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FORTNIGHTLY OF THE POLISH SECTION OF "THE SWORD OF THE SPIRIT"

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Poland is the test of our sincerity in accepting the challenge of this war.

Cardinal Hinsley  
(August 31st, 1941)

A. PŁODOWSKI

## THE LESSON OF DACHAU

THE OTHER DAY, BISHOP GAWLINA, Bishop Ordinary to the Polish Forces, was reading over the list of Polish priests who have survived the concentration camp at Dachau. Such exclamations as: "He has come through;" "Oh, he was a good friend of mine;" "They are nearly all young priests;" escaped from his hearers as he read. His quiet voice commented on the 800 survivors. His Lordship revealed, in his speech, that over 3,000 Polish priests were arrested by the Germans and sent to this notorious death camp. Thus, three-quarters of these ministers of God died at the ruthless hands of German totalitarianism.

But I do not intend to deal here with the persecution of Polish priests or the ordeals of the Polish population as a whole under a pagan regime.

Dachau is not only the name of a place where hundreds of thousands of tormented people met their death. It is also a significant symbol. It stands for what humanity will suffer if all nations do not recollect themselves—if they fail, that is, to return to all the principles embodied in the word Christianity. For the spirit of Dachau has a wide domain. It has stretched across Europe from east to west. Is it not what is happening today in Poland and other countries where force prevails, where oppression is in full sway, where there is no freedom of speech or press, where indiscriminate arrests and deportations are rife?

In the war which has now ended, nations have become affected with a strange madness. Human life has been in many cases held cheap. The main aim was to destroy and kill the enemy. Resistance, meant condemnation to lingering suffering or death. Even today, when the fighting is over, the worth of a nation is being estimated by its material wealth and power. Now, when above all times a nation should be judged on its contribution to Christian or European civilization, material power is the sole criterion.

Even some Catholics have fallen under the influence of this type of estimate. Just as operational strength in war was measured by the number of tanks or aircraft available, so now material resources form their yardstick.

It is salutary to recall today the times of the early Christians. They endured persecution, confinement and circus arenas. Yet their faith and their numbers grew steadily. Pagan Rome vanished, giving place to the Rome of St. Peter. The dome of his basilica still dominates the Eternal City. Supremacy of the moral over the material is not new; it was already achieved centuries ago.

The gates of Dachau are now open. This symbol of frightfulness against

SPRAWOZDAWCA

## SPIRITUAL U.N.R.R.A.

PENDING FURTHER DECISIONS, displaced persons on the Continent are being kept in the same camps where they were placed by the Germans. Clergy and laity alike have, on their liberation, received this frustration order: to stay put. Their home will continue for an indefinite period to be the same hut, the same surroundings, even the same barbed wire. Their status will be one of confinement. Letters are reaching this country from the inmates of the camps. They tell of their distress; they ask for advice; they appeal for a chance to do some useful-work. They have, they pointed out, been segregated from those who have been fighting and working for a better world. Now they want to join these more fortunate people and play their part. They, too, want to take their place with the workers in God's vineyard.

We cannot remain heedless of their request. We cannot remain idle or silent in the face of their appeal. First, it is our duty to share what we have with others deprived of it; second, we need their co-operation in the tasks which are today facing the Christian world.

In a recent address to the Anglo-Polish Catholic Association, Lieutenant Grocholski made this very clear. He referred to the material aid which UNRRA is trying to bring to the displaced persons of Europe. "UNRRA itself," he said "will not suffice to complete the task of relieving damage and misery, dealing only with the material side. There are also moral ravages to be righted; the rights; the structure of Christian civilization in Europe has to be rebuilt. The oppressed people must be reintroduced to this civilization which is now shattered and crumbling: *spiritual UNRRA is needed as well!*"

