

# FATHER COUGHLIN'S WE

## "Why Stand Ye Here All Day Idle?"

Sunday January 31, 1937

LET it be readily recognized by all that it is absurd and futile to fight Communism either by calling it names or by flaying it with the paper sword of rhetoric. Experience has taught us that the more we belabor Bolshevism with vile epithets, the more rapidly it grows in our midst. It is impossible to frighten mature minds by such tactics.

My friends, America has always been practical-minded. In 1776 she did not hesitate to follow leaders who promised her liberty nor did she fear to do violence to those who upheld political slavery. For the past 150 years America has been a doer of things.

She cleared away forests and built in their place populous cities. She converted the paths of the elk and the deer into ribbons of steel and of concrete. She laughed at space and distance as she spanned the continent with her copper wires. America was never a dreamer of dreams only. Hers was the spirit of the morning sunrise which transformed the darkness of night into the golden dawn of light.

That is the heritage which she has bestowed upon this generation. That is a heritage of factuality, a heritage of performance, a heritage of doing!

At the present moment America is making up her mind to clear away the forests of hunger, of nakedness and of poverty. America is making up her mind to follow that leader or group of leaders who, instead of dreaming dreams, instead of being content with promises, will actively do something about low wages, exploitation of labor, and concentration of wealth in the hands of the few.

America is practical-minded. She demands action. If I read aright the history of her former successes, I know that the under-paid and under-privileged people of this nation will not be lulled into inactivity by the dulcet strains of the Star Spangled Banner, or by songs in praise of capitalism, of democracy, and of Christianity, unless these three, either together or separately, shall merit recognition and response by virtue of their performances, instead of by virtue of their promises.

Would that I were in error when I tell you that I earnestly believe that this nation of ours will follow the leadership of the Communist rather than sustain an economic system which creates needless want in the midst of plenty. Would that my judgment were erroneous when I am compelled to conclude that victorious Communism means persecuted Christianity. When and if such days will be accomplished, does not the handwriting on the walls of Mexico City, of Madrid and of Petrograd sustain that judgment?

If Christianity will survive in America, its leaders must be the first to do something about removing the economic injustices which thrive in our modern Capitalism. I do not wish to infer that Christianity and Capitalism must be regarded as inseparable partners. I simply mean that when the Communist attacks and destroys the injustices identified with our present Capitalism, its next procedure has been to uproot the last traces of Democracy and then to persecute religion. Of this be certain. Therefore, do not misread history.

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Thus, as clearly as I can perceive it, there are two contestants in the field. One is characterized by a fanatical enthusiasm. His face is flushed by his recent victories. He is ceaselessly at work in factories, in schools, in public halls and in the press. He is relentless. At one time he capitalizes upon his opponents' apathy. At another time he commercializes the flagrant injustice which he

points out with unerring accuracy. Every empty dinner pail is for him an unanswerable syllogism.

Every under-nourished child and every under-clad mother is a weapon in his armory of logic. Dividends and bonuses for the rich and under-paid wages for the laborer equip him with an argument which he uses to the best advantage. His battle cry is "Down with capitalism which has concentrated wealth and multiplied poverty!" Today he marches through the automotive industry with none to oppose him save the representatives of a corporation whom none will support. Tomorrow he will challenge the steel industry, then the mining industry. Eventually he will challenge America. You may hate him and berate him, but you must admire the burning zeal which consumes him. There he stands, flushed with victory upon victory—stands at your very doors, powerful in body because he is fed upon the meat of your injustice, strong in mind because he has snapped the shackles of your slavish control.

Behold the Communist, to whom the Ten Commandments of God and the Constitution of your nation are impotent mouthings which have not supplied him with the food, the clothing, the shelter which modern science can produce!

The other contestant is the Christian. Fresh in his memory are the battles of yesterday. He conquered the Caesars. He subdues Atilla and the Huns. He fought off the Mohammedans. He vanquished King John and won from him a Magna Carta. He subdued the Prince of Darkness, together with ignorance and superstition—all this in days gone by.

