

Hitler Aims To Use Church For Own End, New Book Reveals

NEW YORK (NC)—"It will be necessary to adjust the Christian dogma to the ideas which we National Socialists represent."

Belgian Clergy Deny Military Honors To Nazis Slain In East

WASHINGTON (NC)—Under the leadership of their Bishops, priests throughout Belgium have refused to celebrate Requiem Masses with military honors for Belgian Nazis killed at the Eastern Front, according to numerous items appearing in the Nazi-controlled press which have reached Belgian circles in this country.

The refusal, based on unwillingness to allow religious ceremonies to be made the occasion for political manifestations, has been widely attacked in the Nazi press as evidence of "political" Catholicism, and has brought threats of vengeance.

According to an article in Volk en Staat, Nazi controlled Antwerp newspaper, His Eminence Joseph Cardinal Van Roey, Archbishop of Malines, "announced from his residence that the laws of the Church forbid celebration of requiems with military honors by Belgian priests for Belgians who died fighting for Germany."

Put Religion Back In Brazil Schools

RIO DE JANEIRO (NC)—Banned since 1899, religion has been restored to the schools of Brazil. The restoration has been effected through revision of the curriculum of secondary and senior schools made after several years of careful study by a committee appointed by the Government.

Among the members of the committee were the Rev. Leonel Franca, S.J., and Alois Amoroso Lima, President of Brazilian Catholic Action.

Commenting on the action, the Correio da Manhã, leading newspaper of Rio, in its principal editorial, warmly congratulated Secretary of Education Gustavo Capanema. Noting that the study of religion is not compulsory it cannot be imposed upon any student or school adverse to it the paper said: "This stride ahead in the path of religious instruction is worthy of praise and will be gratefully received by the vast Catholic majority of Brazilians."

Cocducation, which is not formally banned by the new reforms, is to be avoided and where it is adopted classes for boys and girls are to be held separately. The courses of studies for the sexes are different.

640 Years Total Religious Life Of 12 Quebec Nuns

QUEBEC—A special observance was held here to honor twelve members of the Grey Nuns community whose combined years of religious life total 640 years. His Eminence Rodrigue Cardinal Villeneuve, Archbishop of Quebec, was celebrant of the jubilee Mass.

One of the Grey Nuns, Sister Ste. Beatrice, the former Josephine Caron, of St. Roch, Que., marked the seventieth year of her profession. Two other nuns observed their sixtieth year.

"What prevents you from recognizing that I have supreme power over the Church and its doctrines? Jesus Christ also was only a man, and a Jew to boot. Why shouldn't I, who am more powerful than Christ, and who am able to do much more helpful than He, why shouldn't I have the right to establish a new dogma for the Church?"

"My aim is to make Germany the only power in the world. I must therefore eliminate any kind of sickness, and I consider the sentimental feeling for Christianity as a kind of mental sickness."

"I determine what is Christian and what is not. I determine what the Church has to do."

Thus is quoted, not Rosenberg, the professional Nazi philosopher, nor Goebbels, the propagandist of National Socialism, but Adolf Hitler, Fuehrer of the Third Reich. The words appear in "I Was in Hell with Niemöller," new volume published here by Revell, and written by Leo Stein, a former attorney and magistrate in Germany, who fell afoul of the Nazis and their Gestapo.

Had Appealed to Hitler

The Hitlerian assertions concerning the Church and religion were relayed to Dr. Stein, he says in his book, by Martin Niemöller, prominent victim of Nazi hatred of Christianity. Dr. Stein relates that Pastor Niemöller recalled in one of their conversations at Moabit Prison in Germany that he had appealed directly to Hitler against the persecution of religion which the Nazis were undertaking to convince him that the Fuehrer's henchmen "were not only endangering all Germany but himself" in such a widespread attack on religion.

Pastor Niemöller is quoted as saying that he soon discovered Hitler not only knew of the activities against Christianity, but that he approved them. "I have permitted it in order to fulfill my promises to the churches," Niemöller quoted Hitler as replying. "The measures were necessary to secure the close connection between Church and State that you yourself greatly desired, and to make the Church a powerful institution in the National Socialist Reich."

