a cigarette. The defendants all turned and grinned at each other.

Bishop to wolves?

William G. Bishop, the eldest of the "lads" at 39, still has not been able to raise his bail. He is a German, never naturalized, whose entry into this country is of doubtful legality. So far I have seen no cordiality between him and the other defendants. Father Coughlin's *Social Justice* has pointed out that Bishop has been a bad influence on the other defendants. Witness Healy has steadily involved Bishop in his testimony, building him up as the leader of the Action Committee, even to the extent of placing John F. Cassidy, the national leader of the Christian Front, in the background. There was detailed testimony by Witness Healy that Bishop had removed Cassidy from the Action Committee because Bishop feared Cassidy's rival leadership and also because Cassidy was weak and afraid to follow orders. It was Bishop who said, according to Witness Healy,

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keep abreast of developments affecting civil and religious liberties in *your* community or state by sending us clippings, reports, releases, etc.? We need volunteer correspondents in many places. Let us hear from you.

that General Van Horn Moseley was to be the temporary dictator once the government had been seized. It was Bishop, continued Healy, who supervised the theft of arms from the armory.

Cross-examination by Lawyer Healy, whose defense excludes Bishop, has skillfully involved the German further. When he asked Witness Healy if he had ever seen any of the defendants with over \$2.50, Witness Healy was quick to reply he had seen Bishop with \$200, money Bishop had said was given him to buy arms and ammunition. Another time when Lawyer Healy asked Witness Healy which of the defendants he had ever seen with a gun, the defense attorney interrupted the witness's "Bishop—," with "Of course, Bishop. Anyone else?"

Busy fuehrer

Fuehrer John Cassidy, aged 29, is the most active of the defendants. He sits close to the defense lawyers' table, but he is in quick and frequent touch with the other defendants. He talks to people in the corridor, gives instructions to a secretary in the audience, points out a newspaper columnist to the "lads." Part of Witness Healy's testimony has relegated Cassidy from the Action Committee. This is the defendant who, according to Healy, urged that all Jews be segregated in ghettos and that the "Jew government" of the United States should be overthrown. At the time Bishop excluded Cassidy from membership in the Action Committee, Cassidy was still allowed to attend meetings. Some of the money raised by the Action Committee to buy arms and ammunition was turned over to Cassidy who planned, according to the testimony, to form an athletic club with two hundred men to learn riflery and to duplicate the activities of the Action Committee. It was Cassidy personally who was quoted as recommending that twelve Congressmen in Washington be killed (as the time was not yet ripe for the Christian Front to take this stand officially).

Claus Ernecke, the defendant who committed suicide, first took Denis Healy to the Christian Front. Ernecke had been full of plans to use the Action Committee's machine-gun to eradicate the Jews,

especially refugees. It was also Ernecke who told Witness Healy that when the revolution came, five thousand Brooklyn Italians headed by a man named Torrio would join the Christian Front.

Assistant Prosecutor Quinn ably brought out the evidence from Witness Healy that Leroy Keegan (aged 26, fly-boy and bakery salesman) and John Franklin Timothy Cook (aged 19, no occupation) first came to an Action Committee meeting on November 8, 1939. I felt it was clear they had not been involved long. It was also brought out by the *prosecution* that Cook and Keegan were not trusted by John Albert Viebrock (aged 33, elevator mechanic) because the two were such new members. Viebrock was one of the defendants who was alleged to have learned how to make bombs under Bishop's tutelage. Captain John F. Prout of the 165th Infantry (aged 30, a telegraph operator) also was placed at the meetings spent in bomb construction.

Besides the members of the 165th Infantry that are directly involved, Witness Healy has quoted Bishop to the effect that both Lieutenant Colonel Martin H. Meany of the 165th Infantry and Brigadier General Alexander E. Anderson, commanding the 93rd Infantry Brigade of the New York National Guard, were members of the Action Committee. The Action Committee was assured at numerous times that during the revolution the National Guard would be on the side of the Christian Front. Both Colonel Meany and General Anderson have asked to testify to deny the charges. When they do, it will be the first public explanation regarding National Guard involvement, because Governor Lehman's investigation, announced after the arrests, has yet to produce a report.