Lieutenant Grocholski showed how the acute material misery of the people is directly affecting them morally. "People should realize," he said, "that the Continent is full of people who are in such material distress that they cannot even pray." He went on: "We must help souls, as well as bodies. We must enable them to pray again. Catholics should not forget, in this work, that he who gives food can easily acquire power over souls, especially the souls of children and simple folk. This has been proved by the apostles of the Anti-God Movement. During the Soviet occupation of Eastern Poland in 1940, hungry children in the schools were told to pray to 'their God' for bread. When no bread arrived, they were advised to pray to Stalin. Then, not only bread, but cakes as well, turned up. Our slogans should be: 'Rosaries and bread; Prayer-books and shirts; Holy pictures and toothbrushes; Religious instruction and tea.' We must understand the mentality of people reduced to complete degradation by privation, persecution and humiliation."

which we have all struggled for so long has been removed. But has it? Are the results those for which we have fought and hoped? Europe is sick and politically unhappy. Just as the prisoners will need time to recover both morally and physically, so Europe cannot make an early return to normal conditions.

On us falls a duty. We are free, healthy and strong. Our first duty must

Lieutenant Grocholski next pointed out why the Poles in Germany should receive special help amongst the displaced persons. "Today," he said, "we should stress the immediate needs of the Polish population in Germany. First and foremost, they are in utter misery and urgent need of immediate help. But, secondly, because they are the only Poles to whom assistance organized by Britain can come. Poland itself is closed to any access from the West. Members of the Anglo-Polish Catholic Association should pray for those inside Poland—and organize assistance and pray for the Poles in Germany."

These people, he claimed, had been degraded because of their faith, their political convictions, or their refusal to renounce their independence and allegiance to the traditions of our Christian civilization. "Therefore," he maintained, "the problem of immediate assistance to displaced persons in Germany is a test case of our principles of Christian charity."

"Moral help must come with material help.

"Material, as well as moral, help from Catholics to Catholics will be a practical proof of brotherhood.

"According to preliminary estimates, the total number of Poles in Germany—prisoners of war and displaced persons from concentration and labour camps, former industrial and farm workers, deportees, refugees, and so on, will exceed 2,000,000. Among these are estimated to be nearly half a million women and about 100,000 children. Displaced persons of Lithuanian nationality are considered to exceed 300,000.

"The organization of assistance—by military organizations, UNRRA, etc.—is still inadequate. The number of liaison officers is completely out of proportion to the immediate necessities. Political difficulties in the case of Central European countries add additional complications. Medical help is practically non-existent. Personnel, equipment, medicines are inadequate, especially in centres where mortality has reached catastrophic proportions. In some places, food is sufficient, but in many, it is still inadequate in both quality and quantity. Starving people need special treatment—so do children. Many centres are without windows, doors or roofs. There are no beds, mattresses, or blankets. Clothing is generally non-existent; the people are in rags—some women are naked but for a cloth around their loins.

### EDITOR'S NOTE

As from today the "Common Cause" will appear on the 1st and 15th of each month.

be to help those who were tortured, who are weak, naked, poor and distressed. The seven corporal works of mercy are one of the fundamental duties imposed on us by our religion. More, we Catholics must cure and uphold morally the nations of Europe—both those who, fighting against overwhelming strength, have been reduced to weakness and those who have lost the real aim of human existence in their lust for power.

"According to reports made in May, in one camp there were five doctors for 6,500 Poles. People dying from typhus or dysentery lay practically naked on the bare earth. During the three weeks after liberation, 1,070 Poles died in this camp.

"Liaison officers are called upon to assist and comfort the dying, to act as doctors, to register marriages, to assist at child-births as midwives, to baptize newborn babies, often brought to them wrapped in newspaper. . . .

"Assistance is being organized. The Polish Red Cross is co-operating with a newly-formed 'Assistance for Poles in Germany Committee.' It is under the patronage of our President and Cardinal Hlond, our Primate, and Professor Zoltowski, a member of the Anglo-Polish Catholic Association, is acting for the Committee to establish liaison with similar Allied organizations, funds, etc. But it is all, so far, inadequate.

