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POLES IN EAST PRUSSIA



AMERICA SPEAKS TO POLAND

Broadcast by Professor Herbert Davis, President of Smith College



IT IS not easy to find words fit to be spoken to you, men and women of Poland, you who were the first to have the courage to resist the Nazi tyranny, and who still, wherever you are, continue to resist with all your power those who have swept across your

country, and have tried to destroy your whole national existence, and enslave your whole people. We honor and admire you because you have refused to make terms, to sell yourselves to Hitler, but ever since the Polish Government in exile was set up your soldiers and airmen and sailors have fought on every front — in France, in the air over Great Britain, and Germany, in Africa, and in Russia, and now others are being trained here in Canada, while at home your intellectuals and your workers and farmers are still carrying on the struggle in every possible way that is left to them.

I have been asked to speak to you as the President of one of our New England Colleges which is situated in the Connecticut valley, where in the rich level fields on the banks of the river good tobacco is grown. Most of these farms belong to your people, who have come over from Europe and are now settled with their families here. And when they are disturbed at their work by the sound of an airplane overhead, they raise their heads and remember the land they left and the destruction sown all over your cities by the Luftwaffe, and they suffer pain and anger at the thought of Poland's agony today.

Here they can still go on with their work undisturbed. They possess their own farms, they have good houses and stock and implements, and they can sell their products. They can live as free citizens in a free country. And that freedom we have here we are determined to protect. The whole of America is united in that. And every day there are fewer left who believe that freedom can be preserved anywhere in the world unless the Nazi tyranny is overthrown.

You have shown us that it is better to resist, and to go on resisting at all costs. You are too proud to accept the contemptible role of servant to these upstarts, who claim in their folly that they are fit to be

the masters of the world, and that the rest of us are only fit to be their servants. You have shown that you will not collaborate with them on any terms. You have shown that you will not accept the new order which Hitler is about to offer to Europe. For it is an order built on hatred and intolerance, which can be upheld only by persecution and tyranny, and which can produce nothing honorable or noble or true.

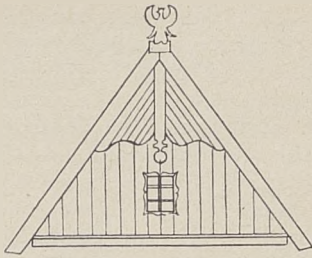
Hitler himself has said that the world will be ruled according to the ideas of humanity and humanitarianism — that is the ideas of our modern democracies, or it will be dominated by his ideas, that is, according to the laws of the natural order of force and of brute strength. We accept that challenge, as you have done, by declaring that we do not want to live in that kind of world, under his new order. We agree with him that the choice lies between his way and ours; he has forced that upon us.

You have shown how he can be resisted; you took that risk even when all the odds were against you. You did not hesitate even when all his power was massed against you on your very frontiers. And still after two years and more, Poland is unconquered though beaten down and crushed to the ground. Others compromised, or surrendered, or after they were beaten allowed themselves to be persuaded into collaboration. But the members of the British commonwealth of nations have fought with you from the beginning, and now on the other side of you Russia is magnificently fighting for every foot of ground. And the United States of America also has determined to put all her immense resources into the scale on your side, and is already producing vast numbers of planes and tanks and munitions of war. Finally the government of this country has taken the necessary steps to clear the seas and the skies and to guarantee to deliver whatever may be required to overthrow the Nazi tyranny.

Men and women of Poland, who seem in these terrible days to be left defenseless in the hands of your enemies, while your young men are fighting to protect the coasts of Scotland and the cities of Russia and are winning victories in the deserts of Africa, remember the words of your great leader in Warsaw in 1831, Joachim Lelewel, and let them be your comfort and strength in your agony of suffering, as well as a great battle cry for all those who stand with you in the fight against your enemies:

“FOR YOUR FREEDOM AND FOR OURS”

PROBLEM OF EAST PRUSSIA



Polish Eagle on Gable of East Prussian Cottage

AT the beginning of 1939, Eastern Prussia had an area of 37,000 square kilometers, being 7.6 per cent. of the total territory of Germany. In the census of June 16th, 1933, Eastern Prussia had 2,333,301 inhabitants, this being 3.6 per cent. of the population of Germany and averaging out at 63 inhabitants to the

square kilometer. For all Germany the average density of population is 134 persons to the square kilometer. So Eastern Prussia has not even half the average density of population of Germany as a whole, and is comparable only with Slovakia (61 to the square kilometer), or to the thinly populated Soviet Ukraine (63).

Thus the demographic structure of Eastern Prussia is totally different from that of Germany, and obviously it is a typical agricultural province.

The three decisive factors influencing the developments and changes in the state of the population are the natural increase or decrease, emigration or immigration. According to the 1928 census the birth-rate in Eastern Prussia was 23.2 per thousand, and the mortality rate 12.9 per thousand, the net increase thus being 10.3 per thousand. In the same year the figures for Germany were 18.6 births and 11.6 deaths per thousand, the net increase being seven per thousand. In Poland the birthrate was 30.5 per thousand, the mortality 14.2 per thousand, and the net increase 16.3 per thousand. Thus Eastern Prussia's population statistics are better than those of Germany generally, but worse than those for Poland. Moreover, during the period 1850 to 1871 a further 230,000 persons emigrated out of the province, so that over some eighty years Eastern Prussia lost over a million inhabitants, most of them going to other parts of Germany.

