

# Deny Ties Between Religious and Nazi Propaganda In Brazil

RIO DE JANEIRO—(N. C.)—Reports circulated in England and the United States seeking to link Catholic religious propaganda and espionage have been thoroughly scotched by investigations conducted here.

The report given currency in England said Brazilian police had raided a convent at Laguna, Florianopolis, Santa Catarina, and had arrested the Mother Superior on a charge of communicating with Axis agents. Attempts were made to have the report as circumstantial as possible, as it referred to "an unnamed Order of nuns of German origin" and said the public had noticed a nun frequently approaching a tomb at the convent carrying flowers and then kneeling beside the sarcophagus for a long time, ostensibly in prayer. The report further asserted that the police caught the nun in the act of connecting a radio concealed in the tomb with a radio antenna.

When word of this report got back to Rio de Janeiro it was received here with considerable astonishment. Despite the flimsy character of the report, this correspondent carried out an investigation. I am now able to say to the high authority of the Most Rev. Domingos de Oliveira, Archbishop of Florianopolis, that the story is without foundation, that no radio set was seized or discovered by the police at the Laguna convent.

The second story printed in the United States said Brazilian police "were reported to have discovered" that Nazi spies had been using the statue of Christ the Redeemer atop Corcovado adjacent to Rio de Janeiro harbor for the purpose of signalling submarines at sea.

# Tells of Japanese and Nazi Persecution of Religion

LONDON—(N. C.)—Persecution of religion by the Japanese in China and by the Nazis in Czechoslovakia is the subject of an article in a series by the Inter-Allied Information Service here. The articles show that attacks on Christian churches and religious organizations generally have been experienced in every country invaded by the Axis powers in both Europe and Asia.

"To understand fully the position of religion in the Japanese-occupied territories of China, it is first necessary to examine precisely what the Japanese mean by religion," the article states.

"In the spring of 1940 the Japanese Government recognized four denominations: Buddhism, Christianity, 'State Shinto' and Islam. These they placed under the Department of Education. At the same time they declared that 'State Shinto' was not legally a religion by this they meant that it was above the other religions which they recognized. Its priests were, significantly, State officials.

"State Shinto is, briefly, the worship of the Japanese tribe of the Emperor of Japan who represents that tribe and of the imperial ancestors and past heroes of Japan. It is in fact an extremely primitive cult, and may well be called 'tribalism.' This is the official cult in Japan and every Japanese is therefore automatically a Shintoist.

Disregard Civilized Code  
"Every device of modern science is used to further it, so that now the Japanese child is convinced by incessant propaganda that his is a race apart that his Emperor is divine, that his race has a mission to civilize others and, significantly, that there is something superior about the Japanese which absolves them from the necessity of obeying civilized codes of morals.

"To the Japanese, as to the German, right and wrong and justice are not of universal application. Right and wrong are Japanese right and Japanese wrong, and justice is only for the Japanese tribe.

"The other four religions recognized by the Japanese Government are tolerated as long as they in no way interfere with the overriding claims of the State cult. These religions are considered by the Japanese as little more than hobbies, which can, however, be turned to profitable account politically. Thus the Japanese are trying to curry favor with Islam by a pro-

Reliable authorities interviewed by this correspondent knew nothing of this report. In fact, they were at a loss to understand how the world-famous monument could be used for the purpose stated in the report. The only practical way in which it could be used to signal submarines, they pointed out, is as a substitute lighthouse. But, they added, when Rio de Janeiro is blanketed out Corcovado is automatically blanketed out.

## Reports Scotched By Catholic Press

LONDON—(N. C.)—The Brazilian Embassy here completely discredited the report circulated in this country that Brazilian police raided a Catholic convent at Laguna, Florianopolis, Brazil, and seized a hidden radio used for communication with Axis agents, the Catholic Herald reports.

The Catholic Times has taken the British Broadcasting Company to task for "swallowing Axis propaganda" in connection with its broadcast of the report concerning the Catholic convent in Florianopolis, Brazil.

The Universe commenting upon the report calls the attention of its readers to the fact that in recent months investigations by the N. C. W. C. News Service have thoroughly exploded similar reports regarding Catholic institutions and communities in Brazil.

tended regard, while they are trying to persuade Latin-American Catholics that their veneration for the Catholic Church is real.

"With these facts in mind, it is not surprising that religious oppression in Japanese-occupied China has frequently taken violent forms. For example, according to the testimony of an informant who escaped from Chang-chih some ten Catholic missionaries, said to be Dutch, have been massacred in S. E. Shensi. All Catholic churches in the Vicariate of Chang-chih have been closed, many Franciscans and nuns being detained by the Japanese military, and women and children of Catholic families publicly put up for sale.