The Christian may not rest upon his laurels. By his silence he can ill afford to applaud the injustice perpetrated by industry. By his actions he must make manifest his interest in the under-paid and the underprivileged.

The contest is on. The immediate objective of each contestant is to feed the hungry, to clothe the naked, to shelter the homeless—material objectives, if you will—but, none the less, practical objectives.

**Communist or Christian! Who will be first to achieve these results? Whoever he is, his philosophy, his beliefs, his religion, his government, his policies, his morals will dominate the life of the nation.**

Never in all history were there such romantic days—days when upon the practical works of mercy there rested such tremendous possibilities for victory or defeat.

When speaking of the Last Judgment and of the rewards and punishments He will assign, Christ declared that He would take special account of the social justice men exercised towards each other.

**"For I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited Me: I was in prison and you came to Me."**

Have we Christians forgotten the technique adopted by Christ in the early months of his ministry? We are informed that He went about doing good. He fed the hungry. He multiplied the loaves and the fishes. He excoriated the Scribes and Pharisees. He did not consider it beneath the dignity of religion to engage in these corporal works. From this, modern Christianity must learn a lesson. Self-satisfaction because of the glories of the past hold no weight with the people of the present—people who have been victimized by modern Scribes and Pharisees, people who are persuaded to follow the leader who multiplies bread for them, who multiplies their possession of the material conveniences and necessities which so abound in our modern age.

Therefore which of the contestants, the Communist or the Christian, will gain the ear and the following of modern America? Will the millions of our citizens give credit to the Communist for feeding them, clothing them and sheltering them or will this credit be awarded to the Christian?

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My friends, in some respects the Communists are deserving of admiration. Since 1917, twenty short years have elapsed. Meanwhile they have evangelized Russia, Mexico, great portions of Spain and many provinces in China. Battling not against paganism with its Neros and Diocletians, not against barbarism with its Goths and Visigoths, not against ignorance with its lack of science, Communism gained its victories over more powerful foes. Against Christianity with its anointed czars and emperors and kings, against culture with its far-flung sources of education, against science with its radio, its press and its modern inventions—against these has Communism fought and fought successfully.

I dare say, if the facts were known, that Communism has won more converts to its standard in the past twenty years than Christianity gained in its first ten centuries. I dare say—and this fact is known as a certitude—that Communism has won ten times more adherents to its philosophy in the past twenty years than have we Christians won to the gospel of Christ with our thousands of bishops, priests and ministers gifted with the benedictions of higher education.

While we glory in the hundreds or the thousands who recently have accepted the truths contained in the Sermon on the Mount, the Communists are expressing impatience in that they have only matched our thousands by millions.

The zeal which consumed Peter and Paul, Patrick and Boniface, Francis Xavier and Francis of Assisi seems to have vanished from our midst in preaching Christ crucified and man's love for his fellow man. We Christians stand idly by deprecating the so-called fanaticism of Stalin and Calles, of Browder and Caballero who are tearing down our crucifixes and supplanting them with the hammer and sickle.

Sometimes we forget that the Communists and their followers are fighting a battle for bread and butter. Sometimes we who live in qualified comfort forget that these disciples of Lenin are appealing to seven or eight million unemployed and to thirty million who are forced to subsist on less than a living wage. Sometimes we conceive the unsound thought of persecuting Communists out of existence, forgetful that they who use the sword shall perish by it.

Has all history been written in vain? Listen to the echo of this hoary heresy still resounding amongst the ruins of the Flavian amphitheater: "Away with the Christians! Destroy and burn! Throw them to the beasts! Let their oil-soaked bodies light the Appian way!" Oh, behold the golden sands of Rome dyed crimson with the blood of martyrs! Sebastian and Agnes, Linus and Cecelia—thousands upon thousands suffered death at the hands of thoughtless patricians whose only effort to preserve their wealth and proud estate was associated with the crude and fruitless argument of force.