The Germans have exploited this fact as a political argument, declaring that the cause of this great drain of population was the separation of Eastern Prussia from the rest of Germany after the last war. However, figures taken from German sources show that the emigration from Eastern Prussia to the rest of Germany was greatest during the period when this province was territorially united with Germany owing to the Partitions of Poland, and that only after the war of 1914-1918 did a decline in emigration set in.

The low density of population, and the absence of large towns to stimulate a demand for agricultural produce, render Eastern Prussia's agriculture almost completely dependent upon the distant markets in Germany (Berlin, the nearest market, is 375 miles away).

Germany regularly treated the province as a colony, and as the most advanced bastion of Germanism in the East, preparing it to play a political and military, rather than an economic role. The results of this policy were seen in 1939, when one of the biggest of the German army's drives into Poland started from Eastern Prussia.

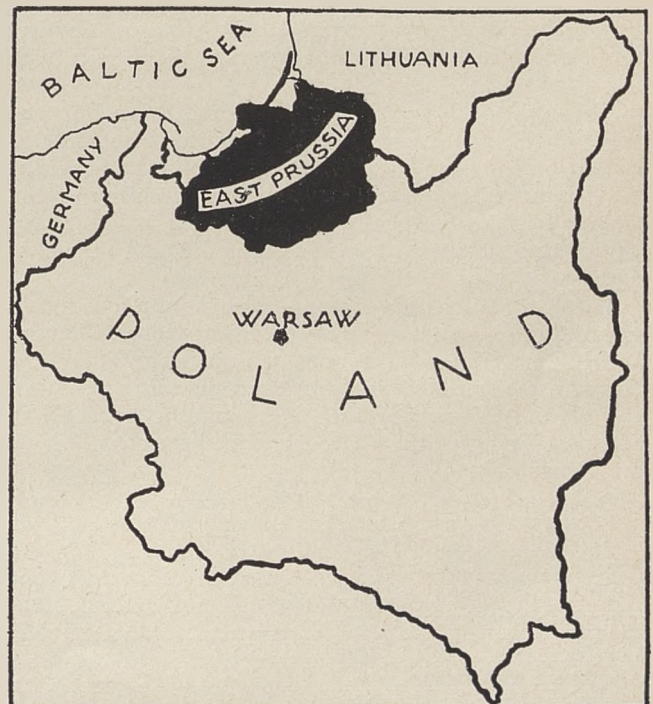
It might seem that the comparatively low density of population (37.1 per cent.) per square kilometer of cultivated land, and the particularly high proportion of large landed estates (39.3 per cent. of the total agricultural land) would have created favorable conditions for colonization in Eastern Prussia. As a matter of fact the number of people living by agriculture is steadily decreasing. By 1907 the figure had fallen to 1,092,578, and by 1925 to 1,036,800.

But is Germany able to colonize Eastern Prussia and thus put a stop to the depopulation of the province?

To achieve this task settlers are needed who can adapt themselves to the worst conditions prevailing in the East. Such settlers would have to be so devoted to agricultural labor that in order to own their own piece of land they would be willing to be content with the simplest necessities of life for a certain period. And Germany does not possess laborers ready to make such sacrifices.

This is to some extent confirmed by the fact that after the German occupation of Poland and the incorporation of Polish territory with the Reich German colonists were brought in, not from Germany itself, but from Lithuania, Latvia, Estonia, Bessarabia, and the Polish Eastern Marshes.

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POLAND'S FORMER FIEF OF EAST PRUSSIA

P R O B L E M O F E A S T P R U S S I A

(Continued from page 3)

Industry in Eastern Prussia is rather of local significance, though the demographic situation creates the most favorable opportunities for industrial development. But within the frontiers of the Reich this fundamentally favorable situation tends rather to the disadvantage of the province. According to the census of 1933, 42.2 per cent. of the population was engaged in agriculture, whereas the corresponding figure for Germany was only 21 per cent. 21.6 per cent. of the population was engaged in industry, 12.9 per cent. in commerce.

The development of an industry serving only the two million inhabitants of the province would meet with great difficulties, and a large hinterland for the disposal of commodities would be needed. Industry situated in Eastern Prussia would be unable to find such a hinterland in the highly industrialized Reich, and in fact at present the province is a purchaser of German industrial production. Eastern Prussia's natural hinterland is the comparatively poorly industrialized area lying to the east, especially Poland, whose direct trade routes to the Baltic pass through the province.

In economic and customs union with Germany Eastern Prussia has experienced a continual serious economic crisis. It has become one of the most poverty-stricken areas of Europe, and is purely a German colony, subject to colonial exploitation. It is noteworthy that when the Germans occupied Poland in 1939 they hastened to incorporate extensive Polish adjacent territories with Eastern Prussia. The object of this was to give Prussia the natural hinterland she needs and so raise it out of the economic impotence which it has suffered chronically ever since its separation from Poland.

All this merely confirms that Eastern Prussia forms a single historical and economic unity with the Polish lands.

Throughout Mazovia and Warmia, almost to the coast of the Baltic, numerous valuable memorials of Polish culture are found, the work of Polish sculptors, painters, and architects. A great number of the names of rivers, localities, lakes and other place names are purely Polish, a sure proof of the ascendancy of the Poles in Eastern Prussia.