With reference to Czechoslovakia, the article says:

"The Christian Churches in Czechoslovakia have been brutally oppressed by the Nazi protectors since the German troops occupied Czechoslovakia on March 15, 1939. The persecution of the Churches affects all denominations, the Roman Catholic Church suffers as much as the other Reformation Churches of various Confessions. The Nazis are especially anxious to prevent the Czech priests and pastors from creating centers of spiritual resistance within their congregations, and they are furious because they have failed to obtain complete control over thousands of parishes throughout the country.

## EXILED POLISH BISHOP NAMED TO NATIONAL BOARD

LONDON—A Polish Bishop who has arrived here from Jerusalem, the Most Rev. Karol Radonski, has been appointed by the Polish Government a member of the Polish National Council.

With Bishop Gawlina in Russia, Bishop Radonski will look after the spiritual welfare of the Polish forces and the Polish civilians in this country.

Yet oldsters can remember when school kids had to learn things instead of getting "credits" for time served. "Council Bluffs Nonpareil."

# Returned Missioners Laud Firm Faith of Japanese Catholics

NEW YORK—(N. C.)—

Tributes to the staunchness of their Catholic people and the faithfulness of the Holy See in encouraging a native clergy were paid by the 40 Maryknoll priests who were repatriated from the Japanese Empire aboard the SS Gripsholm. Praise was also given to the Maryknoll Sisters for their consistent courage and calm judgment in the face of many difficulties and dangers.

There were varying accounts of treatment at the hands of the Japanese after war broke out. Some were treated with courtesy but there were other cases of ill-treatment.

The priests remained at their Far-Eastern posts until war and internment caused a cessation of their labors.

## Many in Danger Zones

When the war broke upon the Far East about 400 Maryknoll priests, brothers and sisters were at work in the danger zones. Only 25 per cent of this number was stationed in the Japanese Empire. Not all of these were repatriated; some priests and Sisters remained in such missions. The majority are still in Manchuria and Hong Kong. Throughout the other missions of the Orient, Maryknollers are still at their posts.

In Japan the authorities confined the priests to their rectories upon the declaration of war. They were not taken to internment at Kobe until March 30. During this time the Christians showed great fidelity and loyalty to their priests. The Rev. Clarence J. Witter of Richmond, Ind., confined to his Otazu house, declared: "The people thought of us only as priests and spiritual fathers, never as Americans or enemies."

The Rev. Everett Briggs of Alston, Mass., told of one Christian woman of whom he had heard who was questioned by the authorities and accused of being a member of an American religion. "We never thought of him as such. He may be Polish or German for all we know. Perhaps he is a foreigner. My church may have been built by foreigners, but the God I worship is the God of all men. He is not a foreigner."

Another missionary in Northern Japan was arrested and the authorities attempted to trump up a charge upon which he might be held. They closely questioned all his Christians and attempted to persuade them to make some accusation against their pastor. The Christians refused to go against the priest even though he had become an enemy alien.

## Christians Brought Gifts

In one parish the priests were confined to their house. Every night the Christians would visit the priests surreptitiously, bringing food and tobacco. They risked their own freedom to help.

At Kobe the priests again found that many Japanese wished to be friendly.

The train on which they were traveling from Kobe to Tokyo had to pass through Kyoto. Word reached the Kyoto Christians that their priests were coming through. When the train pulled into Kyoto Station, the place was crowded with Christians who had come for one last glimpse of their priests. The crowd waved to the priests and called out, "Come back! Come back when the war is over."

The Rev. Patrick J. Byrne of Washington D. C., who was Superior of the Maryknollers, did not return home but remained in Kyoto without being interned. None of the Sisters in Japan were repatriated.

## Native Clergy in Korea

In Korea despite the fact that the majority of missionaries have been forced to leave, the native Christians will not be entirely neglected. "It is a great tribute to Maryknoll and the French Fathers before us," said the Rev. Patrick H. Cleary, of Rochester, "that a native clergy was encouraged in the Korean mission."

When the war began most of the Korean missionaries were arrested and put in the various local jails. Many remained in prison until after Christmas when they were taken to internment centers. A large majority of the priests were interned in Heijo at the home of Dr. Biggers, a Presbyterian mission doctor, who was very kind to the priests. Later they were moved to a larger house.

Again the people rallied to the support of the priests and brought them frequent presents.