"It is aimed to concentrate the Poles in about 500 centres. And here is another point. If one priest took charge of two centres, then 250 priests would be needed. The problem of religious care is of the utmost urgency. Hundreds of thousands of Poles, as well as millions of displaced persons of other nationalities have for years had no access to the Sacraments, no contact at all with priests.

"The lack of priests is felt in all the camps. Of the 880 Polish priests liberated from Dachau, many will need rest and medical care before they can resume their duties. The same is true of all liberated priests. Equipment for them is also lacking. Field altars, altar requisites, vestments, missals, crucifixes, rosaries—all these are needed. The question of prayerbooks is being tackled by the Bishop Ordinary to the Polish Forces; but it is hampered by lack of paper.

"The Holy Father has taken steps to meet this need for spiritual assistance. Under his patronage, an International Catholic Office has been set up in Paris (25 rue St. Dominique). Catholic assistance for displaced persons in Germany could be dealt with by the Catholic European Construction Fund, created by the Archbishop of Westminster, in conjunction with this Office.

"The lack of newly ordained priests is specially acute in the Polish case. In Poland, seminaries have been closed down for six years, now. Vocations have gone untended, owing to persecution and military service. In the free world outside Poland, only fifty students are preparing for the priesthood. The cost of their training is being defrayed partly by the Polish Government and partly by the funds of the Bishop-Ordinary to the Polish Forces, mainly out of offerings from America. Several vocations cannot be followed owing to lack of funds. The seminaries in this country are full.

A doctor, when tending a patient, has confidence in his treatment. So we, undertaking this gigantic task, must have faith in the power of spiritual strength. He who, exhausted by the fight or obsessed by the sense of material power, has lost his faith—let him go. Let him die in his abasement. Let him give place to a future on sound foundations.

Let those who yield to strength, opportunism and what they call

However, shining examples have been set by some seminaries—for example, Upholland has turned part of the library into living quarters for Polish students. Theological books are wanted, so are holiday quarters for Polish students."

Lieutenant Grocholski concluded his distressing account with the words of the Holy Father in his peace message to the world: "Now the moment has come to rebuild the world."

Indeed, nothing short of that would seem to be the task ahead of us.

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In the discussions which followed the address the members of the Anglo-Polish Catholic Association gave lively and practical advice on the assistance to be co-ordinated for Poles in Germany. They suggested appeals should be made through the Bishops of the British Commonwealth and Ireland to Convents and Colleges, and through Parish priests and the Catholic Press to the faithful.

In order to avoid any waste of time, it was decided that gifts in kind should be addressed to the A.P.C.A., The Polish Catholic Mission, Devonian Road, London, N.1—and gifts of money to A.P.C.A., Room 6, 39 Eccleston Square, London, S.W.1. All gifts and contributions will be acknowledged.

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It is clear, however, that, in addition to material aid and prayer, there is another urgent need which is perhaps difficult to realize in its full significance. These poor people have been totally deprived of information on current Catholic affairs. The present complicated situation, with its attendant responsibilities and duties is difficult enough to grasp for us who have been kept informed for the last five years, and enjoyed material comfort in our daily lives throughout that period. But displaced Catholics in Germany are not only ignorant of the new situations and problems. In addition, physical and moral degradation have produced in them a specialized frame of mind which will require careful handling. Their re-education in the Catholic problems of today is a crying need and, at the same time, a very delicate matter. It will call for new books, good broadcasts. They must be informed of modern Catholic trends and movements. They must be made conscious of their new obligations and of the entirely changed atmosphere in which they will have to carry their responsibilities as Catholics today.

This imposes a duty on every Catholic who has not been deprived of moral and physical sustenance—on every Catholic who has any real interest in the spiritual rehabilitation of his or her brethren in Germany, starved as these have been of all that is meant by Christianity.

"realism," be defeated by their own ends. Let those who bow to compromise fool their consciences as they will.

