

Ravages of the war and of the invasion of the Russian hordes soon left Poland in the throes of famine. Generous aid was given by Americans, but following in the wake of the American Relief Committee, came the American Methodists, Adventists, and others, offering material help to the needy at the price of apostasy from the Catholic Church. One wonders what motive actuates those American Protestants in their hatred of everything Catholic. Experience long since should have taught them that an apostate Catholic becomes only an agnostic or an atheist. It is against Protestant propaganda in Poland and the machinations of the enemies of the Church that we are asked to pray.

The Republic of Czechoslovakia is predominantly Catholic. According to the census, Catholics are an overwhelming majority. Yet, very many of those listed as Catholics are such only in name, and the loyal Catholics have recently been forced to battle actively and courageously for the true Faith. Looseness of morals due to the War and the prevalence of religious indifference have caused many apostasies. A Czechoslovakian sect has risen and claims to have made great gains from the ranks of those Catholics who seldom, if ever, attended Holy Mass. The leaders of this new heretical sect have sought and obtained assistance from the American Methodists and from the free-thinkers of the republic. Their aim is to force Catholics, by unjust legislation, to open their churches for the use of the heretical sect, some of the leaders of which openly deny the Divinity and Resurrection of Christ. With the pretext of seeking only the good of religion, they have endeavored to have priests and the Catholic faithful repudiate the authority of the Holy See in many matters of importance. Practical and loyal Catholics have fought loyally against these insidious attacks. Their task has been a trying one because of the selfish and lukewarm attitude of a great portion of the Catholic population. Added to the evils brought on by apostates and anti-Catholic propaganda, there is another threatening element. Poor industrial conditions and the unrest due to the government land policy are certain to send many of the mining and farming classes into the ranks of the radicals. This also means a loss of Faith. Recent news, however, from Czechoslovakia gives encouragement and informs us that Catholics are uniting for the defense of the Church and that many, who through ignorance were led into apostasy, are coming back to the one true Faith.

In Jugoslavia, Catholics have suffered a bitter persecution. This has come mainly from adherents of the so-called Orthodox, or Schismatic Church. The latter, with the aid of the Freemasons, have secured control of the government and have instituted a reign of religious intolerance. The Belgrade Government has even supplied funds to be used in aiding the Orthodox Church in its propaganda, and Catholic schools have been closed and the children forced to attend classes in charge of anti-Catholic teachers. Priests have been imprisoned and the police have interfered with Holy Mass, even to the extent of deciding what vestments should be worn. Educational measures, absolutely atheistic have been attempted by the Ministry. Catholic associations have been carrying on a campaign against the intolerant measures of the Masons and their allies of the Schismatic Church. It is for the future of the Church in these four countries that we are requested to pray. To our compassion for the bodily sufferings of the Russians, we add the fervent prayer that they may one day be united to the one true Church, from which ambitious and scheming men have so long kept them. For the struggling Catholics in Poland, Czechoslovakia and Jugoslavia, we beg that God will give them abundant grace to remain ever faithful in temptation or even in persecution. The Catholic Slavs have given, more than once, undeniable evidence of their love of Mother Church. May that love never grow cold.

CHARLES J. MULLALLY, S. J.

"HIND-SWARAJ"

Gandhi is not a visionary. He has actual political power—the power given him by over a hundred million followers. The British fear him more than any other man on earth today—far more than they fear Lenin or Valera—for they recognize that he is fighting them with weapons which he knows how to use with consummate skill, but which they do not know how to handle at all. Bullets, bayonets, artillery, aeroplanes, bombs are useless against the man who is teaching all India to despise death even to die loving the slayer. For Gandhi insists that his followers shall not harm the British no matter what evil they do. He treats the British as if they were ignorant children playing with forces they know not of. He teaches his people to take an attitude of spiritual leadership towards their oppressors, to be careless of death and wounds, to have the sublime indifference of martyrs. And this, he says, requires the ultimate reaches of courage. "Believe me," he writes, "that a man devoid of courage and manhood can never be a passive resister . . . even a man weak

in body is capable of offering this resistance. One man can offer it just as well as millions. Both men and women can indulge in it. It does not require the training of an army; it needs no Jiu Jitsu. Control over the mind is alone necessary, and when this is attained, man is free like the king of the forest and his very glance withers the enemy."

The arrest and imprisonment of Gandhi has not served to effect any diminution of revolutionary fervor, even though the leader, as he left the court, gave utterance to no thoughts that were not pacific and constructive. India sits thinking, while her Mahatma is behind the bars in a prison which seems likely to become a shrine. Gandhi knows what will happen if his great policy is carried out with uttermost sacrifice. If human nature should prove incapable of a course so exalted, then no one knows what will happen. If the British are wise, generous and intelligent, India even yet may be turned to a noble friend, a necessary friend in the perilous days to come. One can only hope that there will be enough of the Christian spirit left in the great sea empire to meet a challenge that all empires must meet, sooner or later, the challenge to offer as sacrifice, as her own laureate has expressed it, "an humble and a contrite heart" at the shrine of the Lord of nations.—Brian O'Shannain, in Catholic World.