Occasionally, that ancient echo is revived as it finds voice on the lips of certain American leaders. They forget that violence will be no more efficacious today than it was nineteen hundred years ago. They forget that the blood of martyrs is the seed not only of Christians but also of Communists.

Physical force can conquer flesh and blood, but it cannot destroy an immortal truth. Thus, if Communism will be overcome, it will be by the use of weapons of a different character. These weapons have been indicated to us by St. Paul in the following words:

# DAILY RADIO BROADCAST

Take unto you the armor of God . . . your loins gird about with truth . . . on the breastplate of justice . . . Have feet shod with the preparation of the day of peace. In all things take unto yourselves the shield of faith wherewith you may be able to extinguish all the fiery darts of the wicked ones. Take unto you the helmet of salvation and the Sword of the spirit, which is the word of God."

Paul prefaced this advice by warning us our battle is not against flesh and blood—but against the powers, against the rulers of the darkness, against the spirits of wickedness in high places—enemies whom truth and the word of God alone can overcome.

Justice that has been trodden down beneath the heel of error! Justice that has been imitated whilst imposters impersonate it with extortion of the poor and with pandering to the rich. And the word of God, attired in the garb of compromise whilst men too often worship the word of Mammon in their industrial and commercial pursuits!

Do we wonder that millions of our fellow-citizens have been led captive and millions destroyed as they stand unarmed and defenseless in life's warfare against the might and malice of the world, the flesh and the devil.

My friends, Communists agree with Christians in their common complaint about the lot of the laboring man and in their common desire to rectify the material ills of life which force millions to spend our days in want in the midst of abundance. Communists have capitalized upon the rampant injustices. They have watched the multiplication of mass productionism. They have observed the multiplication of labor-saving devices. They have not been blind to the flood of profits allowed into the treasuries of the rich.

They have winced under the lash of the speed-tempered. They have cried aloud against the exploitation of the poor. They have demanded that modern capitalism be supplanted by a more equitable and just system of economics. And what of more importance, they have organized adroitly to achieve their demands.

Though the Christian church has indicted modern capitalism for these same abuses, shall we Christians continue to regard the teachings of Leo XIII and Pius XI merely as contributions to idealistic literature? When shall we begin preaching them and openly advocate their acceptance? When shall we stand behind labor in its just demand for a living wage behind him not only in theory, but in fact; stand behind him by opposing the iniquities of modern capitalism?

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with me the gospel of Jesus Christ. It is the problem of wages. It expresses in many several pertinent thoughts on the subject of labor:

The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having hired them with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour, he went out, and found others standing; and he said to them: Why stand you here all the day idle? They say to him: Because no man has hired us. He saith to them: Go you also into my vineyard. And when evening was

come, the Lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first."

These are the words of Christ. It was He Who first enunciated the doctrine of a living wage. Nineteen hundreds years ago He was considered a radical by the rulers of the Roman Empire. They believed in slavery. Christ taught the gospel of liberty. They believed in an hourly wage system. The Master preached the doctrine of a living wage. They upheld that a man should be paid only when and while he worked. It was Christ Who first attacked this heresy of a less-than-living wage in the words which I read for you.

"Why stand you there all the day idle?" The men in the marketplace replied: "Because no man hath hired us!" Although they were able and willing to work; because they were idle simply because no man hath hired them, Christ blasted the slavish policy of modern capitalism by decreeing that a penny should be paid to the last as well as to the first.

That is not my doctrine as some ill-informed Christians think. It did not originate at the Shrine of the Little Flower. The doctrine of the living wage is Christ's doctrine which was originated in the face of slave-holding Romans.

**The doctrine of the living wage is the doctrine of the Living Christ.**

It was the same doctrine which was taught in the first century by St. Polycarp at Rome. It was the same doctrine preached by St. Gregory at Athens. Down the centuries from Augustine to Thomas of Aquin, from Bonaventure to Leo XIII, Christianity's voice has supported the right of the laboring man to a living wage, independent of the fact that industry has hired him so long as he is able and willing to work. To defraud the laborer of his hire is a sin that cries to heaven for vengeance, whether or not the fraud is perpetrated with or without the benediction of the law.