Using the statistics of the German population census of 1910 as our basis, and adding Poles, Mazurs and bilingual persons together, and taking the 1911 German census of school children also into account, we get the following table, showing the percentage of Poles living in the various rural districts of Eastern Prussia:—

<i>Allenstein (Olsztyn) County.</i>	per cent.	<i>West-Preussen County.</i>	per cent.
Szczytno	92.7	Kwidzyn	49.4
Nibork	89.4	Malbork	6.4
Jansbork	91.6	Susz	20.7
Elk	85.0	Sztum	50.3
Zadbork	78.0		
Lec	76.0		
<i>Allenstein (with the town)</i>	64.2	<i>Gabin County.</i>	
Ostroda	71.2	Olecko	66.3
Reszel	24.6	Goldapia	22.2

In addition to Poles, there are a large number of Lithuanians in the Gabin and Krolewiec counties.

On July 11th, 1920, a plebiscite was held in the Polish ethnographical area of Eastern Prussia, to determine whether the people wished to belong to Poland or to remain with Germany. The plebiscite was marked by fierce terror and oppression on the part of the German administration. Polish meetings were broken up, Polish leaders were murdered, houses were demolished and Polish property destroyed. In such circumstances, it can hardly be maintained that the people were free to express their opinion, or that the result of the plebiscite was a fair reflection of the position.

German teaching has always taken the lines that the legal is illegal and the illegal legal and that as higher beings they're not bound by generally accepted principles of ethics and morals. They have destroyed Polish life and culture, denationalized Poles, and stolen Polish property, in Eastern Prussia as elsewhere. And this accomplishment of barbarism they call Germany's cultural mission in the East.

Such was the view of Germany's mission taken by Frederick II, by Bismarck, by Wilhelm II, by Hindenburg, and today more than ever by Hitler.

The Poles in Eastern Prussia have suffered much and terribly at the hands of the Germans, they have survived many storms in their history, and today the Nazi attempt to continue the Germanization of Eastern Prussia is coming up against the age-old determination of the Poles to remain Polish, to resist the encroachments of German barbarism, and sooner or later to return Eastern Prussia to Poland.



EAST PRUSSIAN COTTAGES ARE TYPICAL OF POLISH ARCHITECTURE



C O P E R N I C U S



By PROFESSOR WILLIAM J. ROSE, PH. D.

*Me genuit Torunia,
Cracovia me arte polivit!*

TO know the mighty works of God, to comprehend His wisdom and majesty and power; to appreciate in part at least the wonderful working of His laws — surely this must be a pleasing and acceptable way of worshipping the Most High, to whom ignorance cannot be more acceptable than knowledge!”

Such was the life philosophy of the greatest scientific genius the Polish people has produced — Mikolaj Kopernik, (this once I shall call him by his Polish name). And what makes him greatest is the fact that he lived as he spoke. Three score years he saw of unhesitating yet unrelenting pursuit of knowledge, and that in an age when such things were not the fashion, though they were coming to be the fashion very fast.

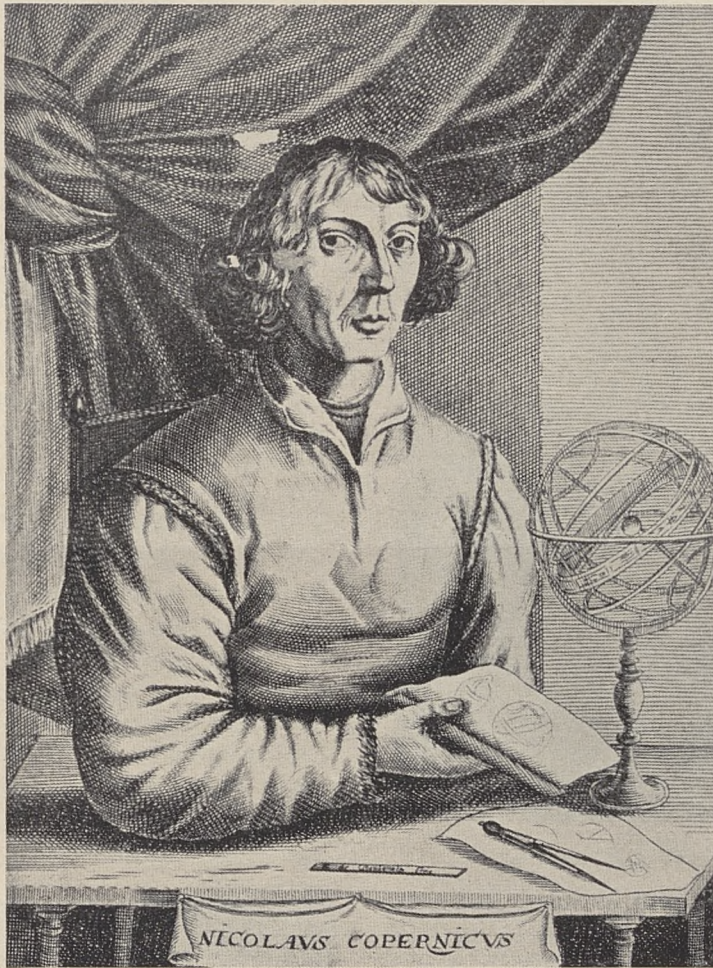
From being a student Copernicus became a teacher in his Alma Mater, the Jagiellonian University, Cracow; sticking to his numbers, though he loved medicine and seems to have followed it far enough to qualify as a physician. His hobby was painting, and here too he showed no small ability. Just how versatile he was in life will appear in the sequel. It is enough to realize that all the instruments he used in his researches in astronomy or mechanics were made by his own hand. As yet there was no such thing as a telescope or an observatory. What we see of contraptions in Matejko's famous picture was, then, the student's own creation. And we know that when, a century later, the eminent Danish astronomer Tycho Brahe, working in Prague, sent his colleague to Frauenburg to study the stars from the spot where Copernicus worked, he brought home a rare souvenir of his visit. From the Canons of the Cathedral he received a set of Ptolemaic scales and a portrait of the Polish Master, both the work of his own hands.

