

BISHOPS OF POLAND ISSUE PASTORAL

DECLARE THAT IF RUSSIAN SOVIET CONQUERS POLAND IT WILL MENACE WORLD

By Charles Phillips (For N. C. W. C. News Service)

Warsaw, January 20.—The pastoral letter of the Bishops of Poland on the subject of Bolshevism, which is perhaps the strongest and most fearless indictment of the Red movement ever penned, has become a vademecum of the people on this question. A few passages from this remarkable document, even though my free translation does scant justice to the vigorous original, will reveal better than pages of discussion what the Polish people are thinking about in this regard.

Poland does not fight the Russian nation," say the Polish Bishops in this letter. "She fights only against those who invade her soil, who spill her blood, who seek to kill her soul. She fights Bolshevism as she would fight a plague; for Bolshevism is like a plague, a plague of locusts, that devastates and destroys all living things, yet is itself destroyed in the end by the very ruin it works. So have the Bolsheviks devoured Russia. Now they would destroy Poland.

BOLSHEVISM HAS WORLD PROGRAM

"But we are not the only ones who are menaced. The Reds aim at Poland not alone to subjugate and ruin her, but to pass over her as over a bridge which shall lead them to the conquest of the whole world. Do not imagine," the Polish prelates add here, "that in using this expression we exaggerate or are mistaken. The conquest of the world is the object of the Bolsheviks. Any man who will trace from their source the threads of their propaganda, which like a spider's web entangles even the smallest and remotest countries; any man who will look into their methods or study the psychology of their system, will understand what we mean when we say that the Bolsheviks desire to conquer the whole world. That is their aim and their dream.

"The race which controls the Bolshevik movement already rules the world with its money and its banks. This same race, with its veins now inflamed with the lust of power, has determined itself on the subjugation of all nations; and all that this race proclaims of love for the workingman, of uplift for the proletariat, and so on—these are but subterfuges, the masks which conceal the real face of the universal enemy.

"Today all is prepared for this world-wide conquest. Look where you will, in all countries of the earth, what do you see? Arms and men prepared in secret for the signal to arise and achieve 'the universal revolution'—strikes and agitations continuously fomented to paralyze the best efforts of the nations toward peace and reconstruction—differences between worker and employer, differences between labor and capital, stirred up and heated to the point of hatred. Every effort of the people to solve their internal problems, to defend themselves against anarchy and disruption, is balked and opposed by this insidious international influence.

POLAND LAST BULWARK

"Poland is the last bulwark against Bolshevism in its march against the world. If this bulwark is destroyed, nothing can prevent the onward sweep of the Red forces—the universal conflagration. The moment that Poland falls the fires of the destroyers will burst into flame in every country in the world. What a flood of hatred and anguish threatens the universe!

"Bolshevism is the quintessence of all the age-old hatred of the centuries against Christian civilization," the pastoral continues. "All the evil powers that have ever aimed at the destruction of the home, the family, religion and legislation through all history, are summed up in this movement which has come out of unhappy Russia. Only with the help of terrorism, murder, war, and the blood-and-iron despotism of a few, does Bolshevism exist. It is the complete denial of all that looks toward democracy and the self-government of the people.

"Hatred, hatred above all of Christianity, the one and only philosophy which defies it, is the essence of Bolshevism. At Christ, His Cross and His Church especially is that hatred aimed, because the leaders of Bolshevism carry in their blood the traditional hatred of the Divine Saviour.

"Bolshevism is the anti-Christ and the embodiment of all that that term implies. This we see on every hand—in its profanation of churches, its murder of priests and religion, its torture and persecution of the Catholic population."

