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Series IV: Sermons, 1914-1963, undated.

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Archbishop Spellman on Intolerance, 1944.



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ARCHBISHOP SPELLMAN ON INTOLERANCE  
A Purim Sermon

WRHS

By

Dr. Abba Hillel Silver

At

The Temple

On

Sunday morning, March 5, 1944





No Jewish holiday is as relevant to the experience of the Jewish people today as is Purim. No Jewish holiday gives a message so applicable to our life as Purim. If you put Berlin in place of Shushan; the Third Reich in place of Persia; Hitler in place of Haman, and make a few other minor changes in the Meggileh, which is read on Purim, you have an up to date version, a 1944 version of that ancient story.

In that distant day, too, a vicious and evil man, Haman, bloated with pride and boundless ambition, full of hate and jealousy, with a head full of addled ideas about race and religion, resolved to destroy the Jewish race and erase its name from the face of the earth. And he employed all the wiles of flattery and deceit, all the avowals of love of King and country, just as his descendants did in our day. He, too, announced himself as coming just in time to save his beloved country from the dangers which threatend it at the hands of Jews, this alien, dissident, disruptive people conspiring secretly to overthrow it.

The day of the annihilation of this people was all set! The people was doomed! But it was Haman and his vicious brood that were annihilated, not the Jewish people. Twenty five hundred years have elapsed since the day of this venomous and frustrated anti-Semite whose hatred of the Jewish people lifted him up and up to the gallows. And through all these twenty-five centuries, the Jews whom he sought to destroy continued to live vigorously, creatively and has molded the civilization of mankind.

Today, in 1944, we are on the eve of another Purim. Hitler is following in the footsteps of his ancient brototype, Haman, and interestingly enough, he knows it. He suspects his doom, he the unspeakable fiend who slew two million innocent men, women and children.

I wonder how many of you read carefully his last speech, the one delivered on January 30 on the occasion of the eleventh anniversary of the Nazis accession to power. If you read it you could not help but feel that that speech was the prelude



to a new Meggillah, a sort of preview of his inescapable end. It is very strange to read that speech delivered on what is clearly the eve of Germany's collapse, at a time when Germany is facing disaster in the East, defeat in the South, invasion in the West, and hell from the skies. Hitler could find nothing else to rave about in his address but the Jews. Twelve times in a twenty minute address he refers to the Jews. Hitler knows that he has lost the war. He knows that he and his henchmen face punishment and death, and his sole consolation, as he contemplates the inescapable future awaiting him, is to quote his own words that "this present struggle will within a few years open the eyes of the people about the Jewish question and vindicate the Nazi answer to it and the measure taken to get rid of it as obvious and well worthy of imitation." That is all he hopes to get out of the war. No longer conquest of the world. His one remaining hope now is that the present struggle will open the eyes of the world to adopt the same measures that he had -- gas chambers, slaughter pens, mass execution. His one drowning hope is that the millions of soldiers and war prisoners will become propagandists for his Nazi Anti-semitism and carry its virus all over the world.

But he is not quite sure of that. He is not quite sure that this thing will actually happen. The Jews might achieve the defeat of Germany in this war, a war which he claims Jews perpetrated against Germany. The Jews, he claims, have openly admitted their intention to exterminate completely the German people. So there is a possibility, reading between the lines, that Germany will be defeated, and of course according to Hitler if Germany is defeated, then the fate of Europe is sealed! So, he said, and I quote his words: "When that happens, then Jewry could celebrate the destruction of Europe by a second triumphant Purim."

Yes, Mr. Hitler knows his Bible, interestingly enough, not those portions of the Bible where <sup>you</sup> find the Ten Commandments: "Thou shalt love thy neighbor as thyself", or those sections of the Bible which speak of tolerance, good will, peace



in the world. He hasn't read them. But he knows the Meggilah!

The fate of Haman haunts him -- the shadow of the gallows! How he hates this Jewish people, and how he fears them. And in his dying hour it is against the Jewish people that he raves most.

He has broken them, massacred them, exiled them, he has destroyed their communities all over Europe, robbed them of all their possessions and their power. They should be finished! One should now be able to forget them! And yet they seem to rise like ghost to plague and frighten him!