At twenty-two Copernicus set out for Italy. No wonder the place attracted him, since in a dozen universities arts, letters and sciences were being expounded and examined. In Padua he seems to have learned Greek, thus opening up the wisdom of the ancient world to his ken. In Bologna he was pupil and then assistant of the illustrious Novarra, with whom he must have sat out many a night observing the heavens. Here the news of Columbus' achievements would reach them, and set him thinking, as it did others, about the many new implications to be considered. But he kept on to Rome, where he was soon to be, so far as I know, first of a series of distinguished Poles to hold for a shorter or longer time a professorship.

Was it here that he became a priest of the Church, or not until after his return? Had he already begun to share his new ideas with his students, so that he seems to have been in trouble with some of his elders? In any case he ends too soon his sojourn abroad and returns home, welcomed in state we are told: and very shortly, at the instance of an uncle, a Bishop of the Church, he was appointed to the curacy of souls already spoken of.

But Copernicus was more than a theologian, or a scientist. He could play the citizen, the practical man, who was quite ready to face the workaday needs of his fellows. Witness his invention of a pumping apparatus and reservoir for water in his church steeple, to serve the town. More than that, in the troubled years that followed, when the Teutonic Knights and the Polish King Sigismund were disputing the lordship of Ermland (Warmia), the Canon proved an able administrator. His church was burned by the Knights in 1518, but he bided his time. And it soon came. After the scene at Cracow in 1525, depicted so dramatically as “*Hold Pruski*” by Matejko, when the German princes became vassals of Poland, a Conference met to settle outstanding

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P O L I S H P E A S A N T A R T

By DR. IREOTROWSKA

of its neighbors. In the course of centuries, art generally passes through certain evolutionary phases, dependent in large measure upon the crossing of various influences and the combining of the various artistic phenomena into new wholes. Primitive art stands at the threshold of such an evolution. From the artistic standpoint it is characterized by the fact that certain qualities which in mature art are already welded and form a single indissoluble entity, still appear in the primitive as separate and independent elements. These elements are outer form and inner content. Polish folk-art is thus distinctly divided into two branches; one being exclusively devoted to form, the other to content. The first is composed of the decorative arts and the various types of artistic peasant industry; the second of the so-called pure arts, including painting, sculpture, and the famous peasant woodcut.

Polish decorative folk art, finding its best expression in household furniture and utensils, in attire, in all sorts of weavings and embroidery, in paper cut-outs, in painted Easter eggs, and in ceramics, permits us to appreciate the Polish peasant's feeling for form, to analyze the decorative motifs he uses, to study the system of distributing these motifs on the decorated surface, and to derive keen pleasure from the lively color contrasts. We notice immediately that no subject-matter nor inner content form part of the Polish peasant's ornaments, or, at least, that this happens only exceptionally. Apart from the simplest geometric patterns, stylized flowers recur most frequently and most abundantly in their resplendent varieties. However, we do not encounter here figural scenes.

In Polish peasant art, the human being constitutes a world entirely of his own. While scarcely appearing in the ornamental art of the Polish peasant, the human form is the sole theme of his paintings on canvas, paper, or glass, of his wooden carvings and of his woodcuts. The human form emerges in religious subjects, and through them the Polish peasant unwittingly reveals his innermost sentiments, his deeply hidden pains and sorrows. So while Polish decorative arts are chiefly devoted to form, the peasant's sculptures and paintings seem to exist only for their inner content, and at the same time are exceedingly expressive. In his carved or painted holy images the peasant seeks above all to express himself and he does not concern himself at all with

form. Accuracy of proportion, or anatomical structure, or perspective, is of no interest to him. Creating his painting or his sculpture, the peasant is entirely given over to the expression of his feelings. And the dominant feeling in the art of the Polish peasant is an immeasurable, unspeakable sadness. Thus to the foremost manifestations of his art belong the wooden carved figures of the "Afflicted Christ," seated human figures petrified with pain.

In the melancholy of the wayside holy image, is expressed the ache in the soul of the Polish peasant; in the color and wealth of patterns in his costume, his textiles, and all his decorations, he reveals his tendency to beautify his life and to make it pleasant. In both of these independent fields of his art, the Polish peasant has attained a perfection of his own. His art is primitive in character only because his sense of form, so distinctly apparent in his industrial arts, has not yet penetrated either to his paintings and woodcuts or to his sculptures, which represent his expressional art. Although it is true that peasant pictures on glass and peasant woodcuts representing figures of saints are sometimes ornamented with flowers, these flowers fill the empty corners and the edges, they do not affect the figures represented. The flowers remain an ornament, completely independent of the scene. Beyond a doubt, by this separation of expressional from purely ornamental art, both branches of peasant art have gained something,