But those who see and recognize the danger, in the light of Christian civilization, cannot accept compromise. For them, only two courses are revealed: either the world will be restored to a truly Christian way of life, or be damned to the blackest of hells symbolized by Dachau!

M. WIEKO

# OUR LADY OF FATIMA

HIS GRACE, THE ARCHBISHOP OF Westminster, recently ordained that the prayers after Mass should be prefaced by the words: "Let us pray for Russia." It is not the first time that such prayers have been directed into a specific channel, but it has, perhaps, never happened in such a specialized atmosphere as that which reigns in the world today on the conclusion of war operations. Catholics—and among them the Poles—basing their hope for a better future on God's justice rather than on insecure human promises, will certainly join in these prayers with a will, fully appreciating that they touch upon a matter of the highest importance to the Church. And it is interesting to point out at this juncture that in this case, as in many others when the main aim has been of outstanding importance to the Church, there has been a supernatural manifestation to underline the real significance of the matter.

This time, the manifestation took place in 1917 in the vicinity of a poor Portuguese village called Fatima. Three children of the village, playing as usual in the pastures while watching over their sheep, were concerned. They were Francisco, aged nine, his seven-year-old sister Jacinta and, their cousin, Lucia, aged ten. The date was May 13th, 1917. It was a lovely day. Suddenly, a vivid flash of lightning rent the air. Fearful, they fled towards the centre of the field when a second flash arrested them. Something forced them to turn and, a little to their right, they saw a lady standing. She was of incomparable beauty and seemed to be standing in a holm-oak tree. "Have no fear," she said, "I will do you no harm."

The gentleness and sweetness of her voice reassured the children.

She continued: "I come from heaven! I want you children to come here at this hour, on the 13th of each month, until October. Then I will tell you who I am."

This was the first of a series of apparitions during which these children of humble origin were chosen by God as an instrument to show to the world the necessity of prayer.

During the third apparition, the children were informed of the reason for this miraculous contact with the Mother of God. First they were given a momentary glimpse of hell. Our Lady then said to them: "You see the hell in which the souls of poor sinners go. To save them from it, God wishes to establish throughout the world devotion to my Immaculate Heart. If people do what I have told you, many souls will be saved and find peace. The war is going to end, but if people do not cease to offend God, a worse one will break out in the next Pontificate. When you see a night illumined by an unknown light, know that it is the great sign given you by God that He is about to punish the world for its crimes by war, by famine and by persecution of the Church and of the Holy Father. To prevent this, I ask for the consecration of Russia to my Immaculate Heart and Communion of reparation on the first Saturday (of each month). If people attend to my petition, Russia will be converted and there will be peace; if not, her errors will be spread throughout the world, causing wars and persecution of the Church; the good will be martyred and the Holy Father will have to suffer much. Different nations will be destroyed, but, in the end, my Immaculate Heart will triumph. The Holy Father will consecrate Russia to me and she will be converted, and a period of peace will be granted to the world."

The news of the supernatural apparition was hardly welcomed by official circles in Lisbon. Anti-religious elements brought in accusations of fraud. Nevertheless, the children remained quite undismayed. Arrest, interrogations, threats—none of these

things made them yield an inch. They all told precisely the same story and the fact that they never contradicted one another is worthy of note. Various factors combined to force the authorities to change their tactics: the crowds which flocked to the apparitions, the people who later thronged to the miraculous spot, the remarkable cures which were effected and the strong religious movement which took place at Fatima. The Church decided that a canonical enquiry should be instituted. As always, this involved a considerable lapse of time. Ten years later, a National Pilgrimage to Fatima was organized, marking the transition to formal recognition. But it was not till three years after this, fifteen years after its commencement, that is, that the final verdict was formally published. It declared "worthy of credence" the Visions of the

children and gave official permission for the cult of Our Lady of Fatima. Twenty-two years after the famous days of the miracles, the Bishop of Leiria made public the request of the Most Holy Virgin to Lucia, concerning the devotion of the Five Saturdays. It was revealed to her in these words: "See, my daughter, how my Heart is enriched by thorns with which ungrateful men pierce me at every moment by their blasphemies and ingratitude. Do you, at least, strive to console me and say that I promise to assist at the hour of death with the graces necessary for salvation all those who, in order to make reparation to me, on the first Saturday of five successive months, go to Confession, receive Holy Communion, say five decades of the Rosary, and keep me company for a quarter-of-an-hour, meditating on the fifteen mysteries of the Rosary."