What of the Coughlinite cops?

Another official agency in the picture is the Police Department. Witness Healy testified that at a meeting in Erasmus Hall they were prepared for a fight and were told that if they became entangled with uniformed police not to worry as they would probably be released around the corner. No action was taken by the Mayor's office or Commissioner Valentine even in regard to self-acknowledged Christian Front members on the police force.

Newspaper coverage of the trial has slipped from the front page because of the international scene. The opening was accorded headlines in some of the papers because of red-baiting against the F.B.I. It appeared that Lawyer Healy would build the defense on the lines of exposing two Communist provocateurs, Bishop and Denis Healy. When Denis Healy

became known as an F.B.I. informer, Leo Healy's defense indicated it might try to implicate the entire present government as Communist! His cross-examination has not borne this out and the headlines have subsided to small print.

The court is full to capacity with friends and relatives of the defendants. None of them seems worried. It is quite a neighborly gathering with much brogue and gossip. They chat gaily with the defendants before and after recesses about last night's dates and the coming ones. You feel as though any minute a mother may lean over the railing to straighten her lad's tie.

The trial is estimated to continue at least another month. It is not being conducted in a way that will do much to eradicate the roots of intolerance and hatred that have nourished the defendants. Father Coughlin's name has yet to be mentioned in court. It has been stated that this is a trial of the Action Committee and not of the Christian Front. To the average Brooklynite, sixteen of the seventeen men (excluding Bishop) could not possibly have overthrown the government. Nowhere has the real issue been drawn clearly enough to reveal the evil of Father Coughlin—nor will it be. As a result, all too many Brooklynites, Catholics, and Irish echo in varying degrees the girl who shouted in front of the courthouse: "The same gang that crucified Christ are at it again, trying to convict these seventeen innocent Christian boys."

This girl was told to stop shouting by a policeman, but as soon as he walked away she resumed her chant. It is indicative of the temper of too many misguided persons in Brooklyn. While Father Coughlin cloaks these boys under his priestly arm, while the *Tablet*, the diocesan organ, rallies to their defense, few Catholics have raised their voices to shout the real shame. The task of proving Father Coughlin's guilt still lies with the public. It is a task that the Catholic public can no longer postpone.

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Equality Publishers, Inc.
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More Anti-Semitic Riots This Summer?

BY KEITH ALLISON

FRESH, all too fresh, in the memory of several million New Yorkers are the scenes of last summer: Sixty or seventy street meetings a week preaching racial and religious hatred; vile epithets and provocations flung at passers-by on the street; assaults and even stabbings by gangs of subway hoodlums against unoffending passengers of Semitic appearance; picket lines around large business houses, accompanied by the distribution of "Buy Christian" leaflets and scurrilous and obscene literature; an open assault on a Bronx police station; hysterical Jew-baiting rallies at Innisfail Park and other gathering places, with storm-troopers goose-stepping and saluting in an atmosphere that recalled to veteran correspondents only the rise of Hitler to power in Germany. And in the background, the Leader, the Rev. Charles E. Coughlin, his incitements flooding over the air waves from the Shrine of the Little Flower in Royal Oak and through the columns of *Social Justice* to add the dignity of his cloth to the gospel of hatred, as his followers obeyed his admonition to form a Christian Front and "organize yourselves in units of twenty-five."

It was indeed a sight to freeze the blood. Then came winter and relative quiet. Seventeen Coughlinite terrorists were arrested and recently placed on trial. The nightmare of the past summer receded, and throughout the community (and the nation) men and women of good will came under strong temptation to yield to wishful thinking and say what they had witnessed wasn't so, or that at most it was

only a passing flare-up, now happily brought under control.

