

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 champion-ship. 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-

cerity in the cause of justice is our concern for the resurrection of Poland no less, nay, even more, than the liberation of every other persecuted people.' These two statements deserve careful consideration. There is no doubt as to the Cardinal's feelings on the subject had he been alive to-day.

C.P.

LEGENDS AND HISTORY OF POLAND. By Edward Ligocki. (Nelson; 6s.)

This is an admirable little book, well arranged and illustrated. It begins, as such a book should begin, with the old familiar legends of the dawn of Polish history, the White Eagle of Gniezno, King Piast and the Angels, Popiel and the Rats and the ring of Princess Kinga. Then we come to history with Mieszko, Boleslaw the Brave, St. Stanislaus, and so on through the whole magnificent story, brilliant and tragic, down to the present day.

The illustrations are good in themselves and they illustrate the Text. It is a pity, in my opinion, that since the average Englishman speaks and writes of Sigismund and Sigismund Augustus, this familiar form of the name was not preferred to the less familiar Zygmunt.

The book is written in such a way that while any intelligent child could enjoy it, it should also provide the average reader with an admirable introduction to Polish history. It has rightly become the fashion to express sympathy for Poland, but sympathy is often ineffective if it is not based on comprehension. In the nineteenth century Englishmen were content to learn the history of Poland at secondhand from the Germans, and they began in consequence to take the partitions for granted. Of the grown age of Poland's history they knew nothing. It is necessary to-day for Englishmen to return to their native tradition. The verdict of Burke and subsequently of Macaulay on the iniquity of Poland's destruction was far nearer the truth than that of Carlyle and Lord Salisbury. To comprehend a nation it is necessary to know something of that nation's history, and to the history of Poland there could be no better introduction than this book.

T. CHARLES EDWARDS.

FAITH, REASON AND CIVILIZATION. By Professor H. K. Laski. (Gollancz; 6s.)

In his preface, Professor Laski tells us, that to do justice to the theme with which this essay deals, would have taken more time than a busy teacher can spare. It is remarkable that he devotes so much of the little time at his disposal to the reiteration of left wing clichés; as familiar to leftists as to their opponents. Certainly, they are presented with a professorial air; he does not say—'The Church is behind the times' but in saying—'it is difficult to believe whether any of the great religions has either the social content, or the intellectual adequacy, which enables it to satisfy the requirements of a