And more! He knows that these Jews are not ghosts. He recalls that their ancestors have stood at the graves of all of their oppressors!

What went wrong with this Haman, he wonders. What went wrong with all the carefully laid plans against the Jews? Why did this cunning, ruthless, powerful Aryan, Haman, finally lose out? after he had everything all set - after he had fixed the noose around the necks of all the Jews in his Kingdom. What strange power lies in these accursed Jews, in these ferments of decomposition, these Mordecais and Esthers and all their kith and kin that they always succeed in outliving all these Hamans?

These are dark thoughts. These are bitter thoughts to ruminate over for a man who not long ago sat on the top of the world, but who is preparing himself today for the gallows. Yes, surely he is thinking of Purim.

He might have found his answer if he turned away from the Meggilah to other parts of the Bible. There is, for example an elucidating verse in the Book of Proverbs -- and these are the words: "There are six things which the Lord hateth, yea of which are an abomination unto Him - haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked thoughts, feet that are swift in running to evil; a false witness that breatheth out lies, and he that soweth discord among brethren."

What a perfect picture of the Nazis. And Hitler knows, in his heart of hearts



that he has been guilty of these abominations, and as far as the secret of the that race of Mordecai and Esther indestrucbility of the Jewish people/is concerned, the Bible too, might have given him the cue. He might have turned to the Book of Job and read this amazing verse: "Though He slay me, yet will I hope in Him! This is the unconquerable faith in a God Who said "Do good and live". The faith in a God Who said: "Fear not, for I am with thee"..

No, instead of reading the Bible, he wrote Mein Kampf. That will drag down his country to defeat and disaster for generations.

Purim reminds us that hate and bigotry and intolerance do not and cannot them have the last word in the world. In spite of/their menace and dark and dreadful deeds, men rise to higher levels of good-will and cooperation, and move on to new frontiers of human progress.

For every voice raised preaching hatred, discord and conflict, there are the voices of reason and love, of brotherhood and fellowship preaching concord and unity. There always have been. And in the long run, it is these voices which guide the progress of the world. I have time and again used the occasion of Purim to call attention to these nobler voices which have spoken throughout the ages, and in all lands, for Tolerance and Brotherhood. Men who fought bigotry in every field, and often at great risk to themselves, championed the rights of other men, not of their faith, their race or of their philosophy.

The last ten years has shown a wide recrudecende of all forms of bigotry. fact In/the whole disastrous era between the two world wars proved to be the very seed-time of human intolerance. After the last war hate began to be organized, and idealized, had begun to be exploited as a means for achieving political power for national greatness. In our own country soon after the last war we saw the rise of the Ku Klux Klan and Ford's campaign against the Jews in the early 20's. Since then violent agitators of all varieties, each with his own particular hate made



its appearance, and numerous sinister organizations and hate-mongering pamphlets and magazines. A vast and virulent campaign was carried on in this country. For a time after we entered the war these sowers of discord were silenced. But they have been projecting themselves forward again. There have been terrible race riots, assaults on many groups in many parts of the country, defacement and smearing of many churches -- the well-known brand of Nazi gangsterism.

Simultaneously, also, there have been heard in the midst of our land the authentic and impressive voices of men who raised their voices in championing of all that these sewer-folk would like to destroy-human brotherhood and equality.

The great churchmen of all religious faiths in America have spoken up in recent years because they sensed danger to the American way of life and to humanity itself with the spread of hate and intolerance in our midst.

Recently there has been printed a magnificent article from the pen of Archbishop Spellman worthy of the widest distribution, called "Bigotry is Un-American." This article is a tribute to the generous and tolerant spirit of this eminent churchman and to the historic church which he represents. It is eloquent, forthright and challenging. The Archbishop speaks as one deeply sitted and concerned. He has recently returned from an all-round visit to the fighting fronts and he saw our soldiers living and dying together, united inspite of diversity. Jews, Catholics, Protestants, men lived up by one common purpose, exalted by a common destiny, challenged by a common danger submerging their differences of race and creed and color, and in the fraternity of common danger, common suffering and common struggle they learn to work together and love together. But not so on the home front. When our soldiers read of the people for whom they are fighting who cannot subordinate their prejudices for their country's welfare they are bewildered. The Archbishop expresses his condemnation of such bigotry in the strongest terms. He writes:

"With all my heart, I deplore the growth of the cancer of bigotry penetrating



American life, shriveling America's heart, retarding America's victory and peace. For bigotry undermines the fundamental principles avowed in the Declaration of Independence, the Constitution, and the Bill of Rights. These human and human documents chartered and charted a new way of living -- the American way. They were a gospel of liberation and they are a gospel of liberty, a proclamation of equality among men insofar as the protection of life and property is concerned.