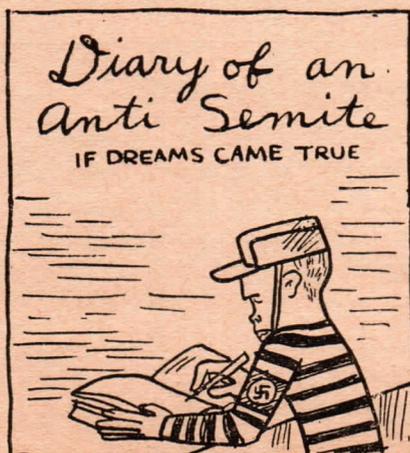
Has Coughlinism ceased to be a serious menace? Will the coming summer be blessed by the absence of street rioting and incitement? These questions are fairly posed at this time for the thoughtful citizen willing to evaluate the factors realistically and act accordingly.

What will summer bring?

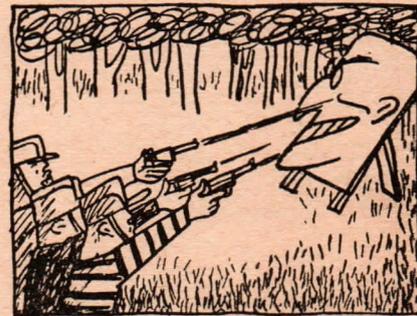
Cocksure prediction, of course, is not in order. Too many factors are uncertain—the outcome of the Brooklyn trials, the attitude of New York's city administration and police, the initiative and vigor shown by the numerous neighborhood tolerance groups that have been formed to counteract bigotry. But enough is known to appraise the situation in part—and to call attention to some of the danger signals.

After winter weather put a stop to street meetings, the Christian Front and allied terroristic groups went indoors—and in a sense underground. What became known as the fireside chat or the friends' and neighbors' club was evolved as the favored promotion technique. Hundreds of fireside chat groups were formed in the New York area, and some in other parts of the country, notably in New England. These groups, in the guise of informal social gatherings, met in the homes of members, shifting locale from meeting to meeting.

A typical fireside chat consists of six persons, five



August 10:
Dear Diary: You just can't imagine what a thrilling day it was! John & I took me to an outing of a club. It's all for Father and against the Jew government and the reds. We had a lovely time. Put away plenty of beer but didn't waste the cans - we made bombs out of them.



September 30:
Target practice at Nanosky N.Y. Shot at target made up to look like President with a Jewish nose. Having lots of fun.

of them dyed-in-the-wool and more or less professional anti-Semites, the sixth a prospect, encountered at church or at work and lured to the party by the promise of "a good time" or "an interesting discussion." After beer and conviviality has produced the proper atmosphere, the prospect gets the works. The conversation is swung to graver topics: the Jews own the country and an American can't get a job; swarms of refugees are taking what few jobs are left; Jewish profiteers and international bankers are trying to push us into war; have you seen that article in this week's *Social Justice*?; Father Coughlin has the answer; the Christian religion is in danger; the time is fast approaching when Christian men will have to take to the streets in self-defense. The high pressure of the five professionals smashes through the resistance and hesitancy of the newcomer. A Christian Fronter is born.

Hundreds of gatherings, following with variations some such technique, had their effect this past winter in swelling the ranks. It is my opinion, and that of most investigators of the subject, that they more than make up, in numbers enlisted and degree of fanaticism, for the defections which followed the arrests of January 14. The arrests caused some shakeup in leadership, some burning of records and gestures at increased secrecy, but they touched only seventeen members in one of Coughlin's "units of twenty-five." Hundreds of similar groups, in New York and elsewhere, remain untouched. Furthermore, the clean bill of health given to Father Coughlin at the time of the arrests by F.B.I. Chief J. Edgar Hoover in the face of all the evidence to the contrary, and the subsequent action of the prosecution in omitting from the indictment any mention of the Christian Front, has convinced the boys that no attempt will be made to reach the fountainhead of the conspiracy. Finally, the constant participation of certain clergymen in

the affairs of the Christian Front and the failure of the Hierarchy of the Catholic Church to repudiate Coughlinism, fortifies their boast that they enjoy strong ecclesiastical support.

