

broad as Infectious Diseases, Nutrition, Eugenics<sup>1</sup>, Mother and Child Welfare, Tuberculosis (to which, rightly, considerable enlightened thought is given throughout the book), and Mental Health. The less immediate, yet equally vital, problems of medical education and biological reconstruction are extremely well treated respectively by Dr. Tomaszewski and Prof. Junosza; and related veterinary questions are usefully discussed. The spirit infusing these plans is exemplified in Prof. Junosza's remark 'that the citizens and not the vaults of the Treasury are the foundation of national wealth' (p.45).

Yet explicit in some articles and implicit in all is the conviction that survival and reconstitution cannot be ensured by the isolated efforts of the Polish nation. Opportunities for external aid are innumerable, the need intense. Already the Polish medical foundations on British soil have pointed clearly the best road to future international co-operation—that directed towards a common, *practical* end; this fact alone lifts these foundations above Prof. Jurasz's modest designation of 'a small incident.' Yet their full value for post-war Europe rests upon the extent of outside help received in effecting the plans proposed; this booklet presents an excellent ground-plan, which it is the duty of every British Catholic to further, for the rebuilding of Catholic Poland.

SEYMOUR SPENCER.

POLAND, RUSSIA AND OUR HONOUR. By John McKee, B.A. (Burns and Sons, Glasgow; 4d.)

It is useful to have the facts of the relation between Poland and Russia in a cheap and easily accessible form. Fr. McKee has done his work well and quotes the relevant texts and documents without overburdening the reader. All who wish to preserve a balanced judgment on this dangerous problem should acquire this pamphlet and ponder the three points which Fr. McKee stresses: 'Our crystal-clear obligation to Poland, the policy of the Soviet, and the punctiliously "correct" behaviour of the Polish Government.' It is the fashion just now, in order to wriggle out of an awkward situation, to point to the Polish State as Reactionary, almost feudal in its treatment of the peasant serfs, and—presumably because it was Catholic—intolerant and tinged with Fascism. Even supposing that all this were true, it should make no difference to the British attitude, for Britain gave her word to that Poland and went to war for that Poland. Later in the Atlantic Charter Britain affirmed that the right of all peoples to choose their own form of government was to be respected and that no territorial changes were to be made without the free consent of the people concerned. Meanwhile the Polish airmen were fighting to preserve Britain from the threat of German invasion. Their

---

<sup>1</sup> It is hoped that Catholic members of the committee will regard the plans under this heading with great reserve, since they include proposals for the interruption of pregnancy (p. 55) and voluntary sterilization (pp. 55 and 68).

own country was divided up by the two robbers; they could no longer defend their own country but they were defending ours. Was this heroism taken for granted then, as it appears to be now? Probably not, for the double dealings of Russia and the cynical words of M. Molotov about Britain's being the aggressor inspired by imperialist aims were still before our eyes. We are then pledged to preserve Poland both through our words and from their deeds. It may be argued that now we have an even greater debt to Russia. But that debt is in fact far less though imaginatively greater. The Soviet helped to inaugurate the war with the Russo-German pact, they had had no choice in their entrance into the war, and they have fought entirely for their own country with considerable assistance from Britain and America. Poland is powerless without our championship. Let us then remember, among others, two pledges made by Mr. Eden and quoted in this pamphlet: 'His Majesty's Government do not recognise any territorial changes which have been effected in Poland since August, 1939,' and 'The Polish People . . . will redeem their freedom. That remains our pledge.' C.P.

**CARDINAL HINSLEY: FRIEND OF POLAND.** (Polish Catholic Mission in London; 1s.)

This booklet, apart from a short introduction, some very pleasing photographs of the Cardinal and some brief but notable tributes to him from Polish leaders, consists of the Cardinal's own public words in defence of the 'nation which has been for centuries the great bulwark of civilisation in Central Europe.' Since the whole country learnt to know and admire the Cardinal's blunt and intrepid defence of justice it will not come as a surprise to find how very often he did speak up on behalf of 'martyred Poland.' What is remarkable in reading these public statements of his is the way he managed to restrain his words regarding Russia after she had been forced into the war. Surely this was an example of extreme self-control in view of his blunt outspokenness. In June, 1940, the Cardinal said: 'And so the very time the Red Army was invading Poland we read this astonishing news: "The Soviet Union stands for support for the victims of aggression. By one bold stroke it has struck a blow for peace." But peace, need I say, is here used in a Humpty Dumpty sense to mean nothing more than world war. In fact war is not war, since the Soviet declared that it is not at war with Finland.' And then in the following year, after Russia was involved in the fray 'Poland has now concluded a pact with the Russian people in order that her sons and, especially her young girls, may be delivered from a slavery more awful than death. Russia, or Russia's government, we know, has been guilty of great wrongs to others and to Poland also. But a people whose rulers have done wrongs does not forfeit all its own rights. We pray that the defence of Russia's rights may help to repair Poland's unmerited wrongs. The test of our sin-