"If our country is to remain a human, humane homeland in a world where millions are enslaved, we must be loyal to the spirit of those God-inspired principles on which our government was established and has progressed. These principles are inconsistent with political despotism, racial prejudice and religious discrimination.

"How, for example, does the bigot interpret the immortal Preamble to our Constitution? For the hallowed words, 'a more perfect Union', he reads disunion; for 'justice', he substitutes injustice. Instead of helping to 'insure domestic tranquillity', he incites domestic strife. He sabotages the 'common defense' and 'general welfare', of the nation, and instead of helping to 'secure the blessings of liberty,' he sows the seeds of dissension and tyranny."

The Archbishop traces the source of Bigotry to hate....Love embraces mankind. The bigot is motivated, whether he knows it or not, by hate. He would like to destroy somebody, to hurt somebody, to misrepresent somebody. He may be blindly sincere or maliciously insincere -- the driving power behind him is hate...

The Archbishop deftly sketches the technique employed by every bigot. Falsehood having the appearances of truth, telling a lie often enough until even the liar himself will believe it." "His method is misrepresentation and slander..He must stab, slash, smear and sneer," says the Archbishop. And if you gather together all the propaganda of the centuries, not merely against the Jews, but against other people and other religions and races and summarize them which the processes of the world have been turning out in such quantity it can be reduced to these few simple words: "Somebody



wants to stab someone, someone wants to slash someone, somebody wants to smear someone. "War," says the Archbishop, "has always been here in these United States."

"Bigotry has always been here. War only gives it play. War-inspired passions warp the judgment of the less generous-hearted and more selfish-minded among us and make them a prey of agitators who in more normal times, would lack an audience."

"If we incite, participate, or connive in violence against our fellow citizens, we are bad Americans. If we stir up, propagate, or cherish race hatred, we are likewise bad Americans and traitors to American ideals."

"If we are real Americans, we must co-operate in checking the spread of bigotry, which is a contagious, virulent disease. However, it is not only patriotic to try to cure this disease, it is essential to do so if America is to remain American."

"Now how can we cure it? How can we check the spread of this disease? The first step which each one of us must take to eliminate bigotry, selfishness, harshness, injustice, and contempt from the minds and hearts of others is to make sure that they have no place in our own. Jews, Catholics, Protestants, Negroes, each one should begin with himself with a process of cleansing each his own small and great prejudices which we harbor and nurture.

The Catholic Archbishop is well aware that there have been anti-Semites among the Catholics. And he says: "In these days Catholics are frequently accused of anti-Semitism, and doubtless some Catholics are guilty of it. That anti-Semitism is wrong from a Catholic and humanitarian standpoint as well as from an American viewpoint has ~~always~~ been demonstrated countless times, in countless ways, by countless persons, so that it may be jarringly repetitious to say it again. I feel, however, that for completeness, I may quote from one authority, the Pope, the highest authority before Hitler came to power, in the Church. In 1928, Pius XI ordered anti-Semitism to be condemned clearly and officially in these words:

"Moved by the spirit of charity, the Apostolic See has protected the people of Israel against unjust persecutions and since it condemns all jealousy and strife



among peoples, it accordingly condemns with all its might the hatred directed against a people which was chosen by God; that particular hatred, in fact, which today commonly goes by the name of anti-Semitism."

"And on July 30, 1938, Pius XI said: 'It is not possible for Christians to take part in anti-Semitism. It is inevitable that any time we abandon the life of the gospels, human lives perish. Toward the Israelites we are not only extremely anti-Christian and anti-civil, but inhuman. For them the misery of exile and outlawing is not enough; it goes on to pillory, beatings, wounding, and death.'"

