

many duties of the Director of the Catholic Mission to scour the beach in company with the local representative of the Soviet Government in search of suitable material for the peaceful purpose to which these engines of destruction, have finally come.

At one o'clock, in the presence of members of the local government, townsfolk and members of the Mission, the formal opening of the first Catholic kitchen in Russia took place. Festive garlands and simple green boughs had been hung by the enthusiastic employees. Over the table where the bread is distributed hangs a crayon portrait of His Holiness, Pope Pius XI., depicted in the act of blessing the assembled multitude and the long files of children passing beneath. It is the work of an ancient artist, a man who at the age of seventy-five, blind of one eye and weakened almost to exhaustion by the privations of the past five years, still contrived to sketch a portrait of His Holiness from an ordinary newspaper print. It was an expression of gratitude to their august benefactor beyond the Dardanelles.

Each child, in accordance with the system adopted, had been furnished with a printed card bearing his or her name, address, school, age and the other data found necessary in mass feeding of this kind. Provision is even made on the card to note the weight of the child at different intervals during the operation, in order that the effect of the feeding may be accurately and scientifically determined. The date of vaccination is also noted, as a vigorous campaign has been inaugurated in the Crimea to educate the peasants to the necessity of preventive measures against cholera, typhus, typhoid and the other epidemic diseases that take such heavy toll yearly among the Russian people as well as among the Asiatics.

The children presented a pathetic sight. In rags, many of them barefooted and emaciated, showing evident signs of the misery to which Russian children succumbed as to a grim heritage these days, this varied assortment of little Russians, Tartars and Armenians might well serve as a cross-section of contemporary Russian life. Yet under and through it all flashed occasional revelations of the intrinsic dignity of the human soul, and an appreciation of true spiritual values which the true Russian, in all his agony and abandonment, has never quite forgotten. Young faces are old in Russia, but it is rarely that one sees a Russian child without a simple cross, the symbol of its faith hung about its neck.

Dominated as this nation has been for four awful years by the one idea of self-preservation in the form of material bread for gnawing stomachs, the great masses of the people have preserved their faith and the mysticism of the Slav. It has baffled every attempt of the most radical exponents of Communism to eradicate it. It has proved, as one writer has recently said in speaking of Russia, that the human spirit is greater and stronger than all the combined forces of brute matter. Despite the repeated attacks of a professedly atheistic state, and in the face of such slogans as "Religion is opium to the people" placarded on the walls of government buildings, one detects a growing elevation and purification of spirit in the Russian people, especially in their writers and poets. This renaissance of spirituality has already attracted the attention of the literary and critical world and it has quite definitely attracted the attention of the Soviet Government. Two hundred intellectual leaders have been named for banishment, the first contingent of eighty having already been exiled.

ADDRESS TO CHILDREN

When the first meal had been distributed, the Chief of the Crimean Division of the Catholic Mission, Edward Gehrman, addressed the attentive children. After urging them to be prompt in attendance and to observe the few disciplinary rules of the kitchen, the speaker ended by saying:

"Thus we shall all work together so that the number of children may increase in this and in our other kitchens and thus more and more Russian children will be saved from death by hunger and made strong and healthy by the loving care of our Father in Rome."

The local representative of the Soviet Government responded with an address of welcome on behalf of the Moscow Government and terminated his remarks by bidding the children show their gratitude to Pope Pius XI. by again applauding. This they did with much gusto, to the accompaniment of rattling spoons, and the waving of their pitiful tin cups and plates.

Thus began the work of Catholic Relief in Crimea, a work which embraced 5,000 children within a short time and is now being rapidly extended until it will embrace some 85,000 children in Northern Crimea.