"Pray for Poland!" is the cry of the Polish Church to the outside world—that world which, as the pastoral says, though it may be indifferent to the sufferings and fate of the Church, still must remain concerned for the preservation of its own culture, which it owes to that same persecuted Church. "We do not ask for troops, for arms, for ammunition," say the Bishops, "but only for prayer. Pray for Poland, that she may have peace—a true and lasting peace, not a peace which shall merely prepare the way for a later conquest by the Reds, not alone of Poland, but of all the world. We hope for peace, we desire it, we

pray daily for it. The Catholic world has often prayed for Poland in times that are past, but never have we so needed prayers as now. And remember, in praying for Poland you may obtain blessings for all the nations. Through prayer, united and universal, the Catholic world will become like one great camp, able to resist the force of even this other mighty but horrible camp of Bolshevism."

ILL-OMENED CHANGE IN EUROPE

The ill-omened change which has come over the world in its attitude toward the universal threat of Bolshevism is sharply defined in the Polish pastoral. "The prayer for which Poland begs," it says, "may, indeed, eventually awaken the conscience of the world. It means awakening. True it is, we still hear abroad the cry that Bolshevism is a plague, a destructive force, with which no self-respecting State can negotiate; that the very existence of nations depends on a life-and-death struggle against it. We can still hear this sentiment—and yet Europe today seems inclined to surrender to this universal enemy. A little while ago all the propositions of Bolshevism were rejected. But at this moment we behold European diplomacy treating with the Bolsheviks as with honorable men and even making ready to recognize their government. A little while ago the Soviet was considered a menace. But now we are told that the world must absolve its conscience—because the world needs trade and grain! Not long ago the world did not regret any effort or expense or loss in the fight against Bolshevism. Today the Bolsheviks dare to offer their stolen and blood-stained gold to bribe the powerful nations of the earth! This," the Bishops add, with a warning note, "is not politics that we speak, but a plain reminder of the terrible moral change that has taken place in the world."

RUSSIA'S INTERNAL SITUATION

Among many Poles there is a belief that the internal situation in Russia is already forcing the Soviets to trim down little by little their drastic system of terrorism and war. Recent news to the effect that the Moscow government is offering large concessions to American and other foreign capitalists, in the hope of beginning some sort of reconstruction of the country's ruined industries, seems to confirm this belief. There is a strange irony in this situation—the Bolshevik despots, after waging three years of bloody and relentless war against all native capital, now opening up the doors of Russia and inviting foreign capital to come in. Of course, foreign capital will do no such thing without the strongest kind of guarantees of protection. Soviet Russia, to win the favor of capital from other countries, will be obliged to offer more than mere concessions. She will have to conform herself in good measure to the usages of civilized nations to secure this advantage. And the day that the Soviets begin that they will write the first words of their own abdication. It is just another of history's famous old repetitions. Centuries ago, the warring factions inside Russia had hacked the country and themselves into such a welter of disaster that in the end they cried out for foreign intervention to save themselves. The Scandinavian princes came in—and the first dynasty of the Russian empire had its birth.

BOLSHEVIK RULE DEPENDS ON WAR

But if there are optimists in Poland who hope for relief from the Bolshevik menace through a change in Russia's internal affairs, there are others who remain convinced that the very existence of the Bolshevik regime depends on war, and that Lenin and Trotsky, to keep their political pot in Moscow boiling, must likewise keep their Red armies on the forge, or else go down. On one thing all Poland is agreed—that she must be on guard; that she must be ready for any eventuality. For that reason the Polish demobilization, which had been steadily progressing for several weeks, has now been halted, the chief of the Polish Delegation Riga (Mr. Dmowski) at the same time addressing a note to Moscow protesting vigorously against the refusal of the Bolsheviks to give reciprocal military guarantees. This note was provoked by a recent move of the Soviets, who, instead of taking steps toward demobilization, have actually begun the conscription of new classes in the Red armies. "Against whom," the Polish note asks, "are these reinforcements of the Bolshevik armies to be directed?" The Soviets have not answered, and they have likewise ignored the proposal of the Poles for the mutual exchange of prisoners of war.