The Archbishop calls attention to anti-Catholic bigotry in the United States and in other parts of the world. It is no new thing, he says. It has continued unabated through the centuries. In America the Church is "viciously and constantly attacked." Publications which malign, "snipers, snoopers, and agitation <sup>are</sup> in the employment of anti-Catholic organizations to bait Catholics and incite <sup>anti</sup> Catholicism"

He rides to the question of the negroes, the 13 millions who live in these United States, against whom the most vicious form of prejudice, not merely in the South, which makes them resentful and distrustful of that which we call the American way of life.

And the great churchman continues: "Can any American be disloyal by word or act to these men on the fighting fronts, and fail to keep united for them, these United States? America guarantees to each one of the millions of her citizens all freedoms with only such limitations <sup>as</sup> are inherent in the mutual rights of others; for liberty, without such limitations, is tyranny. Believing in the America, dare any one of us be in heart or hand party to any group that seeks to tear apart this country that we live!"

This is a great and timely utterance and should be read in every pulpit, in every Catholic, Protestant and Jewish synagogue, and unless this voice and this message comes to guide the future of America, America will never be the kind of a country for which our young people are fighting for and dying for today. No one <sup>has</sup> ~~can~~ guaranteed the future. Only we can guarantee the future.



No one has declared that what America was 150 years ago will be the same America ten years from today. Only we can say it. The one thing which is threatening this America is not economic ruin, not political injustice and not defeat on the battlefield. Not at all. They are strong. We are materially and physically secure. But what may destroy this America is this cancer called bigotry which eats and corrodes from within, this disaster called intolerance, this poison which so many are determined to spread among our people. If these voices are listened to then we may be confident that in spite of all difficulties which may confront us on the political and economic field we shall continue to surmount and continue and peace to ~~xxx~~ build a juster and kindlier and happier world which will bring blessing / to all the children of God.





# **Bigotry is Un-American**

WRHS

by



**A R C H B I S H O P F R A N C I S J . S P E L L M A N**





# Bigotry is Un-American

by

ARCHBISHOP FRANCIS J. SPELLMAN

IN THE assault from many fronts on the fortress of Europe, in the south-western Pacific, on sea frontiers, on battlefields and in skies, the men of our armed forces are living and dying together to gain victory and peace. They are men of all racial origins and of diverse religious beliefs; but for their country, for themselves and for us, they are fighting the armed might of nations that began a war of destruction and enslavement against us.

Despite differences in character, despite varied and contrary beliefs on many matters, all are one in their desire to make their lives or deaths count for something constructive and good.

They do not all agree with one another, they may dislike one another's personalities, attitudes, beliefs, and actions, but nevertheless, patriotism and common interests lift them above disunion and unite them in devoted service to their country.

Unfortunately, things are not the same on the home front. Indeed, they are tragically different, and army and navy men of all ranks from coast to coast and from post to post have expressed incomprehension, bewilderment and even terror at what is happening here. They cannot understand how so many Americans at home are unwilling to sacrifice or subordinate their prejudices for our country's welfare, when they in the military service must be ready to sacrifice their lives. For all Americans, wherever they are and in whatever circumstances, have vital obligations to do their utmost for our country's righteous cause.

One of the highest ranking officers in our armed forces, and one with many years of meritorious foreign service, recently returned to the United States and came to see me. We talked of the war, its developments, its possible results and effects. "I am not worried about the progress of the war," he told me, "or about what our men in the armed forces are doing, what they are going to do and how well they are going to do it, but I am worried about what is going on right here at home. I do not,

I cannot understand the changes that have taken place in our country and in our people."

The day after Christmas, I met a man who came to the United States as an immigrant boy. He is now a manufacturer of anti-aircraft ammunition, producing more than one million shells a day. He said: "Our country is very rich. She has everything, and we everything but 'peace on earth to men of good will.'"

Recently I stood in line before a ticket window in a railroad station and during the wait of an hour, I talked to a sailor who, after two years of foreign duty, had just returned to the States. He spoke simply and frankly of many things but chiefly of his impressions since reaching home. "Many things have changed since I went away," he said, "but what has changed most is the people."

