... the convention of the National Conference of Catholic Charities at Notre Dame in August.

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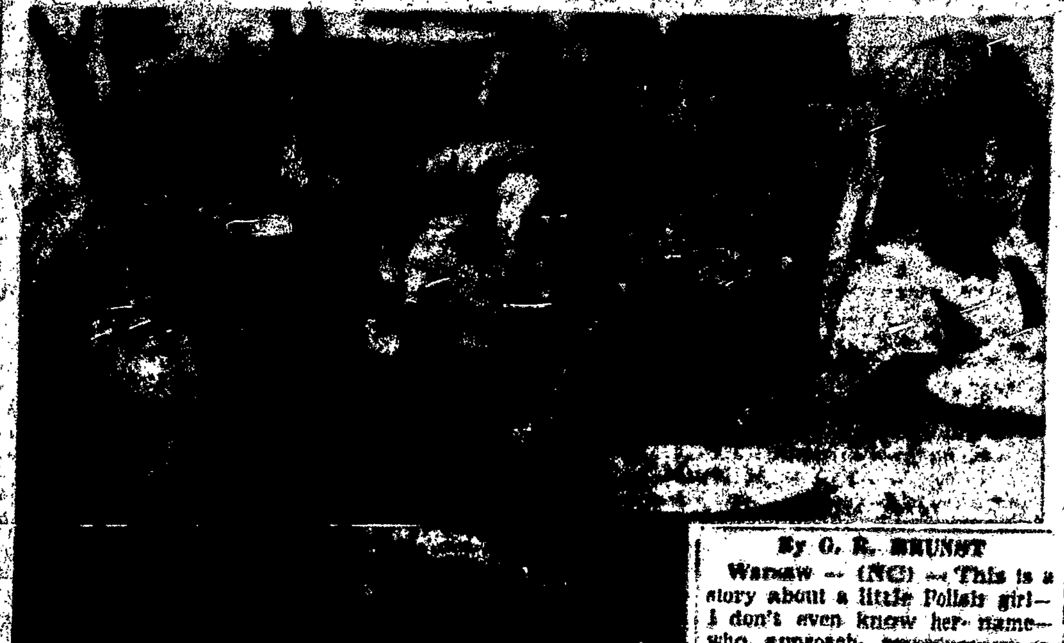
... Missionary Fathers Invite You ... Solemn NOVENA to St. JUDE

Amid Warsaw's Hunger, Cold, Misery Polish Girl Thanks U. S. Catholics



Study these faces, they are not as old as they look. They are among the countless thousands of innocent sufferers of the war. But thanks to your contribution in the forthcoming Bishops' Relief Campaign to open in the Rochester Diocese March 16 they are being fed and clothed by War Relief Services-National Catholic Welfare Conference which must continue sending food, clothing and medical supplies to the areas of greatest need in Europe and the Far East.

By G. R. BRUNST

Warsaw — (NC) — This is a story about a little Polish girl — I don't even know her name — who approached me, gravely curtseyed and said,

"Sordecnie dziekujemy Katolikom w Ameryce." ("We sincerely thank the Catholics in America.")

G. R. BRUNST

It all happened in the oldest part of Warsaw, where a fresh blanket of snow mercifully covered some of the indescribable destruction wrought by the Nazis. There amidst fantastic ruins stands somehow preserved "Dom Caritas," The House of Charity, biggest of many establishments maintained here by the diocesan branch of Poland's national Catholic welfare organization.

I visited "Dom Caritas" at the invitation of His Eminence August Cardinal Hlond, Primate of Poland.

"Come with me," he said "and I will show you how sorely we need and how grateful we are for the help coming from America's Catholics through War Relief Services-National Catholic Welfare Conference."

The Cardinal led me through the rambling 17th century building, which formerly had been a Carmelite monastery. He showed me huge wards filled with old, sick and homeless men and women, living testimony to the sufferings Poland has undergone during five years of war.

He told me that hundreds more receive free overnight shelter from the icy, eastern blasts sweeping through the ruins of Warsaw. He took me to kitchens where Sisters of Charity give steaming bowls of cabbage soup to seemingly never-ending lines of men, women and children, and wherever we went I didn't have to look far to find proof of American Catholics' share in a work of Christian charity of truly inspiring proportions.