"Parents" beil Hitler

Nor have public meetings waned. The Christian Front holds weekly meetings at Prospect Hall in Brooklyn and at Ebling's Casino in the Bronx. Periphery groups like the Christian Mobilizers, the German-American Bund, the Crusaders for America, and the Flying Squads on Americanism have each their own strongholds. On March 1, 1940, the Christian Front staged a "defense rally" at Prospect Hall, using the Parents' Defense Fund Committee as a front and packing in four thousand persons to contribute for the court fight of the Brooklyn defendants. Two priests, Rev. Edward Lodge Curran, President of the International Catholic Truth Society, and Rev. Edward M. Brophy, pastor of the Church of the Precious Blood in Long Island City, spoke on "The Christian Front, Its Justification and Needs." Father Curran, in an attack on freedom of the press, declared that the newspaper publicity on the case had "brought to light one malady in our American life that must be sanely and surgically removed forever," though newspaper comment, save for a day or two following the arrests, had been conspicuous for its inconspicuousness. All types of anti-Semitic literature were on sale. Handbills announced Bund and Mobilizer meetings. From time to time a zealous spectator would give vent to a "Heil Hitler!" At every opportunity the audience shouted anti-Semitic slogans. Ten of the seventeen defendants, under indictment for plotting sedition and mass murder, were seated on the platform as heroes and applauded hysterically as they were introduced to the audience.

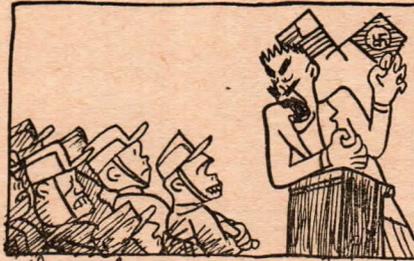
On March 5, 1940, I attended a Christian Mobil-



October 28:

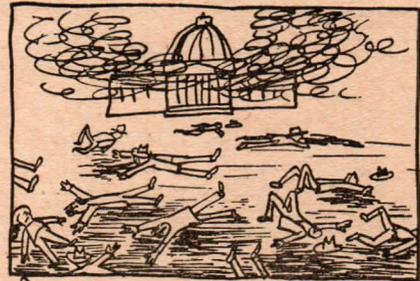
Capt. X of National Guard showed us 1500 rounds of ammunition and two machine guns he stole for us.

Message from Father says time to act may come sooner than we think



December 3:

What a jolly secret meeting we had! going to seize post-offices and Customs houses and destroy West Point and Annapolis. Father will stand by his boys if theres trouble.



January 20:

John J. says some folks think Front don't mean business. Sent flying squad to Washington and shot 12 congressmen. That will teach 'em.

izer meeting at Ebling's Casino in the Bronx, only a few blocks from the site of the first Christian Front street meeting of a year ago. Eight or nine hundred people turned out to hear Congressman Thorkelson of Montana and Mobilizer Commander Joseph E. McWilliams. Business in anti-Semitic literature was brisk. The audience was warned to look for spies, and the meeting got under way. Thorkelson was cheered to the rafters, but as he meandered on for an hour talking about gold reserves, people became impatient. Then he made an anti-Semitic statement. Immediately the house was in an uproar, with shouts of "Dirty Jews," "Kikes," "Mockies," and even more unprintable epithets filling the air. Then Thorkelson smiled and pulled the old gag about not being anti-Semitic since he loved the Arabs. McWilliams followed, skillfully working the audience into a murderous frenzy, after which he complimented them on their shouts of anti-Semitic obscenity: "I see you have learned your lesson well."