Yes, there have been great changes at home since the war began and some of these changes have not been improvements. One of the things that has taken place has been an increase in the prevalence of bigotry, evidenced by what has occurred in many parts of the country. Race riots, assaults on groups and individuals because of racial and religious differences, desecration of synagogues and

churches, attacks on our foreign-born, are all tragic symptoms of this disease.

I am one of those who yearn to promote a better spirit of mutual understanding and forbearance among my fellow countrymen and do my share to promote the realization of American ideals and hopes for unity in essential things, liberty in nonessential things, and charity in all things. With all my heart, I deplore the growth of the cancer of bigotry penetrating American life, shriveling America's heart, retarding America's victory and peace. For bigotry undermines the fundamental principles avowed in the Declaration of Independence, the Constitution, and the Bill of Rights. These human and humane documents chartered and charted a new way of living—the American way. They were a gospel of liberation and they are a gospel of liberty, a proclamation of equality among men insofar as the protection of life and property is concerned.

If our country is to remain a human, humane homeland in a world where millions are homeless and millions are enslaved, we must be loyal to the spirit of those God-inspired principles on which our government was established and has progressed. These principles are inconsistent with political despotism, racial prejudice, and religious discrimination.

How, for example, does the bigot interpret the immortal Preamble to our Constitution? For the hallowed words, "a more perfect Union," he reads *disunion*; for "justice," he substitutes *injustice*. Instead of helping to "insure domestic tranquillity," he incites *domestic strife*. He sabotages the "common defense" and "general welfare" of the nation, and instead of helping to "secure the blessings of liberty," he sows the seeds of *disension* and *tyranny*.

Bigotry thrives on ignorance, but intelligent people can be bigoted if they are sufficiently ignorant in fields of knowledge that have not come under their observation. The apostle of bigotry employs a technique that is often effective with intelligent men. He lays a foundation of falsehood having the appearance of truth—and in our day, he employs for this foundation, every means of communication known to modern man. If a lie is told often enough, it is said, even the liar himself will believe it, and it is certainly true that lies have survived many generations of periodic exposure.

DID our forefathers foresee the possibilities and dangers of bigotry? They surely did, for they knew there had never been a century, a country, a race, or a religion that did not have its small-minded men; and bigotry is a disease which thrives in small minds. Fortunately, from the earliest days of her beginnings, America has been blessed with great-minded men who by word and example have protected the nation from the ravages of bigotry. George Washington and Thomas Jefferson eloquently vindicated our religious liberties, and our Con-

stitutional Amendments proclaim time and again the un-American character of bigotry.

For example, the Fifteenth Amendment of our Constitution states that the rights of citizens of the United States to vote shall not be denied or abridged on account of race, color, or previous conditions of servitude. Another proof that bigotry, racial and political, is un-American is evidenced by the unanimous ruling of the Supreme Court of the United States that all persons without distinction of race, color or nationality, have equal protection of the law, which is a guarantee of the protection of equal laws.

But despite these guarantees of political, racial, and religious freedom, bigotry has existed down through the years of our history to the detriment of our country and to the regret and shame of all fair-minded Americans.

In some periods and in some places, it has been more prevalent or manifest than in other times and places, and in certain ways, it seems more widespread and more virulent now than ever. And this is wartime, when America is least able to tolerate intolerance! Perhaps it is because it is wartime, when ten million of our most generous-hearted young men no longer walk the streets of our communities, that bigotry is more widespread and active! War-inspired passions warp the judgment of the less generous-hearted and more selfish-minded among us and make

them a prey of agitators who, in more normal times, would lack an audience.

Possessing intellectual convictions is a virtue which the bigot transforms into a vice by brutally imposing his convictions on his fellow man. Bigotry's source and bigotry's force is hatred, and the bigot is a fautor of the cult of hatred. Even the word "bigot" in its old French connotation meant one who did not love his country. In blind sincerity or malicious insincerity, the bigot arraigns himself against his fellow Americans and so far as it is in his power virtually undermines the Constitution, the foundation of our security, liberty, and prosperity. He cannot see outside himself because he looks through windows frosted with prejudices. His method is misrepresentation and slander. He disdains the use of free speech as an unwounding sword to present his own convictions and refute error. He must stab, slash, smear, and sneer.

