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## THE UNITY OF OUR WORLD

**JAPAN IS ATTACKING AUSTRALIA.** An island country of the size of Poland, barren and without mineral resources, is attacking a continent almost as large as Europe and famous for its wealth. The small islands, however, have 75 million inhabitants and Australia only 7 million—almost exactly ten times less.

We all know the reasons of this dangerous disparity of strength. The Australians have been limiting immigration, fearful of a decline in the standard of living. The wealth of that country was to remain for ever the exclusive heritage of the people of Australia and of their scarce descendants. Wool and meat, wheat and butter, gold, lead and copper were exported in such quantities that every inhabitant could buy in exchange £20 worth of foreign goods per annum.

Like all the worshippers of the standard of living, the Australians had few children. The annual natural increase of population amounted to 54,000, there were 12,000 immigrants and every age-class yielded an average of 55,000 possible soldiers.

Australia, a noble country, with a high standard of civilisation, is now faced with a Japanese invasion.

The loss of a colonial territory in which the white men form only a small minority cannot be compared with the conquest of a country with an almost entirely white population, a conquest by an alien race, of different religion and customs. The colonial planters can, when the worst comes to the worst, return to their mother country. But the Australians have no desire to go anywhere else. They have to win, or lose their country and their lives. They are famed for their courage and they certainly will not surrender. A policy of "standard of living" is responsible for the fact that this huge country has only so few native defenders.

The tragedy of the Australians does not concern them alone. It is the concern of all white men, and also of all Christians. It is a matter of a decline of the Christian civilisation. This decline which threatens the peoples of Christian civilisation finds expression in a dulling of the instinct of self-preservation, a less realistic estimate of a situation and of the future, a reduced solidarity of Christian nations and a betrayal of the tradition of chivalry and sacrifice. The Japanese have never concealed their intention of robbing and slaughtering unprepared nations. They often stated that they were merely "waiting for Europe to commit harakiri" and that "even if they should have to go to hell as punishment for aggression, they would still do it." They wanted to buy Singapore for the price of suspending the economic war. They have been training their army for four years, not on golf links, but in battles against the under-armed Chinese. Nobody can claim to have been caught by surprise.

In the meantime Europe and America supplied Japan with all the raw materials, tools and ready weapons necessary for its rearmament.

After the outbreak of war we discovered that Japan has in the Pacific a naval superiority over the combined British and American forces. Obviously Britain and U.S.A. could not afford to buy more ships. The Japanese "notoriously bad fliers" have also frequently local air superiority. Japan, with a total merchant tonnage of 6 million tons, could land large military forces in several places simultaneously, at distances of thousands of miles. The "white" naval powers regarded as impossible the carrying out of similar operations at distances of a few hundred miles—"owing to shortage of transport."

The high standard of living of the leading nations of the European civilisation seems largely responsible for their lack of offensive spirit. The soldiers of these nations have proved that they can fight and die with sublime courage, provided, however, that before and after the fighting they have comfortable quarters,

plentiful food and drink, to say nothing of entertainment. That is probably why one ton of equipment has to be carried for every Japanese soldier, while for every British soldier going overseas the Navy has to carry or escort five tons of stores—not all of them strictly warlike.

The governments of the English speak-

ing countries are right when they include in their war policy not only an increase of the effort of production, but also a curtailment of the more striking extravagances of living—which weaken the nations of our civilisation and reduce their capacity for self-defence.

Will that war effort, that return to a

simpler life, change after the war into a new frantic endeavour to increase the standard of living at any price—even the price of gradual extinction and inevitable defeat in the future?

Probably the most alarming among the symptoms of decline of the community mind of white men is the absence of soli-

darity among them, even in the face of the terrible threat of Japanese invasion.

There is little to be said about the Germans. They have long ago reasoned away all principles and removed all moral scruples which would stand in the way of aggression, murder and robbery. They destroy the old faith and at the same time, by allying themselves with the Japanese against white nations, they destroy the racial foundations of their own new faith. But what about the rest of Europe?

France—the France of the crusades, of St. Louis, collaborates not only with Germany, but also with Japan. The Catholic Pétain, muttering moral maxims, handed Indo-China to Japan and is willing to give to them or to the Germans any base, provided it does not fall into the hands of Frenchmen willing to fight for the freedom of France.

Catholic Spain builds submarines for Germany, to help in the starving of its own country and the defeat of the white race. Catholic Ireland persists in neutrality and seems accommodating to the interests of the German intelligence service, although most of Irish youth outside its frontiers is fighting in the American or British ranks. Where is the call of blood? Blood that has no call and no voice runs in the veins of men who are doomed to death, even though they seem strong.