Claimed Supreme Power

Hitler told Pastor Niemöller further:

"What you want to do is establish an autonomous Church. That can never be. That is nothing but a revival of the aspirations of the Church in the first German Empire (the so-called First German Empire, founded by Charlemagne), which proved to be a misfortune for the German people. The Protestant Church never made things difficult for the Prussian kings. Why are you making matters difficult for me? What prevents you from recognizing that I have supreme power over the Church and its doctrines? Jesus Christ also was only a man, and a Jew to boot. Why shouldn't I, who am more powerful than He—why shouldn't I have the right to establish a new dogma for the Church?"

Said God "Selected" Him
To Pastor Niemöller's assertion that "the Third Reich cannot succeed unless it is founded on the principles of Christianity," Hitler is said to have replied, violently:

"How dare you talk thus to me? Leave the destiny of the Third Reich to me. It is my work, and I will take care of it. You, as an officer, should have learned obedience. You will all have to obey. I determine what is Christian and what is not. I determine what the Church has to do. I am still the Fuehrer of the German people. God has selected me for that, and my people have called me. I alone am Fuehrer."

Dr. Stein's book contains many tributes to the Catholic Church and her clergy, some of the latter having been arrested and placed in the same prisons with Dr. Stein and Pastor Niemöller. Dr. Stein quotes the Protestant leader's tributes to the Catholic Church and his expressions of enthusiasm for the courage of Cardinal von Faulhaber, Bishop of Munich, and other

Pastor Niemöller, Dr. Stein said, often praised the fortitude of the Catholic clergy and indignantly scouted the charges that were made against Catholic Religion, saying "he knew too well of the



THE MAS GOES ON—in blitzed London. Damaged by bombs in the same blitz that gutted the edifice a year ago last April, the parishioners now assisting at Mass, plague ravaged the church. Roofless chapels are not an uncommon sight in London. (NC-Wide World photo)

Invasion Threat Expands Spiritual Activity of Australian Catholics

By F. J. CORDER
MELBOURNE, Australia In the two and one-half years since the war started, Australian Catholics have undergone a deepening of spiritual consciousness as the invasion of their homeland, once an idea far from their minds, has become more and more a possibility in their daily lives.

An extensive building program, which like the country's spiritual development derived new vigor from the International Eucharistic Congress at Sydney in 1928, was not immediately discontinued with the outbreak of war. But the thoughts of Australian Catholics were more and more diverted

towards the material and spiritual welfare of those who, in the armed forces, were defending Australia and its national cause, which was felt to be closely related to Christian principles.

Catholic leaders and organizations, including the clergy, religious Orders the Legion of Women and the Holy Name Society, have operated extensively and effectively in serving both the material and spiritual needs of the armed forces. In addition a Civilian War Emergency Aid Organization has been established in all parishes to help any civilians in distress as a result of enemy action. Extensive hospitality and aid

facilities are available for American Catholic soldiers and army nurses.

One-Fifth Catholic

The initial picture to obtain of Australia is that it is an island continent, comparable in size to the whole of Europe without Russia, or to the United States of America; settled for only 155 years, and with the major part of its population of eight millions in coastal towns. There are six States making up the Commonwealth of Australia, and each State constitutes an ecclesiastical Province with an Archbishop and suffragan Bishops. Catholics are approximately one-fifth of the total population.

The activity of the Catholic Church in Australia has always been notable. Irish exiles were most faithful to their religious practices, and very strong Catholic centers have developed in every part of the country.

Nearly one-half of the 2,000 priests and practically all of the 10,000 nuns in Australia are Australian-born.

The Church throughout Australia was in a strong position at the outbreak of war in 1939 to apply the energies of its people to war activities based on understanding of spiritual values. The activity of the Church had been channeled in the past into two directions: first, toward the building up of a Catholic Parochial School System whereby, without governmental help, but subject to governmental supervision, all Catholic children in towns were in parochial schools, taught by Brothers and nuns, while the Catholics, as taxpayers, were contributing also to the cost of secular governmental schools; and secondly, to the erection of notable ecclesiastical buildings, cathedrals, churches, schools, monasteries, hospitals and orphanages—all over the country.