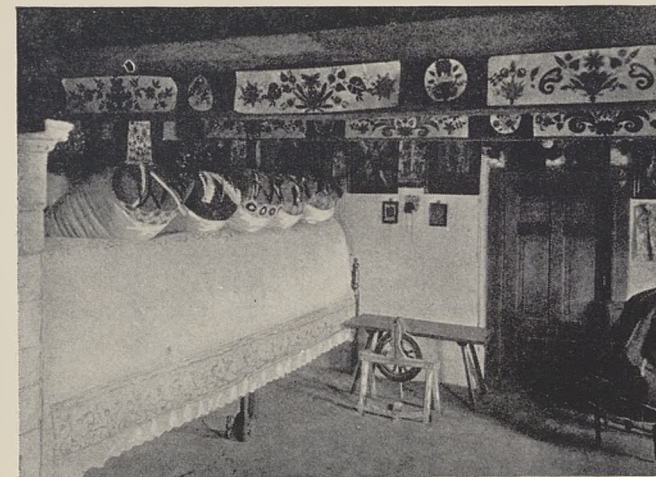
EXTERIOR OF POLISH COTTAGE

since while not combining, they have all the more strongly developed the characteristic elements peculiar to each — on the one hand unusual strength of expression, on the other immeasurable wealth of ornament. The welding of these elements would doubtless have brought about a certain compromise and a weakening of the bi-directional tension. The artistic value of Polish peasant art is based exactly upon this lack of compromise, upon its bi-directional exuberance.

The artistic qualities of Polish peasant creations have been fully appreciated by the educated classes in Poland, especially by the artists. Polish peasant art is so important a fragment of Polish creative art not only because of its inexhaustible wealth of decorative motifs and the intoxicating freshness of its lively colors in articles of industry, not only because of its forceful expression in pictures and sculptures — but also because despite its primitive character it has never ceased to be a source of rejuvenating inspiration to Polish professional artists.

Finally, we must not forget that it is precisely the peasant art of Poland that has attracted most attention from educated classes abroad, particularly in America. The general public in America as well as its artistic circles are above all interested in the peasant art of Poland, as being Polish through and through and different from anything else they know. Both American artists and tourists who used to visit Poland, first of all sought to get acquainted with the Polish village.

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INTERIOR OF POLISH COTTAGE



DETAIL OF POLISH PEASANT INTERIOR

POLISH art may be divided into art cultivated through the ages by artists who have received professional training, and art created without benefit of any art school preparation by the peasant. The former has always attempted to take into consideration the newest foreign acquisitions of the time; the latter, the so-called folk art, has never taken any advantage of the artistic and technical acquisitions of the ages, but instead, undefiled by foreign influences, has remained unsophisticated, sincere, and direct.

From the aesthetic point of view, Polish folk art is primitive. For primitive art is art that has not yet passed through any evolution of form, that has immediately grown out of the needs and interests of its creators and has not yet sought counsel of any

ENEMY'S TESTIMONY

HOW WARSAW STOPPED A PANZER DIVISION



A fragment of the Battle of Warsaw as seen and described by a German officer — Bernhard, "Panzer packen Polen," pages 32-37.

OUR panzer soldiers decorated their tanks with swastika flags and talked cheerfully of what hotels they would occupy and what they planned to buy in the city. Not one of them thought, even for a moment, that the

city, having no armed garrison (army left for the front lines), could defend itself and put up such a stubborn resistance.

On the late afternoon of September the eighth, the first German tanks and motorcycle troops entered the outskirts of Warsaw. They passed narrow suburban streets, abandoned by the people, crossed the railroad tracks, destroyed from the air by bombs, the electricity cables cut off, and thus they approached the first barricades where defense had been organized. Unexpectedly, simultaneous fire came from the roofs of buildings, from windows and from behind fences.

In such circumstances the attack had to be postponed until the next day, that is September 9th.

At six o'clock in the morning, after paving the way by artillery, the attack was resumed. Tanks smashed the fences, entered the flower gardens and encircled the first houses. They were greeted with machine gun fire. Tank crews directed their fire at points from which flames were visible.

Suddenly the fire ceased.

Commanding officer of the Company ordered the second platoon to the front, but it stopped after a while because some tanks rode into mine fields, among them the platoon commander's tank. Only remnants of the Company were left.

The Company Commander strove to continue the attack. The gun fire from houses continued. Tanks crossed the yards and gardens again, pausing from time to time for orientation.

At a distance of 200 meters there was a high fence made of planks. One of the tanks reached it to take cover and was followed by another. All others remained in the rear. The first tank risked another 200 meters to reach the main street connecting the suburb with the city. Suddenly the driver shouted: "Hit in the gap." The shell of an anti-tank gun destroyed the front sight of the machine. The tank managed, however, to reach the high road, and there

turned its tower toward two sheds from which, evidently, the gun fire came.

Suddenly, with our machine gun out of order and forced to change the barrel, a civilian approached us — a quick movement of his arm . . . a hand grenade explodes on the tank. He had no time to throw another — a shell shattered him.

We tried to drive along the street by twos, firing at suspicious looking points. Suddenly, at the left of an orchard, I caught a glimpse of flame followed by terrific explosions — Polish 75 millimeter field guns had opened up on us. We had hit a real obstacle — one of the tanks under our cover broke through — then all hell let loose.

Fierce grenade explosions enveloped us. The Polish position with field guns must be somewhere near. I looked all around, wild-eyed with consternation. Two light tanks were aflame, the attack came from all sides. There might be tanks or anti-tank guns.