All fair-minded Americans must oppose bigotry not only from a sense of justice but also from a sense of safety, for, if tolerated, it can be directed at any race or religion and then may rebound against all of them. If we incite, participate, or connive in violence against our fellow citizens, we are bad Americans. If we stir up, propagate, or cherish race hatred, we are likewise bad Americans and traitors to American ideals.

If we are real Americans, we must co-operate in checking the spread of bigotry, which is a contagious, virulent disease. However, it is not only patriotic to try to cure this disease, it is essential to do so if America is to remain

America. And how can we check the spread of this disease? The first step which each one of us must take to eliminate bigotry, selfishness, harshness, injustice, and contempt from the minds and hearts of others is to make sure that they have no place in our own.

NOT only for patriotic reasons should we purge our minds and hearts but also because we should obey the Commandment to love our neighbor as ourselves. Catholics, for example, are bound by a principle of personal tolerance to love all men, not merely for humanitarian reasons but also because their religion teaches them to do so. If they follow these religious teachings, their love must be generous and self-sacrificing, and must include the willingness to help those who are in need—Protestants, Jews, Mohammedans, Buddhists, pagans, and atheists. Some who profess to be Catholics do not act in accord with this principle, and therefore they do wrong. The country suffers and the Church suffers.

In these days Catholics are frequently accused of anti-Semitism, and doubtless some Catholics are guilty of it. That anti-Semitism is wrong from a Catholic and humanitarian standpoint as well as from an American viewpoint has been demonstrated countless times, in countless ways, by countless persons, so that it may be jarringly repetitious to say it again. I feel, however, that for completeness, I may quote from one authority, the Pope, the highest authority in the Church. In 1928, before Hitler came to power, Pius XI ordered anti-Semitism to be condemned clearly and officially in these words:

"Moved by the spirit of charity, the Apostolic See has protected the people (of Israel) against unjust persecutions, and since it condemns all jealousy and strife among peoples, it accordingly condemns with all its might the hatred directed against a people which was chosen by God; that particular hatred, in fact, which today commonly goes by the name of anti-Semitism."

And on July 30, 1938, Pius XI said: "It is not possible for Christians to take part in anti-Semitism. It is inevitable that any time we abandon the life of the gospels, human lives perish. Toward the Israelites we are not only extremely anti-Christian and anti-civil, but inhuman. For them the misery of exile and outlawing is not enough; it goes on to pillory, beatings, wounding, and death."

OF ANTI-CATHOLIC bigotry, I shall say but little. Persecution of the Catholic Church is no new thing. It has continued unabated through twenty centuries. Eleven of Christ's disciples died a martyr's death and even during the past few years, thousands of priests and nuns have been martyred in many countries.

In our own country, either through ignorance, malice or greed, the Church is viciously and constantly attacked. Publications exist for the evident purpose of maligning it. Paid

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snoopers, snipers, and agitators are in the employment of anti-Catholic organizations to bait Catholics and incite anti-Catholicism. In charity, I prefer not to react to nor answer them.

Some anti-American organizations are not so exclusive as to concentrate their venom solely on Catholics, but also group Jews, Negroes, and foreign-born citizens with them. Ralph McGill, the editor of the *Atlanta Constitution*, deplored the revival of the Ku Klux Klan and expressed the hope that there might not be a recrudescence of religious and racial intolerance, and said:

"There are not many Catholics in Georgia, which is a pity in a way, because they are almost invariably good Christians, good citizens, and worth-while members of a community. There are not many Jews in Georgia either, but they, too, are good citizens. Their contribution is one of decency and hard work. There are also about five thousand members of the Greek community in Atlanta alone and they, like the Catholics and Jews, have been buying war bonds and sending their sons off to fight. They do not hate any other group."

Malice toward none, justice to all is the general American formula and practice. No true American will nurture, promote, or incite anti-Semitic, anti-Negro, anti-Catholic, anti-any group of fellow law-abiding American citizens. After Abraham Lincoln's divinely inspired pleadings for understanding and charity proved unavailing to many, he wrote:

"Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' We now practically read it, 'All men are created equal except Negroes.' When the Know-Nothings get control, it will read, 'All men are created equal, except Negroes, foreigners, and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty."

Today I am saddened to realize that these words which flowed from the soul of a great American are more true now than they were fourscore years ago! Still, our consoling hope is that the great majority of the American people have an instinctive and fundamental sense of civic and political justice and respect for their every fellow citizen.