"But now let's go to the children," the Cardinal said. He didn't have to show the way. There seemed to be regiments of them, boys and girls, shy and bold, poorly dressed but immaculately clean.

They flocked around the Cardinal, who ushered them to George Szudy, representative of War Relief Services-N C W C, in Poland, who was hiding in the background.

A Former Monastery

And then the fun began. Mr. Szudy had brought with him a box of American candy bars, sent to him by the War Relief Services-N.C.W.C. headquarters staff in New York. You can easily imagine the rest. Children are children, whether in America or Poland.

I couldn't help feeling ashamed when my little girl friend came to thank me. I couldn't help thinking of grumblings at home about little shortages and inconveniences and comparing them to the magnitude of need and distress here. But I also felt a deep sense of gratitude for the privilege of standing at the other end of the pipeline of charity, constantly fed by Catholics in all the parishes of my country and stretching across oceans to the far corners of the earth.

Whatever comes through this pipeline — a pair of children's shoes, a warm old sweater, a layette for a baby born in a hovel, a nickle candy bar or vitamin pills — does far more than fill the immediate needs of the body. Each little gift by America's Catholics to the needy of Poland or any other country, also helps to restore that which the world needs most: hope in a brighter future.

Berlin Cardinal Fought Nazis at Height of Power

Berlin — (NC) — Like his cousin, the late Cardinal Clemens August von Galen who became known the world over as "the Lion of Muenster," His Eminence Konrad Cardinal von Preysing, Bishop of Berlin, who is now on his way to the United States, never faltered in applying the precept of St. Paul which he himself chose as the motto of a notable pastoral: "Preach the Word, be urgent in season, out of season." (2 Tim. 4. 2).

Cardinal von Preysing is the first member of the German Hierarchy to be invited to America since the war. His Eminence Josef Cardinal Frings, Archbishop of Cologne, was the guest of the British Hierarchy late last year.

When the Cardinal von Preysing was appointed Ordinary of the Berlin diocese, on July 3, 1935, the Nazi regime had been in power for more than two years. Bishop von Preysing held a key position in his post at the German capital. It fell upon him to maintain whatever relations could be maintained with a government as openly antagonistic to Christianity and particularly to the Catholic Church as Hitler's.

Gets Delicate Task

Originally a member of the German Foreign Service who had become a priest and subsequently a prelate, long after reaching mature age, Bishop von Preysing had the diplomatic training and experience which predestined him for so delicate a task. Among the German Bishops he was charged specifically with the handling of press matters and in this capacity had frequent, vexatious dealings with the redoubtable Josef Goebbels, then Propaganda Minister of the Third Reich. The letters Bishop von Preysing wrote to this chieftain of Nazism are lapidary documents — so telling and at the same time devastating in their logical structure that virtually all of them remained unanswered!

Bishop von Preysing never hesitated to speak his mind publicly when he thought the time had come to take a stand. Not long after his assumption of office in the German capital he said in a pastoral letter that was read from all the pulpits of his diocese: "The faithful must learn from the mouth of the Bishop that the powers of darkness are at work to destroy the Kingdom of God on German soil." And three months later, in another pastoral he warned his flock that "the hour is coming when every believing Christian will have to stand trial for his faith."

Follows Up Encyclical

Soon the Nazi authorities realized that there stood a man whom they could not dismiss with blandishing and confusing language. But the struggle went on. After Pope Pius XI had issued his great Encyclical "Mit brennender Sorge" Bishop von Preysing followed it up with a pastoral letter of his own, dated November 30, 1937, which spoke of the persistent Nazi attempts "to misrepresent, abuse and heap scorn on our holy faith."

The Bishop's statements reverberated far and wide, but they could not be expected to stall the fury of his persecutors. Paganism rampant went its way causing disaster. First, all parochial schools were closed down. Then all religious teaching was banned. Then the religious press exterminated. Then the good name of the clergy smeared in public. But Bishop von Preysing was always among the first in denouncing vigorously all these measures hostile and detrimental to the Church.