The Catholic population of Italy did not react against the alliance with Japan. There was also no visible reaction in Catholic Hungary and Slovakia, which collaborate with the axis powers. And yet the first victims of Japan were the Philippines, a Catholic country, where an Eucharistic Congress had been held not a long time ago.

Finally the Russian colossus, a Christian country which had once suffered so much under the Mongols, seems to give more attention to the conquest of small countries of alien race, language and culture, such as Estonia, Latvia and Lithuania, than to the defence of the great Pacific coast.

Indeed the white nations seem to be committing a moral harakiri. Indifference and complacency are always the beginning of the end.

Even we Poles, who do fight faithfully under the Allied flag, do not seem to have full confidence in the revival of the solidarity of the peoples of the Christian civilisation. If we had it, we would no longer care about secondary matters, but—like Peter of Amiens—we would march ahead, waking the sleeping for a crusade.

Let the faith be born within us again, let a voice rise from breasts free from hypocrisy and weakness—the voice of the unity of our world: "God wants it."



The Third of May, 1791, in Warsaw. The King and the Parliament entering the Cathedral in order to take the Oath of Allegiance to the new Constitution. Reproduction from the canvas by Jan Matejko, the most famous Polish painter in the nineteenth century. On the back page: Another painting by Matejko, "The century of King Stanislas August."

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## COR AD COR LOQUITUR

"FREE FROM THE SHAMEFUL dictation of foreign violence, holding dearer than life and dearer than personal happiness the political existence, the external independence and the internal freedom of the nation" the Polish Diet passed the Constitution of the Third of May 1791.

The Constitution of the Third of May has always been considered by those best fitted to judge, to be one of the greatest achievements of Polish history. It was manifestly in line with the great aspirations and traditions of freedom and of tolerance that had distinguished the Polish nation throughout the centuries. It embodied the leading principles for the improvement of the form of the Constitution of 1789, of which the great patriot Ignatius Potocki is said to have been the principal author. It reflected the understanding and appreciation of the King Stanislas for the constitutional structure and balance of the English constitution, and the English sense of feeling for reality in constitutional development. It showed a certain prudent acceptance and response to the liberal ideas of the French Revolution. It followed the principle of Separation of the Legislative, the

Executive, and the Judicial Powers; and sought to secure the independence of the judges by the salutary provision that "the judicial power can not be exercised either by the Legislative authority or by the King but only through the Magistrates established and appointed for this purpose."

And in a noble sentence it declared "all citizens are defenders of the integrity and the liberties of the nation."

It is easy to understand why Edmund Burke should have risen up to greet the Constitution of the Third of May as "the noblest benefit received by any nation at any time." For it contained "the seeds of continuous improvement, being built on the same principles which make the English Constitution so excellent." One understands also the words that are spoken by Chamfort above the tumult of voices in France, that "Freedom has taken a leap across Germany": and the proposal of Demousseaux to the Municipal Council of Paris that a letter should be sent to all municipalities of Poland, "proposing to all Poles a universal alliance of fraternity with France." And one recalls with deep sympathy in these

days that in Holland a special medal was struck in honour and commemoration of the new Constitution of Poland.

Of a truth the enactment of the Constitution of the Third of May meant that Poland aspired and intended, with the Divine Assistance, to rise herself from the condition of humiliation to a state of independence and security. And this sacred hope and intention will have filled the minds and hearts of a whole people on that great day on which King Stanislas and his Parliament, having taken an oath of loyalty to the Constitution in the Cathedral, joined in the Te Deum to the thunders of the castle guns. One can still hear the thunder of those guns across the years. And on each anniversary of the Third of May, the minds and hearts of all men who are true to the traditions of Freedom and Tolerance will be at one with their Polish brothers and sisters, at home and abroad, in the prayer and the same hope which those men entertained on that great day that the restoration of Polish independence and re establishment of the Constitution of a Free Poland will again be celebrated in the Cathedral, and be commemorated in the new Church of the Divine Assistance at Warsaw.

## THREE HUNDRED YEARS AGO . . .

THREE HUNDRED YEARS AGO the Polish Ambassador to Great Britain, Jerzy Ossolinski (afterwards Chancellor of the Polish Republic), said the following words in defence of the imprisoned British Catholics to the King James I of England:

"I would never dare to ask your Majesty for the release of traitors. If they are such, then they are deserving not of imprisonment, but of severest of punishment. Yet, if all their guilt is that they are against the oath of fealty because their faith forbids them, I regard them as good Catholics, and not as traitors. It seems to me that no steps should be taken against their conscience, therein following the example of other Catholic Lords, namely My Lord and King, who has within his State people of the same religion as in Britain, but does not therefore violate their conscience."

