



During and after the late way<sup>er</sup> the German government complained bitterly of the propaganda aimed at it by the allies concerning atrocities perpetrated by German troops etc. In one instance I know the Chancellor of the German Reich in my office officially protested against charges of this kind contained in a book published by a priest of this diocese. Now the present German government is making use of this same kind of propaganda against the Catholic Church and is giving out through its crooked minister of propaganda stories of wholesale immorality in religious institutions, in comparison to which the war-time propaganda is almost like bed-time stories for children. You and I are interested as something concerning ourselves, for people outside of the church and perhaps the lukewarm among our own people, reading these things constantly repeated will come to the conclusion "well they are all alike", and some of the mud will cling to our own skirts. Consequently it will be not only unwise but cowardly as well, if we take the thing lying down and not fight back every time the subject is brought up outside. These very Orders they attack we have them here and they have been with us for many years. No community we



have has merited so much of this diocese than have the Franciscan Fathers practically all Germans who have volunteered for nearly every corporal and spiritual work of mercy, who have served without compensation in the prisons and jails and poor farms and have been at the beck and call of the priests and people every hour of the day and night. We have the Alexian Brothers nursing the sick and mentally afflicted for nearly three quarters of a century in this city, we have the communities of nuns that have come from Germany, of whose membership several now languish in German jails. Surely the vile things these loud-mouthed German propagandists accuse them of could not have come over night in Germany, without a percussion of it having been felt in our midst. And why this washing of dirty linen before the world. In a word, what is the motive behind it all. I will read you a signed article by an American correspondent in Berlin, not a Catholic, that appeared a week ago in the New York Times, our most representative daily.



Public reaction to the immense publicity surrounding the trials of monks and lay brothers of the Catholic Church on immorality charges has been threefold. Many loyal Catholics are convinced that the charges are false and that the trials are a frame up.

Another group of Catholics and Protestants criticize secretly the use of the trials for anti-Catholic propaganda, which sometimes takes on the character of downright anti-Christian propaganda.

Those National Socialist enthusiasts who hate the Catholic Church as a "foreign" institution naturally rejoice in its misfortunes and make as much of the trials as they can. Various neo-pagan periodicals are, for example, filled with cartoons of very questionable taste and vitriolic editorials in which the editors are unable to conceal their satisfaction.

The immediate issue which brought up resumption of the trials ~~xxxxx~~ was the struggle over the school question. The government gave the Catholic clergy a little taste of the damaging effects of such trials a year ago and then called a halt before the Olympics. The evidence had been discovered much earlier when the monasteries were searched in connection with the exchange trials.

With this Damocles sword hanging over the heads of the Catholic Bishops, the government proceeded last Fall and all Winter to attack two important strongholds of Catholicism - the confessional schools and the Catholic Youth organizations. The confessional schools were suppressed at Wuerttemberg and in the Saar and Palatinate. The Hesse school elections came

out very favorably for the regime, as did those in various Bavarian cities, notably Munich and Nuremberg.

A State Youth Law, meantime, destroyed the remaining Catholic Youth organizations by forcing all boys and girls to join the Brown-Shirt Hitler Youth.

The Catholic clergy, ignoring the Damocles sword, attacked. They exposed the school elections as fakes, pointing out that in the Saar and Palatinate towns a notice was put up in the afternoon that non-confessional schools would be introduced in the town and that any one who wanted to protest must do so before 7 o'clock in the evening at the City Hall. When no one showed the courage to protest, the town was registered as having voted 100 per cent for the new schools.

Pastoral letters were issued every month protesting against the school campaign as a breach of the Concordat. Finally came the papal encyclical on Palm Sunday, constituting the most drastic challenge yet presented to the Nazis.

The truce had been broken. The government threw all the immorality trials into the courts simultaneously and mobilized its tremendous propaganda machine to give them the maximum publicity.

The origin of the present campaign is a clue to what Catholicism stands to lose immediately if the State succeeds. Statistics are not available for the whole Reich, but in Prussia 1,612,000 school children out of 1,737,000 Catholics of school age were in 8,698 Catholic grammar schools. Another 500,000 to 700,000 were in Catholic Schools in other parts of the Reich.

These 2,000,000 or so children are the immediate issue. The press does not conceal the regime's hope that the trials will



go a long way toward shattering public faith in Catholic education.

There you have the sotry in a nutshell, and there is no guarantee that the battle-front may not stretch some day into our own land. Hodie mihi cras tibi. The fight is to take the children away from us. If we show no interest in this matter now, if we shrug our shoulders and mutter, well, maybe there is some truth in it, or it is not our fight, if we don't back up the Holy Father when we have a chance, well, when our turn comes, we too will be fighting alone. Perhaps you will ask, how is it that a nation of 6,000,000 people, intelligent people will submit in fear and servitude to an alien, an Austrian paper-hanger, and a darn poor one at that I am told, and a few associates like Goebels and Goering who dictate every move of the peoples lives, who can, in this age of rising prices and necessary high cost of living, who can say to an entire nation "wages cannot be raised". Perhaps if we lived in a country where every second person is a government spy, where armed forces come in and sieze private books and papers ~~whitewash~~ without court procedure, where the father can no longer discipline his boy for fear the latter will inform on him and land him in prison, where personal savings and treasured securities are seized and sold to increase the gold supply, where letters are opened and ~~xxxx~~ read, as in wartime they do only with enemy correspondece, where the young tenderly nurtured girl is torn from the mother's side and sent into labor camps to live with the slatterns of the street in the dangerous years of changing youth, where the candidates for the religious life are not only sent into the work camps, but into the military camps as well. Never before was the Church in Germany as helpless as

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it is to-day. Not even in the days of the Kulturkampf  
Then, they had their Center party in Parliament, then they had  
their leaders lay and clerical, then they had a Catholic Press.  
To-day the Church is voiceless, when the Bishops speak, their  
words are drowned out by the noise of the Government's tremen-  
dous propaganda machine. The least we can do to help the German  
Church is to show our open sympathy in this hour of trial. And  
more still, our prayers, we should pray for the Church in Germany  
and the German people. We owe them something, they have contributed  
to the upbuilding of our church in the United States in the past  
and we can help them now. United prayer on the part of our people  
will in the end prove more powerful, more effective than the weight  
of the malicious propaganda that proceeds from the third German  
Reich.