OVER 2,000,000 ORPHANS

Similar relief operations have been inaugurated at Rostov-on-Don, Krasnodar, and Moscow. At Rostov 1,500 refugees are being fed daily by the Catholic Mission. These wretched wanderers, the flosam and jetsam of humanity, men, women and children of all nationalities and types, fleeing from the Caucasus, Astrachan and Daghestan and headed for they know not whither but only away from the haunting spectre of death by

starvation, are here concentrated in a huge field and fed by the charity of His Holiness.

In Moscow, the Catholic Mission is aiding the Soviet Government to cope with one of the most appalling problems of post-war conditions, the care of orphans and abandoned children. The Director of the Catholic Mission was recently informed by the Soviet Government that something like 2,225,000 children are now orphans and homeless in Russia. Of these, there are over 40,000 in Moscow alone. Every night dozens of these homeless waifs are gathered up from the streets and brought to central "Collectors" or "Priemniks" as they are called in Russian, where they are first submitted to a cleansing process and then classified as sick, defective or healthy. After a two weeks stay in these central Collectors they are then distributed among the different homes and institutions in which the Soviet Government is attempting to form the citizens of the future.

In Moscow, the members of the Catholic Mission are lodged in the old German embassy, the palatial residence in which Count Mirbach was assassinated in 1918 after the signing of the treaty of Brest-Litovsk.

DENIAL OF RIGHTS IN JUGOSLAVIA

ANTI-CATHOLIC HOSTILITY WEAKENS STATE

By Dr. Frederick Pauder

Catholics in Jugoslavia are becoming aroused by attempts on the part of the State to infringe upon their religious rights, particularly in educational matters. Led by Deputy Evtovic, a large delegation representing the Catholic population of the Backsa district, formerly a part of Hungary, recently called upon the Yugoslav Minister of Public Worship at Belgrade to protest against alleged unwarranted activities of school inspectors. In a detailed memorandum of their grievances the delegation charged that the inspectors in the Backsa prevent the teachers of religion from performing their duties properly. Specifically, the delegation demanded the repeal of a regulation stipulating that all church property and all landed property formerly supporting the Catholic schools shall be administered by school committees appointed to administer the non-Catholic State schools.

In the Wojvodina, also, the Catholic schools have been taken from the Catholics, while at the same time property yielding the means for the support of the schools was confiscated.

SLOVENE PRESS PROTEST

"Nearly every day," complains "Slovene" the leading daily paper of the Slovene Catholics, "we receive shocking news from the Belgrade Ministry of Education announcing the destruction of some stronghold of our spiritual life. In Slovenia the Minister has discontinued the schools in the more remote districts, far away from civilizing influences, so that illiteracy nearly stamped out in Slovenia, is asserting itself in those districts against the wishes of the people. What the Yugoslav Catholic press chiefly deplors, is that the Belgrade government is thwarting all possibility of the spread of information relating to Catholic affairs and is ostentatiously displaying in every action an anti-Catholic spirit. It has been asked, without success, that the Belgrade Ministry for Public Worship should take it into consideration that the Catholics, though not the majority of the Yugoslav population, still represent a very considerable minority and, therefore, have a right to have their affairs attended to by Catholic officials in the governmental departments dealing with religious matters. At present there are more Mohammedans in the Ministry of Public Worship than there are Catholics. The budget for the Catholic department has been worked out by an Orthodox official. One of the irritating aspects of the situation is that when a Catholic is given a governmental office, he usually is a person not enjoying the confidence of the Catholics themselves and one who has to be rejected as their representative even more energetically than a non-Catholic. In Catholic circles in Jugoslavia it is considered an affront that Cr. Cicic is the only Catholic holding office in the Ministry of Public Worship. He is a Bosnian Franciscan friar who, when the census was being taken, crossed out the notation "Roman-Catholic" following his name and wrote in the word "Christian." In every religious community there are unworthy members and the Belgrade government is charged with deliberately appointing such members whenever it is found impossible to do otherwise than appoint a Catholic to an important office. This is done, it is commonly asserted, for the purpose of discrediting the Catholics and to handicap the representation of their interests. It is further pointed out by the Slovene Catholic press that just now, at the moment when the Concordat with Rome is in the course of preparation, the post of secretary in the committee in charge of the preparatory work has been given the priest, Father Anic, of Rsgava, who without the authorization of his religious superiors, left his religious duties to become

Secretary of the Yugoslav Embassy at Rome and later accepted a position in the Belgrade Ministry of Foreign Affairs. This incident is taken as proof that there is no earnest desire on the part of the present government to bring about a Concordat with the Vatican and that the tendency is towards hostility to the Catholic Church at any price.