Spiritual Growth

While the possibility existed that spiritual values would be overlooked in this immense material program of works, the fact was that the sacrifice involved brought out the best in the people. Vocations flourished, lay assiduity was being trained and the Catholic population was vivified spiritually to a remarkable extent.

The Holy Name Society became an organization of great strength and United States soldiers have taken part in many of the recent meetings, to the edification of local members. A further feature of recent development has been the growth of Catholic periodicals, an enormous sale of Catholic Truth Society pamphlets and an interest in missions and the Pontifical Society for the Propagation of the Faith.

Mark 25 Years In Priesthood

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September, 1917. On July 1, 1931 he was appointed Catholic Chaplain at Auburn Prison, the first so named as the prison was formerly served from Holy Family Church, Auburn. The appointment followed the prison riot which broke out at Auburn previous to that time.

Appointed Vice Chancellor on Feb. 1, 1935, Monsignor Bergan also became chaplain at the Academy of the Sacred Heart, Rochester. On Jan. 8, 1936 he was named Chancellor, the fourth and youngest of the diocese.

Announcement of his elevation by His Holiness, Pope Pius XI to the rank of Domestic Prelate in the Papal Household with the title of Monsignor was made by Archbishop Mooney at Aquinas Institute commencement exercises on June 20, 1937. The Rev. Joseph E. Grady was made a Domestic Prelate at the same time.

Monsignor Bergan was appointed a Diocesan Consultor by His Excellency, Bishop Kearney on Sept. 26, 1938 and Diocesan Trustee on April 23, 1939. He was named to his present pastorate of St. Monica's Church, Rochester, May 4, 1939.

The Rev. Henry J. Doerbecker, pastor of St. Mary's Church, Geneseo, attended St. Andrew's and St. Bernard's Seminary. His first appointment was as assistant pastor, St. Patrick's Church, Victor, in 1917 and on Oct. 18 of that year he became assistant pastor at Corpus Christi, Rochester. On July 15, 1923, Father Doerbecker was appointed Chaplain of St. Mary's

Boys' Home and St. Patrick's Girls' Home. His first appointment as pastor was on Aug. 24, 1929 when he took charge of St. Patrick's Church, Aurora. He assumed his present pastorate of St. Mary's Geneseo, on June 24, 1937.

The Rev. George M. Kalb, pastor of Holy Trinity Church, Webster, attended St. Boniface School, St. Andrew's and St. Bernard's Seminaries. He was appointed Assistant Pastor of SS. Peter and Paul's Church, June 29, 1917 and in 1924 went to St. Andrew's Church as assistant. His first pastorate was that of Our Lady of the Lake Church, King Ferry and All Saints Church, Ludlowville, where he was appointed July 25, 1930. On June 29, 1935, Father Kalb became Librarian and Registrar of St. Bernard's Seminary. He took over the duties of his present pastorate in Webster on June 24, 1937.

The Rev. Francis W. Luddy, pastor of Our Lady of Lourdes Church, attended St. Mary's Boys' Home, Mechanics Institute, St. Andrew's Seminary and St. Bernard's Seminary. From July, 1917, to August, 1918, he was a teacher in Gibbons High School and Assistant Pastor at St. Augustine's Church, Kalamazoo, Mich. On August, 1918 he was named Assistant Pastor at Sacred Heart Church, Rochester, and was appointed professor at St. Andrew's Seminary, August, 1919. Father Luddy was named rector of St. Andrew's Seminary in June, 1929, and continued as head of the preparatory seminary until June, 1937, when appointed to his present pastorate.

These four pastors have made outstanding records during their twenty-five years as priests of the diocese and have won the esteem and cooperation of all with whom they have come in contact.

moral qualities of Catholic nuns and monks." What Pastor Niemöller said of the charges "could be no stronger from the lips of a Catholic priest," Dr. Stein adds.