After this, nobody in Portugal dared to oppose the cult of Our Lady of Fatima. It became a kind of national devotion. The fame of the apparition also spread to other countries and, when it was decided to celebrate the twenty-fifth anniversary of the apparition, the Holy See gave public recognition to the occasion. On October 31st, 1942, Pope Pius XII, in a broadcast address delivered at the close of the Silver Jubilee of the Fatima apparitions, "gave entrusted and consecrated to Our Lady and her Immaculate Heart, the Holy Church, mystical Body of Jesus Christ. And not only the Church, but also the whole world, torn asunder by internal discords, aflame with the fires of hatred and victim of its own wickedness." In a beautiful prayer, recited during this address, the Holy Father gave answer to the request of Our Lady that people

should pray for Russia. Making his consecration of the world to the "Queen of the Most Holy Rosary, Help of Christians, refuge of the human race, conqueror in all the great battles of God." Pope Pius XII formulated the following prayer:

"Give peace to those people separated (from the Church) by error and discord, particularly those who have professed a special devotion to thee—so that there was no house that did not display its venerated Ikon (now put away in hiding against a better day); give them peace and bring them back to the one fold of Christ, under the One True Shepherd."

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As we repeat the prayers for Russia with the priest after Mass, let us be mindful of the request of Our Lady of Fatima and of this prayer, formulated by the Holy Father under her inspiration.

## "BEHIND HER THE THRONG"

(Based on a Lecture by Mme. Z. NOWOSIELSKA)

ANYONE WHO HAS MET A MEMBER OF THE Polish Home Army must surely have heard stories of the gallant deeds performed by Polish women under the German occupation and during the weeks of the Warsaw Rising. The tribute paid by the soldiers of the Home Army to their sisters-in-arms is one of unanimous praise and gratitude, and fills every Pole with pride and joy, although it does not come as a surprise to him. He has, indeed, been brought up to a full recognition of the rights of Polish women, identical with those of men. This fact leads him to expect them to perform the same duties. Throughout the course of Polish history, the women of the country have proved their intense patriotism, their ability to endure sacrifices in times of stress, their efficient accomplishment of the duties of a citizen and, last but not least, their devoted affection for those on whom the world has so often turned its back.

The Polish mother has fought for half a century for the souls of her children—and earned her record in the story of the years of enslavement. Later on, the Polish woman played her part in social and civil life between the two wars—and proved herself capable of working for the development of her now independent country. Then, when the

German invasion came, Polish women of all classes and all ages united in a common effort in answer to their country's call. Their daily trials and hardships go unsung—the women soldiers, the valiant couriers of the underground state, the tireless nurses, and the mothers whose husbands are fighting far from Poland and who "watch over their sons," fight for bread to feed them educate them and struggle for their very existence. Who will chronicle the deeds and sacrifices of those who followed the millions of deportees and, in the vast expanses of Asia, Africa or America have kept with them the knowledge of God and Poland and never ceased to instruct the Polish child separated from his parents and his home?

Scanty news reached us of the great work they have done. The world knows little or nothing of it. Yet the story of the deeds of Polish women is not one for Polish merit alone; the world owes them a debt of gratitude—or at least that part of the world which desires Christian principles to prevail.