MEN HOSTILE TO CHURCH CHOSEN

Many complaints also have been made against the appointments of school inspectors in the Catholic districts where the practice has grown up of intentionally choosing men whose hostility to the Church is notorious. One of the most powerful men in the present Belgrade government is the Minister Svetozar Pribicevic, who is openly said to have made the Ministry of Education a central office for the persecution of the Catholic Church. Pribicevic, an Orthodox Serb, and a native of the former State of Croatia, in the days of the old Croatian Diet and the Hungarian Parliament, was considered an advance guard of anti-Catholic atheism and of Freemasonry. An extraordinarily skilled speaker and an efficient organizer, he was the evil spirit of old Croatia and now holds power in the Belgrade government that surpasses the boundaries of his Ministry and puts the stamp of his mind on the whole policy of the government.

As long as Pribicevic is a leader in Jugoslavia, the policy of the government will be anti-Catholic. Even non-Catholic politicians of the more serious type are aware of the injury the nation is suffering in consequence of the continual conflicts with the Catholics of the country. A demand for an understanding with the Slovenes and Croats, representing the Catholic part of the population of Jugoslavia, is getting louder and louder. Representatives of the Croatian Peasants' Party, including more than fifty deputies in the Belgrade Parliament and the majority of the Catholic population of Croatia—presently in opposition to the present constitution—have kept aloof from Parliament, till the present day—declare, however, that they are not required to enter negotiations for peace as long as Svetozar Pribicevic's party is at the head of affairs and Pribicevic himself attempts to negotiate with the Croats and Slovenes in the name of the Serbian people.

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LEPERS OF JAPAN

HERO PRIEST WHO HAS SERVED FIFTY YEARS IN FIELD

By Rev. Michael Mathis, C. S. C.

Aboard the Korea Maru, Nov. 6.—Perhaps the most interesting character we met in all Japan was the director of the first leper asylum in that country, Father De Lazez.

Through the courtesy of Archbishop Rey, this veteran missionary, a Hercules in stature and possessing the fine mind and artistic taste of the French nobility from which he sprang, was released from his retreat for a day, in order that he might show us his establishment at Gotemba.

Father De Lazez is the second oldest missionary in Japan and has seen fifty years of active service in the field. Four years ago, when the world War had called to the trenches the younger missionaries of Japan, the Archbishop asked for a volunteer to conduct the leper asylum at Gotemba. Father De Lazez offered himself for the heroic task and soon learned to be everything that a Father could be to these outcasts in a pagan land. Without any paid help, without even the assistance of sisters and without fixed revenues, Father De Lazez has succeeded in making a real home for seventy lepers.

MUTUAL HELP AMONG LEPERS

The asylum is beautifully situated on the banks of a mountain torrent at the foot of Mount Fuji. The chapel is the center of the plant. The men's quarters are on one side and the women's on the other. Here Father De Lazez has taught the lepers to help one another and in that way to make the asylum their own very home. The domestic work is done by the women and the farms are conducted by the men. We were moved to tears to see the smiling lepers serving one another in true Christian charity and to hear them sing as they followed the plow in its furrow.

Practically all of the lepers have come to the asylum pagans and all without exception have eagerly embraced the Catholic faith. Many are daily communicants and some of them are revered as saints. The story of a beautiful and well-educated leper girl of noble blood revealed to us as nothing else could the capacity of the Japanese for heroic sacrifice and for a profound understanding of the world unseen.