With the Riga peace negotiations dragging slowly on—slowly, because, as I have stated, the Soviet delegates have been instructed by Moscow to mark time while the Reds mobilize, drill and concentrate—it takes a real optimist in Poland to see peace ahead. Nevertheless, while she faces this alarming situation on the Russian frontier, Poland remains calm. There are no strikes, no internal troubles, only deep anxiety and a deeper determination. The pluck with which the republic plugs along, steadfastly carrying on her work of reconstruction, is amazing. Her fight against epidemic disease alone is enough to engage the resources and strength of the richest country in the world. According to

a recent statement of Mr. Padorowski, this fight is costing Poland three million marks a day! Yet her credit is wrecked, and the recent return of her Vice-Minister of Finance from America, where his mission of securing funds was almost a failure, has been deeply discouraging. Other countries, however, are making advantageous profits, and several French companies have agreed to trade arrangements based on the acceptance of the Polish "mark."

The Government's work of repatriating the hundreds of thousands of homeless and scattered war refugees and orphans likewise continues. And in this connection it should be recorded that nothing, since the coming here of the American Red Cross, has so heartened the Polish people as the news that the Knights of Columbus have given five million dollars, the entire surplus of their war chest fund, to the cause of relief in Europe's war-stricken areas. The recent action of Pope Benedict in setting aside two Sundays for relief collections throughout the world for the children's fund, and himself contributing 1,000,000, lire has likewise made suffering Poland glad.

IS BLOW AT UNIONS

N. C. W. C. INSISTS COLLECTIVE BARGAINING VITAL ISSUE

QUOTES EMPLOYERS' WORDS Special to the New York Times

Washington, Feb. 10.—A reply to criticisms of its declaration on the open-shop movement was issued tonight by the social action department of the National Catholic War Council, reaffirming its assertion that this movement, as conducted by "certain groups of strong employers," is an "attempt to cripple labor unions."

"The vital issue in this controversy," the reply issued tonight declared, "is that of collective bargaining between the union and the employer. Unless the members of a union are permitted to deal with the employer as a body, their union membership is futile. An 'open shop' which allows the employees to belong to a union but does not permit the union to deal with the employer as a union is worthless. Not only has 'open shop' organization declared that the 'open shop' employer would deal with the union, but every such organization that has confessed its attitude has admitted that the practice would not be countenanced."

"Testifying before the Lockwood Housing Committee in New York, Dec. 16, 1920, Eugene R. Grace, President of the Bethlehem Steel Corporation, declared that he maintained an 'open shop' but that he would not deal with the unions, even though they embraced 95% of his employees. Not only did he maintain that kind of 'open shop' in his own corporation, but in conjunction with other members of the steel industry he refused to sell his products to builders who would not adopt the same policy.

"A few days later, before the same committee, Mr. Cheney, the Secretary of the Erectors' Association, admitted that this organization together with the National Fabricators' Association had formally adopted the 'open shop' policy and that with these organizations admitted this policy meant not only no dealings with the union, but no employment of union members. He confessed that an open shop is expected to see to it that there are no union men."

"These organizations include the majority of all the important steel producers and structural steel erectors of the country. In the meeting at which this policy was adopted, the United States Steel Corporation took a prominent part, but required the fact of its participation to be kept out of the minutes. "At the national conference of State Manufacturers' Associations held in Chicago, Jan. 12, several manufacturers objected to a definition of the 'open shop' which would permit the employment of union members. As a result the conference voted for an open shop, minus definition." Evidently this body did not believe in an 'open shop' which would permit dealing with the unions.

"The Associated Employers of Indianapolis is one of the most active advocates of the 'open shop.' Its Secretary, Andrew J. Allen, describes an 'open shop' as one in which the employer contracts with the employees only as individuals. Evidently this excludes any form of collective bargaining. The Manufacturers' News informs us that Mr. Allen has perhaps done more to promote the open shop cause than any other individual in the country."

"William H. Barr, President of the National Founders' Association, denies that the 'open shop' movement is hostile to the unions, yet asserts that 'labor unionism is synonymous with strikes.' It is not difficult to determine his conception of an 'open shop.'"