Let no disciple of Lenin credit his master with having originated this doctrine. It was eighteen centuries old before Karl Marx first raised his voice to assassinate the Christ Who conceived it.

My friends, there is no one in all America who in public will argue against the doctrine of the living wage. There is no industrialist who will defend the practice of paying the common laborer in the motor factory a meagre \$1,000 a year and expect him and his family to live decently.

Or gain: consider how impossible it is for labor to possess private property—to own a home, a motor car and the ordinary conveniences to which he is entitled when such injustice is practised.

Nevertheless, modern industry is loud in defending its right to private property, while by its actions it denies this right to millions of citizens.

Which is right and which is wrong? Private ownership of industry or public ownership of industry? Private ownership of farms or public ownership of farms? Under our present economic system we are gradually evolving public ownership of homes and of farms because labor and agriculture are both paid less than a living wage. How can such a program be supported unless the public ownership of industry will necessarily follow?

This is the doctrine of the Communist. Our doctrine supports private ownership. Our complaint is that there is not enough private ownership in America. Our objective is to obtain both for labor and for agriculture a sufficient annual revenue which will enable them to own their homes and their farms. This is the only doctrine which is logical in its support of the private ownership of industry.

Were time available at this moment, I would develop this subject further along the lines of editorials contained in the weekly news journal, SOCIAL JUSTICE, which I invite you to read. Nevertheless, I trust that I have made plain the

stand of Christianity on the doctrine of a living wage. I trust that I have provoked to thought, at least, some few of my fellow citizens.

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My friends, I am motivated by a desire not only to instruct you, but to inspire you and, if possible, to aid in solving the present industrial problem which is disturbing our nation. In Michigan we are experiencing an automotive strike which bids fair to spread throughout the nation. The right to private property has been challenged by the sit-down strikers. The right to a living, annual wage is indirectly challenged by a great motor corporation. No one can applaud either the error of the one or the sin of the other.

Meanwhile, the Communist rejoices because, taking advantage of an evil created by the modern capitalist, he has driven in the thin wedge of socializing industry. The spurning of one principle of social justice always results in the destruction of another. Although the majority of our citizens grieves at the peaceful occupancy of other people's property by the striking automobile workers, nevertheless its sympathy is on their side because they have been more sinned against than sinning.

For years I have been very articulate in stating that the sins of modern capitalism have been the breeding ground of Communism. Here at our doors is the proof for that assertion. Had the owners of industry the sagacity to pay a living, annual wage, and to discard their false principle of producing only for a profit, the present predicament in which we find ourselves would have been avoided—a predicament which will continue to inflict itself upon us either until a living wage will be paid or until the seizure of the factories will become permanent.

Who can expect me or any other clergyman to berate and condemn the strikers for demanding their just rights? At least 90 per cent of them are no more Communist than are you. Only a small portion of them, at the present moment, lift up their hearts to the tune of the "Internationale." Oh, its echoes are still subdued. But in the melody of the "Star Spangled Banner," in the chords of "Onward Christian Soldiers," I hear its shrill notes piercing the ears of millions. In Russia it rose above the chords of a national anthem. Shall it become the inspiration of America?

I will take issue with labor for following false leaders, for striving to attain false objectives, for supporting unsound demands, such as an equal voice with the owners in managing the affairs of the factory. I will refuse to encourage labor to strike for eighty cents or a dollar an hour when they have no control over the purchasing power of a dollar.

This stand I have already taken in the columns of SOCIAL JUSTICE. But one thing is certain; before our social difficulties can be solved with a finality, the owners of industry, powerless as they stand before politicians and defenseless in the face of their past injustices, must manifest at least that prudence which is associated with the law of self-preservation. They must adopt a policy of the living wage which was expressed by Christ and which will be supported today and tomorrow by every Christian pulpit.

"Why stand you all the day idle?" questioned Jesus Christ.