Scored Mercy Killings

The climax of this struggle probably was reached on November 2, 1941, when Bishop von Preysing delivered a sermon at his Cathedral, a few blocks away from Hitler's own chancery. The sermon dealt with the so-called "mercy killings" Hitler himself had decreed — a decree that ultimately led to the cold-blooded murder of thousands of innocent people. This, the Bishop said, with unconcealed wrath, was "mortal sin" and he told his congregation in outspoken terms why this was so. No Gestapo agent tried to interfere. The Bishop was too powerful a figure for the Nazis to touch.

A Declaration of Rights

(Continued from Page 7)

(5) The right to the assistance of the international community in securing the fulfillment of the terms of a just treaty or agreement.

(6) The right to obtain from the international community redress of grievances arising from unjust treaties imposed by force.

(7) The right to the revision of treaties which are no longer in accord with fundamental justice.

(8) The right to recourse to the procedures of pacific settlement established by the international community for disputes which diplomatic negotiations have failed to settle.

(9) The right to maintain political, economic and social intercourse with other States upon equal terms.

(10) The right of access, upon equal terms, to the markets and raw materials of the world necessary for its own life as a people.

(11) The right to protect its own natural resources and economic life from unjust exploitation.

(12) The right to the assistance of the international community in time of economic or social distress.

(13) The right to grant asylum to refugees from injustice.

A Tale of Vienna Woods

Waifs Get U. S. Clothing

Vienna — (NC) — There is a new tale from the Vienna Woods these days. It is a story of children.

On a gentle slope in the heart of the woods overlooking Vienna is the orphanage "Kinderheim Der Schwestern vom Armen Kinde Jesu" ("Children's Home of the Sisters of the Poor Child Jesus"), run by the nuns of the nearby convent of Am Himmel.

As you come upon it, yellow, faded, and run down, you feel it might once have been the retreat of someone who wished to live alone in peace in the heart of his singing woods. Today the woods do not sing. Peace is being paid for. The world has entered.

It is a poor place. Floors are built close to the ground, windows are cracked, it is cold. But the physical aspect of the little building pales into insignificance as one is suddenly confronted with the human picture within. In a front room sit sixty small children, quietly waiting, just waiting, with wide eyes to learn what is to happen to them next. Dressed in odd bits of sweaters and coats, many ragged, few with shoes, a number wearing bandages, others with diseased skins . . They are simply waiting for the next move.

The Dregs of War

Here are the dregs of war. The forgotten residue of a civilization which came to throw its might into the destruction of homes, families, and human bonds of decency. Here are the products of death, illegitimacy, and disease.

That they have survived, and continue to, in bewilderment at their fate, is due only to the efforts of those whose hope and support rest in the equal charity of others.

A year ago Am Himmel was caring for 20 children. The 60 who are there today range in age from three to six years, and must be cared for by only five women. The overcrowding is accepted as casually as you would accept your neighbors family for the night if his house burned down.

A group of Americans had come one day recently to watch the distribution of shoes and clothes sent to the children of Austria by the people of America through the American Red Cross.

What's In The Box?

The great box sat at one end of the room, and when sixty pairs of eyes weren't fixed curiously on the visitors, or on the nuns for an announcement, they were turned swiftly back to the box, as if expecting the lid to lift by itself and a miracle to appear. There was no talking, they were well-disciplined. They just sat in three semi-circles and waited.

The box was opened. As small coats and wool dresses, caps and sweaters emerged, the children began to come forward. It was not humanly possible for the three nuns in attendance to control them. Some were too young to know what was going on, but they all knew that it was an important occasion and that they must follow toward the front

Maintaining order was out of the question.

Little groups formed. If one child had received a coat because her need was great, and another did not, there was no misunderstanding. There appeared to be a sophistication in the acceptance of charity by these children that brought home to us the dreadful humility of want.

But they were children for all that. As one ragged sweater came off and a bright new red coat was substituted, a little girl walked over to the window, wrapped her arms about herself and the coat, and just stood there with closed eyes, oblivious to the world. We have no idea what was going through that little head, but the face was radiant.

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