THE CHURCH IN EUROPE

The present position of the Church in Europe is becoming a favorite theme with European writers and thinkers. In the hands of Dean Inge, who has inherited the traditional hostility to Catholicism of his predecessors in St. Paul's, it is tinged with the pessimism of gloomy thought. Lecturing recently on Theocracy, that is to say, The Pope, the Dean delivered himself of the dictum that the Roman theocracy "had not solved the problem of human government" and uttered the warning that "the experiment of Catholicism is not played out, but may even have a great future, if as is probable, the present riot of nationalism should be followed by a struggle between two or more types of internationalism."

He holds the habitual conviction that "the civilization of Europe on its moral and religious side, expired in giving birth to the Catholic Church, just as on the political side the Caesars of the West handed over their sceptre to the priestly Caesar of the Vatican," a curious inaccuracy since the Vicar of Christ dates not from Caesar but from the Christ.

Fortunately we have this attractive theme handled in an abler and saner manner by another thoughtful observer of contemporary events, better fitted both by training and temperament to give an impartial treatment than Dean Inge. Lecturing before the Catholic Young Men's Association at Cardiff, Mr. Hilaire Belloc developed the same theme, the present position of the Church in Europe, with his accustomed historical insight and accurate judgment.

The Great War, Mr. Belloc holds, was the turning point of a general reversion to Catholic culture, to Catholic influence, and to the re-establishment of the Catholic Church to the position which is not only its due, but which is native to it as the driving force of our civilization.

"Catholics," he said, "must accustom themselves to the idea that European civilization was made by the Catholic Church, which adapted it from the Romans, when they were converted to Catholicism. For a thousand years the Catholic Church developed that ancient pagan civilization, made it more complex, more forceful, and enlivened it; and a pagan might say with confidence: If this civilization has lasted with the core of religion upon which it was built, it will decline, if that religion is divorced from it."

An intelligent man, a lifetime ago, might have reasonably concluded that civilization in Europe was doomed to decline because the Catholic Church was apparently losing its influence as a corporate power not over individuals but over a dwindling minority of individuals. But now the tide has turned. With the death of Prussia anti-Catholicism has departed from Germany as a whole. Poland has come back to stay. This great, strong, independent, and tenacious people necessarily Catholic will exert a prodigious influence upon our civilization. The Greek Orthodox Church no longer has its old political influence, with vast armies behind it, and with its policy rigidly opposed to the Catholic Church.

Italy today under the Providence of God is one of the greatest assets for the Catholic future of Europe. And France emancipated from anticlericalism has shown us her youth resurgent towards Catholicism. These are the grounds upon which Mr. Belloc bases his claim for the growing strength, the living force, of the revival of Catholic culture in Europe.

When the agnostic and materialistic philosophy of life, which so long tyrannized over the Industrial Era committed suicide, it marked the beginning of the present reaction toward the Catholic Church. The great point therefore is, as Mr. Belloc pointed out, that the tide that was running against us so

recently is now setting in in our favor throughout the continent of Europe.

Without mentioning Dean Inge, Mr. Belloc disposes of his mental attitude in his conclusion: "The greater part of our fellow citizens here are living in a fool's paradise. They are living in the past, still thinking of a Europe in which the forces were working against a Catholic culture—a culture which is alien to them and with which the majority of them do not sympathize. They are wrong. The force in favor of Catholic culture is getting stronger and stronger, and will continue to do so. It behooves all, especially cultivated men, who help to direct our affairs, to appreciate how great the change really is."—The Pilot.

URUGUAY SHOCKED BY ATTEMPT TO MURDER ARCHBISHOP

Buenos Aires.—The attempted assassination of the Archbishop of Montevideo, Monsignor Aragone, aroused a feeling of horror even among Uruguayan free-thinkers. Many messages of condolence were sent the Archbishop, including one from Dr. Cantillo, Governor of the Province.

Monsignor Aragone, is now said to be definitely out of danger and has been visited by representatives of Catholic associations and many prominent people.

In commenting on the attempted assassination, the Southern Cross said:

Although the blame is directly due to the madman or criminal who attempted the foul deed, there is no small share of the responsibility on the men who have wrested religion from the people, thus removing the greatest possible bulwark

against crime, namely moral restraint." The would be assassin, on being examined, explained that he was an anarchist and said that if he had killed the Archbishop there would have been one less Catholic in the world.

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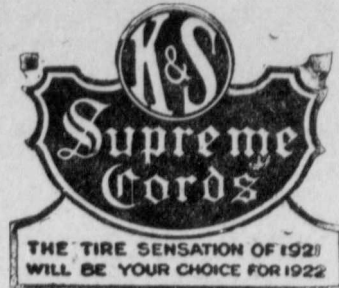
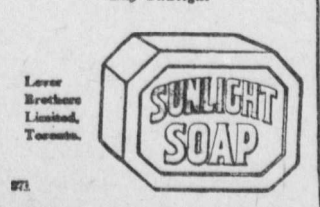


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