Fellow Christians, why stand we all the day idle?

As yet no one has hired us. But the call is going forth. State laws, federal laws, limping constitutional interpretations—all must join in sending out this call.

Onward Christian soldiers!

Onward in America to teach justice, to demand justice, to practise justice.

Onward, armed with the weapons of truth, of Christianity!

# Blum Speech Offers Amends to Germany

## Face-Saving Gesture for League Covers Belated Restitution to Treaty Victim

By Justin Soval

WHILE proclaiming undying allegiance of France to the covenant of the League of Nations, Premier Leon Blum, in his recent Lyon address, effectually blasted the spirit in which the League was conceived and the policies which guided its course down through the tragic years that brought Europe to its present age of jitters.

Categorically, like a condemning judge, Blum designated, as today's gravest dangers, the results of policies founded on the Versailles Treaty and carried into execution by the League of Nations.

He admitted that Germany, armed to the teeth, is today the greatest hazard to world peace because the German people are engaged in a death struggle for national economic survival.

He admitted the acuteness of the problem facing the German nation, and took the initiative in offering the "sympathetic and generous co-operation of France" in working out Germany's internal and foreign economic problems.

### Silent on Diplomats' Wreck of Germany

In order to maintain that attitude of "national self-respect," which he emphasized throughout the length of his speech, Blum posed France's new spirit of kindness toward Germany as inspired by the world's paramount longing for peace.

He spoke of the shortage of raw materials, the absence of foreign markets, the lack of international credit, as the aggravating causes of German re-armament.

Unmentioned, however, were the long-standing causes of Germany's economic prostration.

The French premier did not summon up from their graves the greed-blinded "peacemakers" who sought to conclude the "war to end wars" by usurping the German colonies, restricting her foreign markets and insanely loading upon the backs of an already stricken people the golden burden of reparations.

Perhaps it is just as well. What Blum is offering today, for the preservation of France and Europe, is precisely what the founders of the League of Nations desired. The life blood which he wants pumped back into German commerce to fight the infection of militarism is the same that the diplomats of the League, year in and year out, pumped from the veins of Germany until not another drop could be extracted.

### Face Saving Gesture for League

In diplomatic language, Premier Blum strives to make the French offer of concessions for peace look like a magnanimous gesture. He alludes to Great Britain as his high-minded and equally generous collaborator.

Only one condition is laid. The economic concessions to be made in return for a cessation of munitions building must be brought about by a general agreement of the nations. There is to be no direct bargaining between Germany and France.

Thereby the glory and the responsibility for this new dawn of peace will be broadened to include many nations. That will make the present proposals look much less like penitential efforts at restitution. That is what they amount to, none the less.

In all probability the condition is placed for the further purpose of

saving the face of the League of Nations, thus giving a new lease on life to the only organized mechanism for international action.

So long as that machine is pointed down a new road and driven by a new pilot, it will make little difference what its name may be, or under what device it hides its operations. That its evil spirit has fled this world has been signalled many times as it is now signalled by the representatives of the nation most guilty of its birth.

### New Spirit Of Conciliation

Strange utterances are made with increasing frequency in these days of bewilderment. Not long ago Hitler was an arch-fiend of guile and duplicity to the government of France. Not the least strange of Blum's recent utterances is this paragraph of tolerance for the horned Reichfuehrer:

"We reject any suspicion regarding the will for peace that Chancellor Hitler has proclaimed on several occasions. If accords are to be reached they cannot and should not be reached otherwise than in a spirit of confidence and on a footing of equality."

Through evil years nations find virtue by stumbling over it.

The new respect the premier of France feels for the head of the German state is the respect the huntsman holds for the wounded lioness.

Regardless of motion, however, the world can rest a bit easier because of the speech at Lyon. Until he proves otherwise, Mr. Blum should be extended the same confidence in his sincerity that he gave to the peace utterances of Hitler.

He should be believed when he said:

"If, as we desire and hope, Germany shows a desire to co-operate on her side, we are ready to work with her as with all other nations without any reservation."