We had no time to figure it out. I continued to fire in front of me. While turning, the heavy tank was hit in the motor by a 37 millimeter shell — but did not catch fire. Fate was with us — clouds of smoke from the burning tanks covered us like a thick fog. Despite this screen a grenade hit my machine, tearing off a piece of the panzer and shook up the whole tank.

It was high time to retreat. We passed burning tanks at full speed. We expected a deadly blow at any moment. Tanks rolled through the yards. The driver of a burning tank jumped out of some bushes — we opened the gap and took him in. The road in front was barricaded by an iron gate. We broke through it.

Finally we managed to reach a high road beyond the city limits. The Polish artillery pursued us with unceasing fire, wrecking the tanks of my regiment. The tower of my tank became immobile — the mechanism had probably been damaged while breaking through that iron gate. I lifted the panzer and looked all around. From the entrance to a house the commanding officer, with pistol in hand, was shooting at Polish soldiers firing from the windows. I took him as a fifth man into my tank. His machine had been wrecked and a wireless operator seriously wounded.

The attack lasted for five hours and was broken by the city. Our toll was very heavy.

Such was the Polish soldier, steadfast and aroused and yet at the same time modest and undemanding in regards to supplies, wherever we met him.

From the German publication "Schlag auf Schlag" by Dr. H. Eichelbaum.

EDUCATION FOR DEATH



IT IS, perhaps, not sufficiently realized that all the youth of Germany without exception must belong to the Hitler-Jugend (Hitler Youth) organization. From infancy, German boys and girls are molded into fanatical fighters for Nazi world conquest. The leader of this organization, Baldur von Schirach, is one of the most

outspoken and vicious critics of Christianity. By direct and indirect means every effort is made to turn young people from the Churches. No priest or pastor is permitted within the confines of the youth camps, and no correspondence with ministers of religion is permitted to those who go from the Hitler youth activities to the Labor Camps, that are likewise compulsory. The following quotation from the well-known publication, "End of German Protestantism" by Hammer (page 13) will serve as an excellent illustration of this attitude:

"The teachings of Christianity must be kept from German youth, for German youth are to be brought up to be hard, true, loyal men. Youth educated in Christianity must be soft, pliant, and disloyal, for true Christianity and life are incompatible; above all Christianity and Germanism are incompatible."

Christ's teaching is replaced in schools by teachings of hate. Gregor Ziemer, in his book, "Education for Death" gave the following example of this new educational system: "In the reading class, boys were learning a poem illustrating the eternal struggle between the weak and the strong. It began with a fly that pounced on a smaller one:

*'Please,' begged the victim, 'let me go,
For I am such a little foe.'
'No,' said the victor, 'not at all,
For I am big and you are small!'*

"A spider killed the fly and devoured it without mercy. A sparrow in turn killed the spider; a hawk killed the sparrow; a fox killed the hawk; a dog killed the fox; a wolf killed the dog; a hunter killed the wolf. In each case the victor refused quarter, because he was bigger and stronger. The boys loved it.

"Carefully the teacher pointed out the moral: 'This struggle is a natural struggle. Life could not go on without it. That is why the Führer wants his boys to be strong, so they can be the aggressors'."

In Cologne the Hitler Youth was given the following poem and made to learn it by heart.

*Time passed but priests remained
To rob the people of its soul.
Whether Catholic or Lutheran,
They taught the Jewish faith.
Now the era of the Cross is set
And the sun of life is rising.
Thus at last we are rid of God
To give the race due honor.*

(BASLER NACHRICHTEN, April 23, 1935)

The first "grade" in the Nazi youth hierarchy is the "pimpf." At six the party takes him from the Nazi Child Welfare Organization, to teach him the rudiments of Nazi ideology and plant in him the cult for the "Führer." At ten, the boy will be promoted to the *Jungvolk*. He wears a dignified uniform, receives a number, and an efficiency record book in which year by year, are registered his military prowess and party activities.

If the "pimpf" fails to pass the rigid examination for promotion to the "Jungvolk," he is made to feel that he would be better dead. If he passes he be-

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BALDUR VON SCHIRACH. By perverting German Youth has Nazified his Nation. Eleven German Political Parties have been welded into the Hitler cult.

COPERNICUS: PIONEER POLISH SCIENTIST

(Continued from page 5)

questions, and Copernicus was a member. It was now that he gave evidence both of mathematical and economic skill; by providing the peace-makers or "reconstructionists," as we should say, with an accurate standardized scheme for reordering the inflated currency of the land—something that can be appreciated by all who had to do with post-war money in Europe in our own day. By this he earned the gratitude both of anxious merchants and harrassed housewives.

More yet. Called on by the Polish king to advise him with regard to the debased coinage of Poland, he explained the reasons why alloy lowers the values of currency, and set forth in a notable document, which was printed and sent by the king to many foreign princes, the soundest of counsels about public economy.

"Money is character," he says, "and if you pretend it is one thing while it turns out to be another, you lose your reputation and your own self-respect . . ."

Weighty words those, and as true for the democracy of our own day as for the kingdom of Poland in XVI century.

* * *

Mathematics—there we have the key to all that Copernicus did or attempted. Already in Cracow, still more in Bologna, he sensed its power to lift the haphazard, pseudo-scientific efforts of the schoolmen of his day into light and reason. He saw that the astrologers were ignorant of its laws and possibilities. Making it his speciality, he built on this foundation the fabric of his discoveries. What he found in it was something like law, a sort of uniformity one could depend on. After all, three times five is always fifteen. The three angles of a triangle always equal two right angles.