Foreigners, faced with proof of the qualities of Polish women do not hide their admiration. Letters from senior Allied officers who have visited the prisoner camps of Home Army women on the Continent; accounts from the

administrative authorities in Africa of teachers, nurses, workshop mechanics in the refugee camps there; reports from the R.A.F. on Polish W.A.A.F.S.—these are but a few of the tributes paid them. All this recalls the words of Norwid, the Polish poet on the Polish woman:

"Where she enters, where she sets her foot, the people do not look round in amazement, but stand as they stood before. Then, as though awakened, they feel about them a greater radiance . . ."

"There is something of the martyr in the inclination of her brow, something of Plato in her forehead's breadth. Her gaze, that of a child held in amazement in which Pygmalion sparkles!

"There is something of the matriarch, something of the leader in the might of her breasts, like that of Mary who, in the great days of Moses, as in the book of psalms, marched in the forefront—and behind her the throng. . . ."

Thus it would seem that Polish women have earned the recognition not only of their own countrymen, but also of the world which is fighting for the aims for which they have fought, suffered and died. A plea for such recognition was recently made by Madame

Zofia Nowosielska in a lecture to the A.P.C.A. She traced the rights of Polish women from 1347 when, by the Statute of Wislica, any offence against women was made punishable in the same way as an offence against the King. She told of the part played by them in the fight for independence of the 19th century and onwards up to the end of the first World War. She cited such cases as Princess Oginska who, in 1811, organized the first field hospital and Clementina Tanska-Hofmanowa who, during the rising in 1831, organized what today would have been called Red Cross help. In 1918 women were so keen that they were permitted to form a Voluntary Women's Legion, so initiating women's share in the life of the soldier. When, after the war, Poland gained her independence, women were granted full parliamentary rights, there were 12 women in the Diet and 4 in the Senate. They filled every type of professional post. Hundreds of them were lawyers, judges, doctors and architects. Women's social, scientific and political organizations occupied an important place in Polish life. In the field of science particularly, they have excelled—the most outstanding example being Madame Maria Curie-Skłodowska. They have played their part in education too. Fifty per cent. of the teachers in primary schools were women; 40 per cent. in secondary schools and 15 per cent. in training schools for teachers. In the universities over 11 per cent. of the professors and lecturers were women; and of the students, 30 per cent.

The second part of Madame Nowosielska's lecture dealt with the part played by women in the Home Army during this war.

Not a single Polish woman, she declared, hesitated to open her door to a man or woman in danger, to hide or carry arms or to deliver a message. They were arrested, imprisoned and horribly tortured, but all German efforts to elicit information from them were in vain. They died, but they never informed.

Their work varied, but throughout their security was excellent. They were entrusted with the most vital secrets. Some of them were personally responsible for liaison service in certain sections; others served in fighting units as guides, sappers or in supply or medical units. They carried out skilful sabotage work, such as the blowing up of bridges, rail junctions or buildings. Some vital workshops and laboratories were run by women. Their rank ranged from private to senior officers. Having shown their readiness and ability to fulfil any soldier's duty, they were granted equal rights with combatant men by the President of the Republic in 1944. It is worth noting that even the Germans accorded them equal treatment with the men after the Warsaw Rising. A situation without precedent in history was thus created: women were recognized as prisoners of war and these were Polish women.

It cannot be said that the Polish women of this war have fallen short of the example set them by their mothers and grandmothers. Indeed, they have carried the story of the heroism of Polish womanhood even further. Their struggle during this war, which involved endurance in appalling conditions, under the shadow of the Gestapo, long years in concentration camps, inhuman torture and terrible deaths, has proved once again the mighty moral strength of the Polish woman and her undaunted devotion to liberty.

M. O. D.

## ANGLO-POLISH CATHOLIC ASSOCIATION

It would not be true to suppose that the Anglo-Polish-Catholic-Association is something in the nature of a last resort, best described in that weary phrase, "we can but pray." The Association claims to promote a crusade of prayer for Poland and for peace, because its members are sure that there is no other way in which either can be saved. There never was a time when the spiritual enemy of our days could be converted by any but a spiritual power greater than itself.