## Germany 'Warns' Czecho Slovakia

BERLIN, GERMANY. — Czecho Slovakia is to revise drastically its attitude toward Germany and Germans, the foreign office recently warned. The Berlin office expressed amazement that the state of Czecho Slovakia should assume that the circumstances which existed at its founding should never have changed. The mistreatment of millions of German inhabitants and the continual rumors that a German invasion is imminent, brought about the thinly veiled warning.

## Soviet to Recall Factory Experts

MOSCOW, RUSSIA.—Russia's lack of skilled workmen, and continual production setback in the automobile industry, may necessitate the calling in of American engineers to speed up production. Although the quota of the Gorky plant was set at 12,000 cars for 1936, the actual output was only 2,500! The annual wastage was placed at almost 50 per cent. In one day 24 of 47 cars turned out were rejected as un-serviceable. It is expected that Russia may recall the hundreds of foreign engineers who started industrial operations in the country ten years ago.

## THE WEEK IN THE WORLD

### Revolt Rumors Worry Mexico

MEXICO CITY, MEXICO.—Watch for another revolution in Mexico. Disturbing rumors and warnings are slipping past the official censorship to Mexican exile colonies in the United States and elsewhere.

Officials charge the reports to "alarmists who seek to damage Mexican trade."

The Mexican government sent 250 cavalrymen to the United States border on December 26 to stop smuggling of arms and munitions into the country. Peasants have been enlisted into a reserve army of 92,000.

The machine-gun murder of Lauro Rocha in his bed on New Year's eve, and the attempted bombing of Calles' mansion in California, were further evidences that all is not well on the Mexican front.

Latest of all, the arrival of Leon Trotsky has not helped to promote any great feeling of security within these borders.

### Americans Obtain Iran Oil Rights

TEHERAN, IRAN. — Concessions for vast oil developments in Iran have been received by two United States companies. The concession includes the right to build the world's longest pipe line to carry oil from Iran and Afghanistan. Both firms are controlled by the controlling group of the Inland Exploration company which also recently obtained a 75 year concession to open 270,000 square miles of oil land in Afghanistan.

### English Gas Masks for Babies

LONDON, ENGLAND.—Great Britain has perfected a gas mask which can be used by babies. The English government expects, during 1937, to distribute to its citizens 30-million gas masks free. The population receives regular instructions on the best means of protection, and the government has installed a balloon

lookout system and a defensive air force of 585 planes.

### Brazil Restless Under Martial Law

RIO DE JANEIRO, BRAZIL. — Brazil is under martial law, has been since 1935, and political unrest is prevalent. It is time for presidential candidates to step forth. President Getulio Vargas appears as a likely contestant in the new race which will not actually be run until next January 3.

A breach between the president and one of his former supporters came when Armando de Salles Oliveira resigned as governor of Sao Paulo on Dec. 29, against the wishes of Vargas. The Brazilian constitution requires that governors or cabinet officials in quest of the presidency must resign at least a year before the election.

Dr. Vargas has been president of Brazil since 1930 when he led a successful revolution. Rigid censorship and martial law have been enforced since a Communist army uprising late in 1935. The national political convention will be held in May.

# Has Youth Lost the Spirit That Made America Great?

SOCIAL JUSTICE here-with presents another of the broadcasts "Youth and the Nation," sponsored by Philip Johnson and Alan Blackburn over station WSPD, Toledo, Ohio, at 1 p. m. (EST) each Sunday.

Ladies and gentlemen: In the American Revolution, Nathan Hale was caught behind the British lines and sentenced to be hanged as a spy. As he stood on the gallows just before the sentence of death was carried out, Nathan Hale said: "I only regret that I have but one life to give for my country."

Nathan Hale was an American patriot. He died for the future of a country which did not yet exist. Only a few men saw the vision of a great America. Nathan Hale was one of these men. George Washington was one.