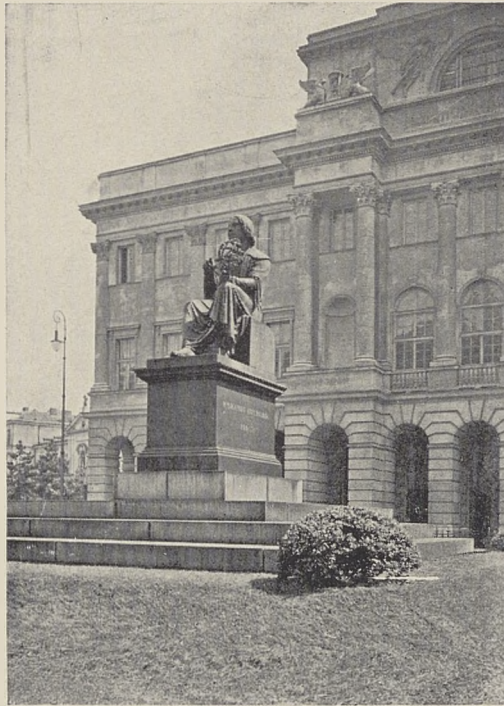
"*Wstrzymał słońce a wzruszył ziemię!*" — such is the phrase with which the memory of the man is honored. "He held up the sun, and set the earth in motion!" one might translate it. Following the teaching of Ptolemy, the schools of Europe had taught the same things for 1400 years, viz., that what seems to happen does happen. Now, it takes a lot of courage to call in question what has the sanction of the state and the church, and of public opinion, too. And Copernicus was not mindless of the danger involved. He moved slowly, first letting a digest of his main contentions appear in MSS form in 1530;

so that it was even lectured on in Rome, and got the approval of Pope Clement. He himself toiled on with his primitive and clumsy instruments, with his aper-tures in the wall and roof of his house that made the study of the heavens possible; testing in every way his theories, and seeking for confirmation or disproof with equal zeal. When the time came, he decided to send the precious sheets to faraway Nuremberg, the "Athens of the North," to be printed: and with them

he sent a bag of money, all his personal savings, to help meet the cost of production.

As all the world knows, he proclaimed with all the learning gathered in forty years the thesis that the Ptolemaic system was wrong, since day and night are the result of the rotation of the earth as a globe on its own axis; and further, that the celestial bodies in their courses round a stationary sun are governed by certain fixed principles, so that a mighty harmony of the universe results.

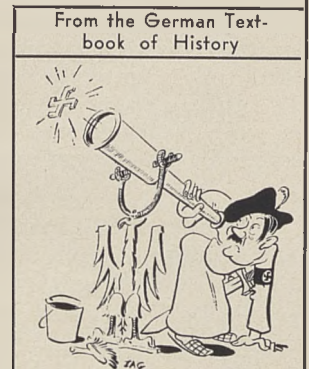
Of such a calibre was the thinker, of such timber was his thinking. A blazer of new trails, a builder of new highways for the human mind to travel. Standing on the work of others, on what the Babylonian and Greek and Egyptian observers had registered, he himself laid firm foundations on which a Brahe, a Kepler, a Newton and an Einstein built grander things—humble lover of truth, simple servant of God and of humanity. Greatest of Poland's sons—no German, as many have assumed, and even tried to prove: he himself said when asked—*Sum Polonus!*



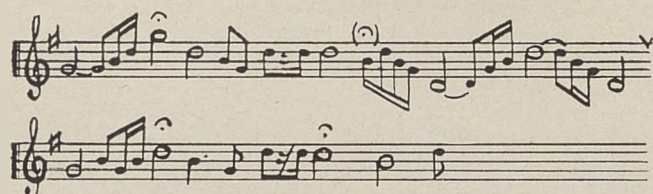
The Germans recently tore off the inscription on the Copernicus Monument in Warsaw: "To Mikolaj Kopernik — his fellow-countrymen" — and substituted the following, "To Mikolaj Kopernik—the German nation." Polish patriots however managed to tear off the German sign and replace the original one, despite the vigilance of the German guard.

"And so there ought to be one common mint in the whole of Prussia, in which every kind of coin should be stamped on one side with the image or insignia of the land of Prussia, with a crown above, indicating the supremacy of the Kingdom, and on the other side with the insignia of the duke of Prussia, with the crown of the Kingdom similarly superimposed."

COPERNICUS:
De Moneta



KRAKOW TRUMPET SOUNDS AGAIN



The famous bugle call that for more than seven centuries sounded from the Church of St. Mary in Krakow is now heard again in B.B.C. broadcasts. Here is the story of this ancient custom, condensed from Eric P. Kelly's "The Trumpeter of Krakow":

IN THE Spring of the year 1241 rumors began to travel along the highroad from Kiev that the Tartars of the East were again upon the march. Men trembled when they heard that news and mothers held their children close to their breasts, for the name "Tartar" was one that froze folks' blood in their veins. Then news came that the country lands of the Ukraine were ablaze and there was naught between the savage warriors and the fair city of Krakow, save a few peaceful villages.

The Tartars came through the world like a horde of wild beasts. They left not one thing alive nor one green blade of wheat standing.

Before them went a long, desperate procession of country people driven from their homes by the coming terror; they had already said farewell to the

cottages where they lived, the parting from which was almost as bitter as death. So it has always been in time of war that the innocent suffer most!