"These declarations and attitude represent several very powerful corporations and employers' organizations. Apparently they are typical of substantially all the larger industrial groups which are promoting the 'open shop' movement. Several representatives of employer groups have protested to the Social Action Department against its declaration that the 'open shop' is intended to destroy the unions. Upon examination every one of them admitted that the 'open shop' which they are advocating

would not permit dealing with the unions.

"The spokesman for the National Association of Manufacturers was informed that if that body would make a public statement to the effect that the 'open shop' gives the union its due share of representation in a system of collective bargaining even confined to the individual shop, the Social Action Department would withdraw its statement against the 'open shop.' This gentleman declared that the National Association of Manufacturers would make no such statement and admitted that it really desired to cripple the unions. Up to the present, no authorized representative of an 'open shop' organization has denied that collective bargaining with the union is incompatible with the 'open shop.' "The issue is not that of the open shop versus the closed shop. We have not defended the latter. The precise issue is that of collective bargaining between the employer and the union employees. Pope Leo XIII declared that workmen's associations ought to be such as to furnish the best and most suitable means for helping each individual member to better his condition to the utmost in body, mind and property." Who will dare assert that this requirement is realized in a labor union which is not permitted to deal with the employer?"

JUBILEE YEAR FOR SUN LIFE

Among the annual reports submitted so far this year one of the most interesting available is that of the Sun Life Assurance Company which is now celebrating with pardonable pride, its fiftieth anniversary. Apart altogether from its unique record in insurance annals of Canada of \$106,600,000 of new business written up during the past year, a test from the actual figures as furnished by decades shows the remarkable effect of a momentum such as the Sun Life has gained in this country, and indeed in scores of other countries of the world, where it has branched out with results fully as impressive as in the case of Canada, the place of its birth.

"Taking the year after its foundation, 1872, it is seen that the income was \$45,210; its assets \$96,401; and life insurance in force, \$1,064,350. Eight years later the income had increased to \$141,000, the assets to \$478,000 and the insurance in force to \$8,897,000, roughly three, five and four times as great respectively. The next ten years showed totals that ran far ahead of these "times" for the income was eighteen times that of 1872; the assets twenty-five times, and the insurance in force about sixteen times. Twenty years later the income was some \$96,401; the original assets nearly four hundred times, and insurance in force over one hundred and forty times that of 1872. Coming down to the year just passed it is seen that the original amount of income of \$48,000 has expanded to \$28,751,000; the assets of \$96,000 to \$114,889,000 and the insurance in force of a little over \$1,000,000 is now over \$486,000,000.

PALESTINE MANDATE TERMS ACCEPTABLE TO CATHOLICS

(By N. C. W. C. Cable Service)

London, Feb. 7.—The terms of the British mandate over Palestine, which are published in the press this morning, imply, though without specific statement, that Catholic rights to holy places will be confirmed.

The mandate commands freedom of conscience and free exercise of all forms of religion in Palestine, with the right of each community to maintain its own schools in its own language for the education of its own members and declares that subject to the requirements of good government and the maintenance of public order there shall be no obstruction, interference or discrimination against any missionary on the ground of religion or nationality. In accordance with this last clause German and Austrian missionaries are free to return to Palestine at once. Article fourteen provides that certain holy places regarded with special veneration by a particular religion are entrusted to permanent control of suitable bodies representing the adherents of that religion. This article will vindicate Catholic rights which are assured by century-old documents placing Catholic guardianship beyond all dispute.

LACK OF UNITY

WHEN MOTHER PERMITS, WHAT FATHER FORBIDS

Many children are exposed to great moral dangers, if not actually ruined, in homes where the father and the mother do no co-operate. A father forbids his son to go to the "movies," he says, "because you have not studied your lessons for tomorrow. Duty before pleasure, my boy."

The lad, however, goes to his mother and pleads with her to let him go. "It's such a fine show," he tells her, "and all the other boys are going." The mother, knowing that father has forbidden him to go, declines to give her permission. But the boy knows his mother. He tries to persuade her to permit him to have his way by tenderness, and if she still remains firm he resorts to tears. Finally the mother says: "You may go, but see to it that you are home by nine o'clock." In

this way the boy learns to disobey his father, and becomes a hypocrite.