18,000 MILES TO FREEDOM. Heading the group of missionaries arriving from Japan on the diplomatic exchange ship "SS Gripsholm" was the Most Rev. Joseph M. O'Shea, M. M., Bishop of Heigori, Korea, as he was interviewed by reporters.

Because arrests were made suddenly in Korea, many of the priests were not able to consume the Blessed Sacrament before being jailed. In some instances the officers allowed the priests to go into the Church and distribute Holy Communion to the faithful, but more often the priests were taken immediately to jail.

In one district two Korean girls were sent to a church and brought the Blessed Sacrament to the Rev. Roy D. Felippen, of Detroit, who was confined to the Maryknoll School at Shinglahu. A seminarian in an outlying district heard that the priest was arrested and went to the church and obtained the

Blessed Sacrament. He brought it by bicycle to Father Felippen. Sisters Recover Sacrament

One of the American Sisters in Korea had a unique experience. The Fathers were arrested on the Feast of the Immaculate Conception. There had been large crowds at the Masses that day. When the pastor was arrested he told the Sisters to take the Blessed Sacrament and consume it over a period of time. The Sisters went to the Church and found three ciboria in which there were five hundred Hosts. The ciboria were brought to the convent and each morning the Sister Superior distributed Holy Communion.

# Bring Account of Jesuit Missionary Work In China

NEW YORK—"Granted permission to leave by highest Superiors and offered repatriation by the Japanese, American Jesuits in China elected to remain at their posts," it was stated in a report brought from Shanghai by the

Rev. Frederico Chavez-Peaa and Mr. Ramon Gomez-Robledo, two Mexican Jesuit missionaries who arrived on the SS Gripsholm.

The two missionaries when they regain their health, hope to return to China after the war and help the other Jesuits remaining in China in company with them were four orphans, children of the famous Chinese pilot, Francisco Lee, shot down in a dog fight with several Japanese planes over Nanking in December, 1937.

Father Chavez and Mr. Gomez-Robledo reported that all American Jesuits were well, and enjoying a restricted liberty. The Rev. Leo F. McGreal, S.J., has organized a Portuguese group and collected over 20,000 Chinese dollars for the relief of American refugees, they said.

The Rev. Wilfred LeSage, S.J., internationally known for his work in the Jacquinet Refugee Zone, after his "escape" from Wuhu last November with the Rev. Ralph DeWard, S.J., on an American gunboat, subsequently trapped by the Japanese in the Wang Poo River, has offered himself for voluntary incarceration in the Yang-tse-poo concentration camp so as to be able to minister to the 400 Catholic soldiers and Marines taken prisoners on Guam and other battle zones in the Pacific, they reported. The Rev. John K. Lippman, S.J., Procurator of the American Jesuits in China, is acting as liaison officer between the Japanese, Swiss Consulate and International Red Cross to provide food and money for American, Canadian, English and Dutch nationals stranded in Shanghai. The Rev. James F. Kearney, S.J. veteran of 40 bombing raids on Nanking, continues to edit the Catholic Review and succeeded in keeping up the broadcast of Sunday Mass from December till the end of June.

Though hunger, extreme poverty and disease stalk through the Haichow district, 200 miles north of Shanghai, where travelers are not only robbed but even stripped of their meager clothing, the Rev. Mark Fahey, S.J., and the Rev. Ignatius Galt, S.J., are grimly holding on to their mission station.

## Vatican Stamp Issued To Commemorate Activity In Aid Of War Prisoners

VATICAN CITY—A special stamp is being issued at Vatican City this week to commemorate the activities of the Vatican Bureau of Information and Research in connection with prisoners of war.

In three colors the stamp bears a likeness of the Saviour and before Him a supplicating group. It bears the inscription "Flagrant Bello Misereor Super Turban."

## MARTINIQUE PRIEST TELLS OF GASOLINE SUBSTITUTE

MONTREAL—After a journey of more than 5,000 miles, Rev. Paul Bergeron, chaplain to the Guides and Scouts of France and pastor of Ajoupa-Bouillon, French Martinique, has arrived in Montreal.

A native of Quebec, Father Bergeron is home for a rest after nine years service at Martinique. He has only two white families among his parishioners.

Father Bergeron said that to make up for a lack of gasoline advantageous use is being made of a "white rum," after a few small changes have been made in carburetors and the gasoline pump. Cars operate just as well with this "white rum" as with gasoline. Father Bergeron states. Another advantage is that its use provides a ready local market for large supplies which have been accumulated.

With good people scandal is killed at their entrance door destruction dies in their hearing and their news is all good news.