To this company Krakow opened her gates, and prepared for defense. For there, in the south of the city, towering on its rocky hill high over the Vistula River, was the great, irregular, turreted mass that was the Wawel — the fortress and castle of the Kings of Poland.

The Tartars fell upon the city in the night and, after burning the outlying villages, pillaged the districts that lay about the churches of St. Florian, St. John, and the Holy Cross. As morning dawned the watchers from the Wawel looked out over the town and saw but three churches not already in flames. At the Church of Our Lady Mary near the great market, there remained but one man — or rather a youth—still alive in the midst of all that destruction.

He was the trumpeter of the Church of Our Lady Mary, and he had taken solemn oath to sound the trumpet each hour of the day and night from a little balcony high up on the front of the church.

It came to him then what a sweet thing life is. The sun over the Vistula was now reflected in the windows of the Cathedral of the Wawel. A banner with a white eagle hung in the air above the gate at the great draw.

"Poland lives," he thought.

"I shall keep my word," he mused. "If I die it shall be for that. My word is as good as my life."

The sand in the hourglass already marked the hour for the trumpet to sound.

"Now, for Poland and Our Lady I will sound the Heynal," he said, and raised the trumpet to his lips.

Softly he blew at first — then, thrilled with a sense of triumph, he felt in his heart a joy that was almost ecstatic.

A Tartar below crouched to his bow and drew back the arrow as far as he could draw. The string whirred. The dark shaft flew like a swift bird straight for the mark. It pierced the breast of the young trumpeter when he was near the end of his song — it quivered there a moment and the song ceased. But still holding to the trumpet the youth fell back into the wooden church as it rose in flames to Heaven, with the soul of the youth among them . . .

Poland has been through many fires since that time — she has had centuries of war, a century of extinction. But in all that time the Heynal has sounded with each passing hour and men have sworn each year to keep the custom unto the very end of time.

"I swear on my honor as a Pole, as a servant of the King of the Polish people, that I will faithfully and unto the death, if there be need, sound upon the trumpet the Heynal in honor of Our Lady each hour in the tower of the church which bears Her Name."

Oath of the Krakow Trumpeters

(Continued from page 7)

They came to Poland in order to refresh themselves inwardly while inhaling the forcefulness of primitive Polish peasant art. And although every American who arrived in Poland duly visited old Polish castles and palaces as well as old and modern Polish towns, wandered through old museums and new galleries to become familiar with the general evolution of Polish art, — yet the soul of this American yearned for the Polish village. There American artists seemed relieved of the burden of sophistication inescapable from



POLISH PEASANT POTTERY

the modern way of life, there they found consolation similar to that afforded them at home by the contemplation of American folk art, or of the art of the Red Man.

The wealth of Polish ethnographic museums is now being systematically being destroyed by the Germans, and the peasant himself, in utter distress, is unable to give vent to his artistic inspiration. But when Poland is once again free and independent he will resume his creative work to satisfy his own longing for beauty and self-expression, and to inspire those who lack the light that guides him!

E D U C A T I O N F O R D E A T H

(Continued from page 9)

comes a number, an unit in this tremendous machine called "Nazism," a candidate for citizenship in the modern "Ant-State".

This ten-year-old boy takes the following oath: "In the presence of this blood flag which represents our Führer, I swear to devote all my energies, all my strength, to the savior of our country, Adolf Hitler. I am willing and ready to give up my life for him."

From 14 to 18, German boys belong to the Hitler Youth, Hitler's secondary army. The Hitler Jugend maintains its own schools and camps, wears uniforms resembling those of Storm Troopers. It includes the Hitler Jugend Air Corps that has enough planes and instructors to teach 135,000 boys to fly each year, and the Hitler Jugend Motor Corps that enrolled 295,000 efficient drivers annually.*

Another quotation from Gregor Ziemer's book that is full of first-hand experiences in Germany:

"I turned the conversation to the Hitler Jugend school studies. Hitlerian ideology and physical education were the most important courses. They also studied zoology and botany, especially food-plants; chemistry for explosives, gases and their antidotes, and anti-air-raid chemicals; and English, which they thought would soon prove useful."

Future Mothers of the Master Race

Until they are 14, girls in Nazi Germany are classified as "Jungmadel." They acquire the rudiments of

education that the Party considers essential. Hitler devotes 30 pages in MEIN KAMPF to the education of boys; seven line to that of girls.

"In the education of girls," he points out, "emphasis must be placed primarily on physical education. The one goal always to be kept in mind is that some day they are to be mothers." Thus the subject of sex is presented realistically.

What kind of mental attitude prevails among German girls is well described by Gregor Ziemer. When visiting a summer camp of Jungmadel he was told by a housemother of the camp about the "spiritual leader" of the camp. Every night this "spiritually" inclined girl knelt and prayed to Hitler, "offering the bodies and souls of all the girls to Hitler."

A mile and a half away from the girls' camp was another camp of healthy hot-blooded young men and there was no objection if boys and girls met.

On the birthday of the ill-famed Horst Wessel, girls of the camp gathered together and called on his spirit to make them good bearers of children. They had transformed the notorious pander into a deity of fecundity.*

"Hitler's educational system is an even greater menace than his army or his Luftwaffe. If and when his present fighting force is beaten, then behind the military array we shall see a younger army, even more fanatic than the soldiers. This army, too, must be vanquished, before Hitlerism can be destroyed."

* Gregor Ziemer "Education for Death"