

COUGHLINITE GROUPS UNPERTURBED BY GOVERNMENT'S EFFORTS

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The net effect of the closing down of Social Justice seems to be meager. Although Charles Coughlin personally has lost caste, the thousands of followers scattered from Maine to Oregon are holding their lines solidly. Last week marked no decline in the activities of "the movement"; in Brooklyn and in Boston it was possible to record a tangible increase of Christian Front activity.

Coughlinites are jubilant over reports that the Washington Grand Jury investigation of the possible sedition of Social Justice and Coughlin, which would have to inquire into the financial backing and political tie-ups, is fast petering out. To the active cells word has gone out to "lie low and just pray for Coughlin," evidently in an effort to prevent the unruly followers from rash acts which would involve the movement in an embroglio with the government. Washington observers say that when Coughlin voluntarily relinquished Social Justice's second class permit, on May 4, he forestalled a devastating investigation at a very cheap price. Now, he will live to fight another day, while it is doubtful if the Government will ever again have as good a chance for a knockout blow; the feeling is that matter will be pushed.

From Detroit, Archbishop Edward Mooney declared that "I had a definite and explicit commitment from Coughlin on May 1 that from that date forward, his severance of all connections with the magazine would be absolute and complete." To many, this is reminiscent of Coughlin's solemn vow in 1936 never to talk on the radio again if his candidate for president, William Lemke, did not poll ten million votes. Lemke got 900,000 votes, and shortly thereafter Coughlin was back on the air.

Whatever may be the final disposition of the Grand Jury investigation adequate substitutes have already been provided for the leadership of Coughlin and Social Justice. In Detroit, Rev. Gerald L. K. Smith has taken over many functions. The Cross and the Flag, Smith's new magazine, is blurred carbon copy of Social Justice, slightly sarcastic where Social Justice was sanctimonious. In Boston the Christian Front, which was officially disbanded a few months ago is meeting secretly in small groups. The number of such meeting in Boston and the surrounding suburbs is reported to be increasing. This harks back to Coughlin's letter to his New England organizer, Frank Morgan, December 19, 1939, when he directed Morgan to establish "social justice groups which will be composed of not more than 12 to 25 tried and true friends—I am under the impression that more than 5000 such groups can be encouraged throughout New England by next August at the latest."

The week's strongest demonstration was held by Edward Lodge Curran in the Knights of Columbus Hall, Brooklyn, May 17. Over 1400 paid 50-cent admissions to the meeting held under the name of the Graphic Arts Anchor Club. They waited an hour for the grand entrance of Curran, accompanied by uniformed Catho-

lic War Veterans. The rumble of drums, waving of flags, and general pandemonium greeted him. Curran, taking advantage of the headlines of Browder's pardon, with "I did not come from Atlanta today!" "This is a Christian Republic," he shouted, "Based on Christian principles, freedom of religion; when those two men in a boat wrote the Atlantic Charter they forgot this freedom. They said it was an oversight!"

Curran's speech was a bitter attack and subtle attack on the Administration, done by innuendo with the cleverest use of oratorical emphasis. He promised he will fight tooth and nail against the attempts to put over "regimentation, totalitarianism, communism," from Washington. He concluded with a diatribe against "socialization of the family—regimentation of women and children." The issue in the war is the demise of "this federated Republic." He studiously avoided mentioning our allies.

John Henihan, popular Christian Front orator followed. He challenged "PM" on the misimpression that the meeting had been entitled "I Am A Christian American" but that if "they" wanted it so, he would gladly rename the meeting, which was greeted by wild applause. He denied Curran was anti-Semite because "he repeats the historic Truth that Christ was killed by Jews." Joseph P. Walsh opened the meeting. The Tablet and the Gaelic American were sold, while leaflets published by the American Irish Neutrality Association were distributed. The audience boasted a good percentage of McWilliams followers, with the usual Brooklyn Christian Front contingent making up the bulk.

Gerald Smith Names 'His' CONGRESSMEN

"This journal and its editor appreciate the fact that we have real statesmen in Congress. The following are just a few whose words will appear in this journal: United States Senators Reynolds, Nye, Walsh, Taft, Vandenberg, Brooks, Wheeler, and others. Members of the Lower House of Congress: Woodruff, Rankin, Rich, Hoffman, Shafer, Short, Jones, and many others. It is to be regretted that men such as the ones listed here are not in the majority. One of the ideas of this journal is to hope and pray and work for the day when men of this type will constitute a real, effective, vital majority in Congress."

"We old-fashioned Americans do not propose to be city-slicked by boondoggling bureaucratic politicians, Communists, British imperialists (the Union Now gam), and a thousand and one other porch climbers, 'confidence' men, and 'snake oil' salesmen, who are working day and night on conspiracies to compel us to swallow a hundred poison pills in the name of war-time emergency."

In these two short paragraphs from The Cross and the Flag, Gerald L. K. Smith, publisher of the newly-born monthly magazine, tips off his readers to who their friends in Congress are and whom they regard as enemies.

With the exception of Reynolds, Taft, Vandenberg and Brooks, averaging less than 29 percent, none of these men scored more than 0.0 in the box-score "batting averages" of the congressmen on the foreign policy measures.