In the United States there are approximately thirteen million Negroes. But even if there were only thirteen hundred or thirteen, they, like all Americans, must be free to exercise the rights given to them in our Constitution. And when they have these rights in fact as well as in law, they will treasure their national heritage and not be influenced by agitators whose aims are not to improve, but to destroy our American way of life.

It is not the vocation of Americans to allow the elements of racial and religious prejudice to poison and pollute the blood poured forth from the wounds of the older nations of the world into the great crucible that is America, a crucible of common sacrifice, suffering,

work, and triumph. Our vocation calls for love of God and country and a sense of brotherhood, a vocation which we Americans of the present can learn from Valley Forge

and from other American shrines, and not from the resurrected corpses of intolerant strife.

To this end, we have the example and the inspiration of our fighting forces, fulfilling their vocation to live and die united among themselves and with us and for us at home. I have learned this truth a thousand times in a thousand ways, and I learned it again just now from a letter written by a United States Army Chaplain:

"It is with much happiness that I inform you that the officers and men of my regiment are sending you the sum of three thousand dollars to use in memory of their fallen brothers in arms, who faithfully served their God and country even until death and who, in their sacrifice, fulfilled that great precept of love which Christ gave to us, 'Greater love than this no man hath, that a man lay down his life for his friends.'"

"With a generosity and thoughtfulness so characteristic of them, they are asking you through me, their chaplain, to provide a memorial to their dead comrades in the form of a mission chapel in these islands where they have served so conspicuously for the glory of their beloved flag."

"Originally the Catholic boys conceived the idea of this memorial, but scarcely had they started, when officers and men of other faiths requested to share in this loving tribute."

"Most of us had lived together for two years. We knew one another intimately and loved one another with a friendship that will always be treasured by each and every one of us. To the honor and glory of our fellow soldiers who no longer live except in our memories, all the members of the regiment—Catholics, Protestants, and those of the Jewish Faith—send you this remembrance of our love and esteem, for our departed brothers."

"It is our earnest prayer that by this tribute a new happiness may fill the hearts of their dear ones as they realize the deep affection and esteem with which we cherish their memory."

Can any American be disloyal by word or act to these men on the fighting fronts, and fail to keep united for them, these United States? America guarantees to each one of the millions of her citizens all freedoms with only such limitations as are inherent in the mutual rights of others; for liberty, without such limitations, is tyranny. Believing in this America, dare any one of us be in heart or hand party to any group that seeks to tear apart this country that we love!

THE END ★★

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accessions to power? It is <sup>clearly</sup> a prelude to a new ~~on~~ <sup>1938</sup> - a pre-view of his inescapable end!

On the eve of his collapse - facing disasters in the East, defeat in the South, invasion in the West, and hell from the Allies - Hitler can find little else to rave about in his speech - than the Jews! - (12 times) he mentions them in his 20 min. speech! -

He knows that he has lost the war! He knows that he, and his regime, and his henchmen face <sup>punishment & death</sup> annihilation! (His one last convulsion) is that "this present struggle will within a few years open the eyes, the people about the J. question and vindicate the Nazi answer to it and the measures taken to get rid of it as obvious and well worthy of imitation" i.e. gas chambers - slaughter-pens - mass graves.

→ His one drowning hope is that the millions of soldiers and war prisoners will become propagandists for <sup>his</sup> Nazi autocracy and carry its virus all ~~other~~ <sup>the</sup> world.

~~The~~ But he is not quite sure that this will happen! ~~Germany~~ The Jews might believe the ~~as the~~ <sup>defeat of</sup> Germany in this war, a war which they perpetuated against Germany! The Jews have openly avowed their intention to exterminate completely the G. people - If Germany is defeated - then the fate of Europe ~~is~~ <sup>is</sup> sealed! Then - and I quote Mr. Hitler: "Jewry could then celebrate the destruction of Europe by a second triumphant Purim festival!"







4) He might find his answer - if he turned to another page, the  
Bible. - Proverbs 6.16-19

6.