Another interesting character whom we met in Japan was Archbishop Doering, S. J., formerly Bishop of Poonia in India. He had just been appointed superior of the new Jesuit mission of Hiroshima. It is the first Jesuit mission to Japan proper since the persecution of 1624. It must be consoling to the Jesuits to have this opportunity to follow up the evangelical work introduced by the greatest apostle of modern times. It is also most fitting that Yamaguchi, one of St. Francis Xavier's favorite haunts, should be included in the new mission.

THE PROBLEM OF THE CLOGS

We were denied the opportunity of seeing a Japanese congregation at Mass, due to the fact that the Mass was much earlier than we suspected and we arrived at the Church just when the Christians were slipping into their wooden clogs at the church door. As all clogs seemed alike to us, we marveled at the accuracy of the Japanese in finding their own shoes. The entrance to the Sunday school was also barricaded by a wooden clog of every description. Two pairs of military boots added variety to the array. The classroom of the Sunday school itself was an interesting sight, for there we found a Japanese priest teaching catechism to an eager group of grown-up catechumens and were squatted about on mats at his feet.

There are about forty native priests in Japan, and about 130 European missionaries. These serve 180 churches and chapels. There is an auxiliary force of about 130 priests and lay brothers who are devoted to the education of youth or the contemplative. There are 230 sisters, who conduct schools for girls, one hospital and several dispensaries.

SAD CONDITIONS IN MANILA

MISSIONARY FUNDS PROTESTANTS ACTIVE

By Rev. Michael Mathis, C. S. C.

Twenty-four hours in Manila, spent on the first Friday of the month impressed Father Delauney and myself more deeply than any other similar period thus far during our missionary journey through the Far East.

The Stars and Stripes floating from the mastsheads in the bay, Uncle Sam's doughboys bustling along the streets of the city and the dashing movement of things generally were welcome signs of American life to us after our sojourn in Japan and enforced life aboard the Nippon Maru.

But it was the unsuspected vastness of missionary opportunity, the keenness of spiritual needs and the consciousness of the peculiar responsibility of Catholic America for things Catholic in the Philippines, that we had kept constantly before us. We were fortunate enough to be at the authoritative source of Catholic affairs during our brief stay in the company of Archbishop O'Dougherty and Father Byrne, S. J., the latter the newly appointed American president of the Ateneo de Manila.

At dinner in the archiepiscopal palace we learned much about the Church in the Philippines. And we found much to be enlightened upon regarding this great field.

With tears in his eyes, Archbishop O'Dougherty explained how forty parishes of his diocese, several of which count 25,000 souls, are without pastors. This condition is not peculiar to the diocese of Manila, but of the six other dioceses of the islands. It means that thousands of Filipino Catholics are living and dying without the sacraments or priestly ministrations.

But this is not all. While Catholics in other lands are slumbering or apparently living unconscious of the spiritual famine in the Philippines non-Catholic missionaries are intensely active. They are pouring in their agents by droves and their money by millions. These Protestant missionaries come as American big brothers and sisters, the self-styled political and religious liberators of the only Catholic lands in the Orient. Today they claim 60,000 converts—but they are making atheists of many nominal Catholics.

Contrasted with this small number of Protestants is the Catholic population of 8,000,000 in these islands. The history of the Church here begins with the history of the contact of these islands with the civilized world. The Archdiocese of Manila with close to 2,000,000 Catholics, was established as a diocese in 1581 and an archdiocese in 1585. The diocese of Cebu, with 1,600,000 Catholics, was erected on August 14, 1595, which was one day after the erection of the diocese of Neuva Caeceres, with a population at present of 850,000 Catholics. The diocese of Neuva Segovia, which now has a Catholic population of close to 1,000,000 was erected on

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NEWSPAPERS AND THE CHILDREN

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See Velvetex Announcement on page 8.

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