Mobilizers ask for streets

These meetings are representative of what, on a smaller scale, has been going on at hundreds of gatherings in recent months. They give faint hope to those who want to believe that Coughlinism has ceased to be a top-flight menace. The anti-Semites feel stronger, more confident, more familiar with the terrain than a year ago. They boast that last summer will seem as nothing compared to the coming one. Already the Mobilizers have notified the police of their intention to start street meetings on May 1 and have given the address of half a dozen corners they intend using. The plan is to double the number of meetings and to see that each is "protected." Strong-arm squads have been organized to police the meetings and to silence objectors or hecklers.

"We will meet force with force," McWilliams

shouts. "This year no lousy Jews are going to break up our meetings or have our boys arrested."

At Mobilizer meetings, scheduled street speakers are introduced. Their general line will be to keep out of the war on the ground that it is a Jewish plot. (Let no one be deceived that such groups are genuinely for peace or will not veer with the winds of opportunism; Father Coughlin, for example, already is hedging in preparation for a possible abandonment of his neutrality stand.) The anti-Jewish boycott will be elaborated, and lists of recommended stores handed out from which Jewish-owned establishments will be omitted.

Last summer these organizations were able to make certain streets and neighborhoods of New York unsafe for Jewish people. This summer they plan to go at it again, but with more militancy and more organizational experience.

Whether they will succeed does not depend, of course, on their intentions alone. It depends also on the obstacles they encounter. The Hierarchy of the Church to which a large part of these zealots owes spiritual allegiance could do much to halt their misguided efforts by a public condemnation of the Christian Front, but it continues to maintain a profound silence. The LaGuardia administration too, it must be confessed, has been incredibly lax. Last summer it was almost impossible to have an anti-Semitic speaker arrested, whatever his incitement to violence; in many cases the police actually defended the speaker and arrested the objector. The Mayor's questionnaire is said to have revealed that a thousand or more police had been members of the Front and that twenty-seven admit present membership. Communications addressed to the Mayor and to the Police Commissioner on the attitude and plans of the city administration in this situation which menaces the

(Continued on page 30)



February 11,
Went into streets today
and shot several hundred
Jew-Communists. E says
this will create anti-Semitism
and lead to counter revolution
Such fun! Bet Father
is proud of us.



March 24:
Happiest day in my life, dear
diary. We bombed the Cameo
Theater and Jewish newspapers
killing many. Chaos now reigns
in country. Police and army
with us. Will march on
Washington tomorrow and
install General Van in
dictatorship.



March 26:
Dictatorship installed!
Streets red with Jewish blood
all as planned. Rather just
broadcast thanks that
America is again Christian
nation. Oh diary I'm
so happy!

MORE ANTI-SEMITIC RIOTS?

(Continued from page 10)

safety of a third of the population are ignored or receive evasive replies.

The most hopeful sign, to date, is the organization on a neighborhood or community basis of a score of tolerance groups, ready to give battle to the bigots through the message of reason and fair play. These groups, embracing in all an estimated twenty-five thousand members, include the South Bronx Committee for Tolerance, the Washington Heights and Inwood Co-ordinating Committee, the Flatbush Inter-Faith Council, the Kingsbridge Citizens Committee for Democratic Action, the National Council for Unity launched in Astoria, the Upper Bronx League for Democracy, the Greater Ridgewood Citizens Committee, the Rockaway Beach Citizens Committee, and the Federated Council for Americanism. Most of these are membership groups; some operate on a delegate basis. They distribute literature at meetings and from house to house—leaflets, papers, or house organs that answer in simple, convincing terms the lies of bigotry and racism. When the Christian Fronters hold street meetings in the neighborhood, the tolerance people reply with counter-acting meetings.

The speakers are frequently prominent neighborhood Protestant and Catholic merchants, lawyers, physicians, or clergymen, unaccustomed to speaking under such circumstances and at first a little embarrassed at the thought of talking on the streets, but determined to meet the enemy and prevent him from turning neighborhood good will and solidarity into hatred and suspicion. These men are new pioneers with a new kind of courage and consecration, but they are working in the best tradition of American freedom and fearless facing of issues. On such men, and on others in all walks of life who do their duty as they can, depends the answer, not only to the question of what lies in store this summer, but what the future of America will be.