"There are 6 things which the Lord hateth, yea 7 which are an abomination unto Him - "Haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked thoughts, feet that are swift in running to evil; a false witness that breatheth out lies, and he that soweth discord among brethren"

And I, Hitler, have been guilty of all these abominations!

5). as for the ~~secret~~ <sup>secret</sup> for the understandable, the people - the Bible too, unjust have given him the cure: "Though He slay me, yet will I hope in Him!" - the uncomprehensible faith in a God who said "Do not fear, for I am with thee" וְאַתָּה יְיָ.

6. Purkin reminds us that hate & jealousy introduce do not  
and cannot have the last word in the world. In spite  
them, their menace & dark ~~deeds~~ <sup>danger</sup>, men rise to higher levels  
of good-will and cooperation, and move on to new frontiers of  
human progress.

For every voice which is raised in preaching hatred, discord, & conflict there are the voices of reason & love, of brotherhood & fellowship preaching concord & unity. There always have been. And in the long run they win out. I have time & again used the occasion, I mean to call attention to these noble voices which have spoken through the ages - and in every land & clime - for Tolerance & Brotherhood. Men who fought bravely in every field - and, often at great risk to themselves, championed the rights of other men, not their faith, their color or race or their philosophy.



6) ~~One day in~~ the last 10 years - wild menaces of all forms of  
hate - In fact the whole disastrous era bet. 2 world wars  
brought the seed-time of human intolerance. Hate began  
to be organized & idealized in Europe & in our country  
soon after last war. We saw the rise of K.K.K. &  
Ford's campaign of lies in the early '20s. Since then  
violent agitators of all varieties, each with his <sup>has made them</sup> pet hate -  
and numerous <sup>sinister</sup> organizations, & hate-mongering pamphlets &  
magazines. For a time - ~~when~~ after we entered the war -  
these sources of discord, were silenced. But they have been  
propagating us forward again. There have been race riots -  
assaults - burning of syn- & churches - and other  
forms of barbarism - & the well-known brand of hate  
propaganda -

7) But there have also been heard in our midst the authentic  
simples voices of men who raised their voices in  
championing of all that their seven-folds would like  
to destroy - Human brotherhood & Equality.

→ The churchmen of all great religions have spoken up.  
in recent years - common danger.

Recently there appeared a magnificent article  
Archbishop Francis T. Spallman - written publicly -  
"Bigotry is un-American"

It is a tribute to the generous & tolerant spirit, the  
eminent churchman - & to the better church which  
he represents.



It is eloquent, forthright, & challenging -  
He speaks as one deeply stirred & concerned  
~~Just~~ Recently returned - living & dying together -  
United in spite of diversity  
Not so on home front - <sup>Ready witness of history</sup> "Soldiers here & there" People  
have changed" Cannot subordinate their preferences for  
their country's well fare.

8). The Archbishop - expresses his ~~own~~ condemnation of such history  
(quote I)

9). He ~~has~~ <sup>convincingly</sup> traces the source of Fear of B. to Hate  
He may be blindly sincere & maliceless witness - the  
driving power behind him is hate.

10). He deftly sketches the purpose employed by B. - "Falsehood  
having the appearance, truth" - "Telling a lie often enough  
until even the liar himself will believe it"  
"His method is misrepresentation and slander... He must  
stab, slash, smear and sneer".

11). B. has always been here. He gives it play. "was-inspired passions  
warp the judgment; the less generous-hearted and more self-  
wounded among us and make them a prey of agitators, who in  
more normal times, would lack an audience"

12). Good Americans (quote 2)

13). How to cure it? Begin with ourselves <sup>(verb)</sup> (3) That holds  
Jews, Catholics - Protestants - Jews - Negroes etc



14/ Catholics accused / Accs. (4)

15/ Anti-Catholic B. - no new thing - continued unabated  
thru centuries. In Am. Church is frequently vicariously  
~~attacked~~ and constantly attacked. Publications which  
make - "snopes, snipes + ag. latus" in the employment  
 of anti-Cath. organizations to bait Catholics + incite anti-  
 Catholicism."

16/ hegros. 13 M. - not to be influenced by agitators - rights

17/ Concludes (5)

18/ 6 great, stately utterances - should be read from  
every pulpit in every Cath. Pk. & J. church & square

19/ only so can we build - that juster, kinder day  
city & God