Many fathers are equally to blame. They frequently permit children to do the things which the mother has specifically forbidden. Then the children, in turn, come to their mother and say derisively: "We are going anyhow, mother. Father has given us permission." Small wonder that in such homes neither the authority of the father nor mother is respected.

How much better children are trained in such homes where the father first asks: "What did your mother say? What is her opinion?" Or the mother asks: "Did you ask your father?" If the child answers "yes," she will enquire: "What did he say?" "He said this and that." "Then it shall be so. Why do you ask me?" There must be absolute unity between the parents in the matter of training the children if they are to become upright and virtuous men and women.—The Echo.

MAY CUT THE CLAIM AGAINST BANK

HOME BANK GIVES NOTICE OF APPEAL TO THE PRIVY COUNCIL

Montreal, Feb. 12.—(Special)—Perusal of the text of the decision of the Hon. Mr. Justice MacLennan, J. S. C., handed down yesterday in the case of Corporation Agencies, Limited v. the Home Bank of Canada, reveals the fact that his lordship has not found unreservedly for the plaintiff, as it first appeared.

In the last clause of the decision, the justice finds for the plaintiff to the amount of his claim, but in the preceding paragraph a reference is made to an accounting.

The paragraph in Justice MacLennan's decision, qualifying the terms of the judgment, are as follows: "The cheques upon which plaintiff's action is based were all drawn in plaintiff's name and were paid to the defendant (the Home Bank) by the Merchants' Bank of Canada out of funds and money on deposit in the Merchants' Bank of Canada in the name of the plaintiff. It is obvious that it would be impossible in the present action to enter into the matter of accounting. The proper parties for such an accounting are not before the court. The claims of C. H. Cahane and of C. H. Cahane, Jr., and probably of some other parties, would have to be taken into consideration in such accounting. The source from which plaintiff received the moneys which paid the cheques sued upon is irrelevant on the issue between plaintiff and defendant, although plaintiff may later have to account for a portion of the claim."

The decision thus qualifies precedents and concludes: "There can be no accounting in the present action, and the evidence in the record, and the evidence tendered of alleged repayment, cannot now avail defendant."

The Home Bank of Canada has given notice of its intention to appeal and carry the case to the privy council, if necessary.

The defence of the Home Bank in the action was that its liability was restricted to transactions involving only \$15,000, and it contested its liability for even this amount.

DIED

LOGAN.—At Drumheller, Alta., on Feb. 2nd, 1921, Mr. C. J. Logan, in his thirty-ninth year. On whose soul I sweet Jesus have mercy.

MAYS.—At St. Joseph's Hospital, Chatham, Ont., Miss Madeline Mays, eldest daughter of the late James Mays and Mrs. Mays, 54 Raleigh street. May her soul rest in peace.

BYRNES.—Died at Fort William, February 2nd, 1921, of pneumonia, Edmund Frances Byrnes, son of John Byrnes, of Trade and Commerce Department, Funeral Saturday, 2.15 p. m., from family residence, 636 King Edward ave., Ottawa. May his soul rest in peace.

FITZGERALD.—On Monday Jan. 10, 1921, at the Isolation Hospital, Ennis Eileen Cecilia Fitzgerald, aged seven years, eleven months. Deeply beloved daughter of Mr. and Mrs. Gervaise Fitzgerald, 11 St. Francis St., Ottawa, Ontario. Funeral at 8 p. m. Tuesday, from hospital to Notre Dame Cemetery, R. I. P.

FOSTER.—At Guelph, on February 10th, 1921, Rose Mary Foster, eldest daughter of Mr. and Mrs. Thomas Foster. The funeral took place from her father's residence 53 Foster Ave. on Feb. 12th, 1921, to the Church of Our Lady where Requiem High Mass was celebrated by Rev. Father Gorman, S. J. May her soul rest in peace.

IN MEMORIAM

KELLY.—In loving memory of Anna Rose Kelly, who died Feb. 24, 1920, on whose soul Sweet Jesus have mercy.

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