These few men had faith when it was most difficult to have faith. The Continental Congress, which was supposed to guide the Revolution, was no more than a debating society made up of impotent and quarrelsome men. They were not respected. They decided nothing, they did nothing. The money which they issued was worthless.

The army, which was supposed to fight the Revolution, was a makeshift. There were no guns, no ammunition, no uniforms, no food. Soldiers were hard to find who would volunteer to serve in such an army. Many of the soldiers went back to their farms when it was plowing time. Those who had volunteered in Virginia saw no reason why they should fight in Massachusetts!

### Spirit of Few Men Won Revolution

Yet there were enough men who stuck by General Washington, who clung to the ideal of an independent nation to offer opposition to the enemy. When these few men went to meet the British Redcoats, they did not have ringing in their ears the cheers of a unified nation. The courage of these few men was not bolstered by the knowledge that their countrymen stood behind them.

Behind them were those who doubted the justice of their cause. It was in this atmosphere of indifference, of defeatism, of obstructionism, of pessimism that the small

army of the Revolution went to war.

What gave these men in this blackness the courage to go forward, endure hardships and face death?

Faith in the future of America gave them their courage.

One day after a heavy snow a French military observer standing with Washington watched a small group of shivering, ill-clad soldiers trying to move a cannon which was frozen in the mud. As the soldiers heaved and slipped, struggling to budge the heavy wheels, the Frenchman turned to Washington and said: "If those men can move that gun they can win the war." They moved the cannon. They won the war of independence.

### Nation Has Lost Patriots' Faith

The blood of Nathan Hale and his compatriots flows in the veins of Americans today. We are the sons of these patriots, but have we lost their faith?

Have we lost the ambition to make Americans a great people?

Oh, my friends, the difference between what America could be and what America is!

If we had faith in our country, if we had faith in ourselves, what could we not do!

Instead, we are satisfied to live the old life in an out-worn world.

We do not fight for plenty where there is plenty. Instead, we are satisfied to let go unchallenged the disgrace of want in the midst of plenty.

We do not feed the people we could feed from the richness of our farms. We do not clothe the people we could clothe from the richness of our wool and cotton. We do not build the houses we could build from the richness of our forests and mines. Instead, we let our people idle in want.

We do not put the men to work who could be at work. Instead, we accept the disgrace of millions of men out of work.

### Even Our Flags Are Made in Japan!

There are signs on every hand that we have lost our American spirit. We could lead the world in every field of endeavor. We could excel in speed. We could have the fastest automobile, but that prize

now goes to Italy. We could build the fastest airplanes, but France won our latest air race. We could excel in sport. We could have won the Olympics. But poverty-ridden Germany was the winner.

We could make the finest glass. But now the finest glass is made in Czecho Slovakia.

Surely we could excel in the manufacture of our American flag the symbol of our country. But Japan makes this flag so well that half the American flags sold in our country today are marked: "Made in Japan!"

We preach democracy at the Pan-American conference. The South Americans smile and go home to countries which are run by military dictators.

These are signs, my friends, of a spirit that is lost. If we were striving to be a great America we would not tolerate being second in any field. If we had pride in our nation we would not tolerate the shame of want in the midst of plenty.

### Pride Would Demand Honest Money System

If we were on guard for our nation's honor, we would not tolerate the exploitation of our vast wealth by a few self-seeking financiers. We prided ourselves on our love of country, we would not tolerate the activity of Communists in our midst who preach love of class.

If we were imbued with a spirit of patriotism, we would not tolerate the presence of Communists who scoff at our flag, mock at our beliefs, sneer at our religion and plot to subject our nation to the dictates of the Third International.

My friends, to build a new life, a new world, to wipe out the disgrace of want in the midst of plenty, to have an America for the Americans, to be the greatest nation in the world, we must regain our faith in the future of our country.

We must dedicate our youth lives to the future of America. We must be absolutely determined that we shall reach our goal. We must have courage to fight.

We must never give up the fight until America has attained the highest power of her natural strength, until America has fulfilled her destiny as the greatest nation in history.