Therefore when we say only prayer can save Poland and Christianity, we do not imply that delicate diplomacy or generous compromise are alternative methods which have been rightly tried, however unsuccessfully. We mean that there is no sort of sanity in trying them at all. How can we compromise with a thing intrinsically evil, and what grudging modification will change its essential wickedness? It is altogether foolish to expect Christian practice, or even natural justice from people who reject both Christianity and the natural law.

The Association for these reasons refuses to be identified with the "Let's try anything" attitude. Heaven preserve us from that kind of superstition so characteristic of those who enter a church for weddings only, and betray the fact in their awkward bearing. They are the wistful ones who on hearing of the association murmur, "Yes, we can only pray," and then ask, "but can't we do something practical?"

For those of us who know that it is the Kingdom of God which is being attacked, and who know the power of the enemy, there is only one thing—that is prayer. We can talk about honour, justice and charity, we can make speeches about them, but how are we to persuade the enemy to live by them? Only the power of God can destroy communism for the evil spirit who has taught it to men has more

than man's intelligence and against him we measure our human weapons in vain.

It is perhaps an unfavourable reflection on our faith that this Association came into being at so late an hour. We should have been awake earlier, but we were lulled and lulled into accepting and almost believing the fairy tales told in the Press. Tales which hinted at good hearts under rough exteriors, tails of silver linings to black clouds. It was fashionable in the early "forties" to pretend that the warnings of the "thirties" were "old wives' tales." Had we kept before us the Papal Encyclical Divini Redemptoris of 1937 we should have accepted very provisionally the alleged conversions of men who officially cultivated blasphemy for twenty-five years. We should have had our warning from the words of the same Encyclical that the so-called modifications of the evil system were no guarantee of a change of heart, but much more likely to be a snare and a trap for the future deception.

We know now that the enemy of the Catholic Church is the same evil thing condemned in 1937. This is no local defection from God's Church, but the same great rival. Atheistic Communism is a religion without a God, with plans for universal expansion, and exclusive dominion. We know it will fall eventually, but there is every reason for praying that it will fall soon.

Poland is the immediate reason, for in that country where the Catholic culture is great and glorious, we can be sure that an attack on the facts will lack nothing in diabolical ingenuity. The enemy will sharpen his worst weapons against those who are strong. It is always the way. A big attack is reserved for the great, and the anger at firm resistance is always savage.

So we unite all members in prayer for Poland, the country worthy to be in the front line. We,

back here in safer areas, may not be complacent, for her salvation is ours. There is no excuse at all for isolationists when we remember that Poland is a bastion of the Kingdom of God. In that kingdom there cannot be islands of indifference, for the problems and pains of one are the problems and pains of all.

The excellence of the A.P.C.A. is therefore not to be measured by the number of meetings organized, nor by the social functions arranged. These have their place in our plans, they are important but secondary. It is for every member to realize the purpose for which we exist as a society, by deliberate daily prayer for Poland and peace. No number of vast gatherings, no speeches or campaigns in the Press can be substituted for the one duty that really matters, the duty of asking God to save His own, and to convert His enemies. And though these enemies remain unmoved by what we say and by what we do, they have no sure defence against our prayers, for God has guaranteed results to that kind of activity which He has not promised to engagements more secular.

In the Association leaflet prospective members will find a list of aims. As the leaflet may be had on application to A.P.C.A., Room 6, 38-40 Eccleston Square, London, S.W.1, there is no need to write the aims here. We have dealt at length with the first—the promotion of a crusade of prayer. Without that the others have no special meaning at all. If prospective members are not prepared to pray, to set aside every day some time in which to beg from heaven that power alone capable of destroying the evil on earth, there is no use in joining, for there is nothing they can do.

Our first purpose is in no sense a last resort. We do not claim that we have tried everything else, we believe that nothing else is worth trying.

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