

the movement, the control of which is passing into the hands of total unbelievers. The atheistic teachers, especially, have assumed leadership. The last issue of the *Cesky Zpas*, the *Czech Struggle*, expressly states that religious instruction should be left to lay-teachers, instead of being in the hands of "clergymen who have come from Romish seminaries and are infected with the atmosphere of seminaries."

(3) From *America*, January 29, we derive the following broader view of the whole situation from the pen of E. Christich:—

Catholics, the real brand, are organising with splendid impetus in Czecho-Slovakia. If law-breakers, scandalizers of society, attract undue attention and set the country in a ferment, it means, after all, that they are the exceptions. The mass of the good and loyal people, the normal Christians in the land, should not be overlooked, while we stare at the antics of the apostates. The revival of religious fervor deserves attention and might serve as a beacon to others. A fillip has been given perhaps to Catholic youth by the evil in view; for the recrudescence of societies to promote religious interests is quite phenomenal. Students of the higher and middle schools are concentrating and extending their unions. General Communion is more frequent and better attended. The seceders and disturbers stand aghast at revelations of deep, ardent belief, and the determined stand for religious liberty. Angry crowds hinder the distribution of agnostic and anti-Papal leaflets at Catholic meetings, and the pioneers of free-thought who hoped to lead the people in new paths are in many places reduced to combating "the growing dangers of clericalism." "We have gained nothing," they cry, "in chasing the Germans, as long as Czech professors bear the canopy over the head of a Prague Archbishop in an idolatrous procession." In Schonau 10,000 men participated in the Catholic day parade and several meetings were held at the same time. A similar success was achieved in Plau, where Mgr. Kordac, as eloquent as he is energetic, after a moving sermon in church, gave three separate addresses to groups of the crowd outside. His Grace was acclaimed with enthusiasm wherever he passed. His stirring pastoral had laid bare sometime previously the evils of the day: unlawful seizure of churches by the new sects; obstruction to bishops in their duty of confirming the faithful; unscrupulous propaganda by the Y.M.C.A.; anarchy that discredits the new republic; estrangement of the God-fearing Slovaks; corruption of youth by the cinema and shameless books; terrorism by a fanatic anti-religious minority over the truly religious, peace-loving, cultured Czech people.

To the great relief of the law-abiding community the Government has of late withdrawn its support from some turbulent factors it had at first not only countenanced but encouraged. The ring-leaders of the schism, Zahradnik and Farsky, have been dismissed from the high posts they occupied. No Government can long tolerate subversive elements, foes of accepted social codes and traditional moral standards such as the Czech innovators of a "National Church" have proved themselves to be. The revulsion of feeling is strengthened by the acts of the "reformers" who, in their efforts to discredit the clergy faithful to Rome, overleaped the mark. A campaign of calumny against all priests, not sparing, alas! the worthiest among the dead, was supposed to minimise their own shortcomings. "Not we alone," said the apostates, "but many others infringed the canons." And the fact that fallen priests maligned the priesthood, seeking to discredit the order to which they still affect to belong, filled impartial minds with disgust and dismay. These defamers were at one with atheists and blasphemers in attacking the Catholic clergy. Father Toman, in stern, telling words, exposed the disgraceful machination, and vindicated with righteous indignation the memories of exemplary pastors thus basely calumniated. While money is forthcoming, however, to subsidise these wanton attacks they are bound to continue. The fiercest among the various sects into which the original schism is breaking up are financed by the Y.M.C.A. of America, ever intent on abetting rebels against Rome. But American Protestants of all shades of belief are over-running the country. A Methodist who held meetings in a tent was first successful in drawing crowds; for a tent, to the unsophisticated Czechs, meant a

circus. There was a fight for the free seats until the real meaning of the performance became known, when the audience withdrew finding it too tame.

After the magnificent Catholic days of the Czechs the Germans of Czecho-Slovakia organised similar demonstrations of faith. Thousands assembled at Arnau and Mariaschein to testify their allegiance to the Church. Bishop Gross, Senator Ledebour, Professor Mayr-Harting and the Deputy Dr. Feierfeil made notable speeches calling on all true men to work for the unity and solidarity of the Catholic body. Plans were drawn up for combination in sodalities, press activity, and all Catholic enterprise.

Contradiction with a Lesson

Older folk amongst us can remember the time when no one would speak of a clergyman of the Established Church as a "priest" (says the London *Catholic Times*). Most clerics of the Establishment are still content to be legally and formally described as "clerks in Holy Orders," and colloquially as "clergymen" of the Church of England. Many of them repudiate the title of priest. In most places in England to this day if one asks where the priest's house is, one will be promptly directed, not to the Anglican rectory or vicarage, but to the Catholic presbytery. The late Bishop of Carlisle devoted an elaborate article in the *Nineteenth Century* to an attempt to prove that there was not and never had been any priesthood in the Christian Church, and used to warn his ordination candidates that they were to be ordained as "Ministers of the Word" not as sacrificing priests. The late Bishop of Hereford also maintained that "the Kingdom of Christ had no sacerdotal system." The Anglican prelate who succeeded him at Hereford and now occupies the See of Durham is also an anti-Sacerdotalist. But other Anglican Bishops maintain that there is a real priesthood in the Established Church, and the High Church clergy have for some time delighted in styling themselves "priests," and many of them announce the Communion service in their churches as "the Mass," notwithstanding the denunciation of the Mass in the Thirty-Nine Articles as a "blasphemous fable" and a "dangerous deceit." Both parties remain "brethren in the Church of England," and both assert they are teaching its doctrine, and further there seems to be no power in that Church to say which is right and which is wrong, though one party flatly contradicts the other on vital matters of doctrine and practice. Neither party seems to have the least idea of the obvious conclusion from these facts—namely that a Church which allows its prelates and pastors to teach contradictory doctrines cannot be the Church of God, to which its Divine Founder promised the guidance of the Holy Spirit to the end of time.

You have troubles, it may be. So have others. None is free from them; and perhaps it is as well that none should be. They give sinew and tone to life, fortitude and courage to man. That would be a dull sea, and the sailor would never acquire skill, where there was nothing to disturb the surface.

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(Rev.) HENRY WESTROPP, S.J.

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