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KURPIE FOLK COSTUME



SUNDAY HEADGEAR OF A POLISH GIRL

"AMERICA SPEAKS TO POLAND . . ."

Broadcast by Mr. Herbert Agar, President of "Freedom House",
New York, N. Y., Over WRUL and WEVD

THE present war began in a little Polish town called Westerplatte. Somebody, someday, had to show the courage to stand and fight. Our world was decaying from compromise to compromise. A few more compromises and there wouldn't have been anything left to give away.

It is fitting that the Poles were the first people to make the necessary stand. They were not only the first people in this war to turn on the ravaging Germans; they were the first people in the history of Europe.

Less than a hundred miles from Westerplatte is the town of Grunwald. Five hundred and thirty-two years ago the Poles stood at Grunwald against the Germans. They beat the Germans on the 15th of July, 1410; and thereby they saved Eastern Europe from the wolves for centuries.

One exciting part of the story of 1410 is that the Poles were already at that time building a federal state, in which people with different backgrounds could work together for the common good. At Grunwald the Poles and the Lithuanians and the Ruthenians were united; and with them fought Czech volunteers.

It is worth recalling the reasons for the battle of Grunwald. In the early 15th century the shores of the Baltic Sea had long been cursed by the Teutonic Order of the Knights of the Cross. Those Knights had been supported by the Western Christian world in order that they might live on the borders of Christianity and spread the gospel to the eastward.

But the Teutonic Knights had exploited the West, accepting money and arms, making themselves not missionaries of truth but a German military outpost. They kept the Slavs from the sea. They oppressed and brutalized their neighbors. They did it all in the name of civilization. A pretty preview of Hitler's "New Order."

In 1383, to ward off the menace of the Teutonic Knights, Princess Jadwiga (who had an equal claim to the thrones of Poland and Hungary) married Jagiello, Grand Duke of Lithuania, who was crowned King of Poland at Cracow. He ruled as Wladislaus II; Lithuania was brought into the Catholic Church; the beginnings of a true federal state were created. The Poles, in other words, had done by peace what the Teutonic Knights had failed to do by fire and sword.

But the Knights *wanted* fire and sword. That was what they lived for. Not Christianity, but plunder. Not government, but piracy. At once, therefore, the Knights attacked the new federal union, which threatened to foster peace and neighborliness and religion. In the words of a modern historian, the Teutonic Knights had become a "superfluous anachronism"; but they had no intention of passing out of history — not a bad description, again, of the Third Reich.

The attack of the Knights on the new Polish state was broken at Grunwald, by an army of Poles, Lithuanians, Ruthenians, and Czech volunteers. Symbolically, King Wladislaus' signal for attack at Grunwald was "Cracow and Vilno": the capitals of Poland and Lithuania respectively. A sign of solidarity among Christian peoples trying to find the ways of peace, and as usual having to fight German barbarians who sought to impose the solidarity of slavery.

It is an interesting fact that the Hitler Youth today is taught the story of the Teutonic Knights as their first lesson in history. Hitler, too, is founding a Teutonic Order, with an economic system based on piracy and a political system based on irresponsible force, which means slavery. Hitler, too, is "defending" civilization as an excuse for conquering and murdering his neighbors. Hitler, too, believes in extermination as the simplest method of solving problems of human relationship. (In Danzig, for example, the Teutonic Knights, under the plea that they were "Christianizing" the natives, murdered 40,000 men and women. And the entire Slavonic tribe of Prussians was wiped out by the Knights. Hitler is taking up where his admired predecessors left off; he hopes to solve Germany's "Polish problem" forever, by seeing to it that there are no more Poles.)

From the Teutonic Knights to the Austrian monster, the crooked cross has been the most appropriate symbols: everything horrible is accomplished in terms of something good.

Today, again, as we have said, Poland has been the first to accept the challenge, the first to fight against the evil of the crooked cross, the evil of pretending to be saving civilization when in fact you are killing it. By making her stand in 1410 Poland saved Eastern Europe for centuries. By making her stand in 1939 Poland gave the whole world an opportunity to earn another chance to make our Christian civilization come true. Because Poland stood, and was temporarily destroyed, the Nazis were prevented from taking the world inch by inch, without a serious struggle.

Poland reminds us that the grievous troubles of today have a long past, and that the time has come for a final settlement with the people who have always felt themselves privileged to treat their neighbors like swine. There has long been something wicked in the German cultural tradition. We can learn the outline of that wickedness in the first flowering of that tradition among the Teutonic Knights.

Grunwald is a miniature of the victory the United Nations must now accomplish. At Grunwald the Poles and Lithuanians and Ruthenians and Czechs stood together and they won. Today the United Nations must stand together, not for Eastern Europe

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INDOMITABLE POLES AS REFLECTED IN MIRROR OF THE UNDERGROUND PRESS

THE Gestapo directs its greatest energies against the secret Polish organizations. If for the time being the Germans have abandoned mass repression, the terror is now even worse because it is given greater direction. Continual waves of arrests sweep through the Polish cities. During 1941 an average number of 25 people were executed each week in Poznan. Guillotines have been set up in several other cities. One of the ways of spreading terror in Silesia is the compulsory attendance of school children at the executions. Torture is being applied more and more.

The Polish underground Press, which encourages and prepares the Polish people for the struggle, does not have much to say about German repressive measures. It mentions facts briefly as in the following quotations from two separate journals:

"The head of the Religious Training College, and the Prior of the Kamedulan Fathers were arrested in Cracow last week."

"There were numerous arrests and searches in all parts of Warsaw last week."

"A new concentration camp was opened at Sokolow on the 22nd inst., on instructions from the head of the Warsaw district."

"Concentration camps for peasants who cannot provide the quotas assigned to them have been set up in every district of the Government General. A camp of this kind has been set up in Warsaw county, at Zacisze near Marki."

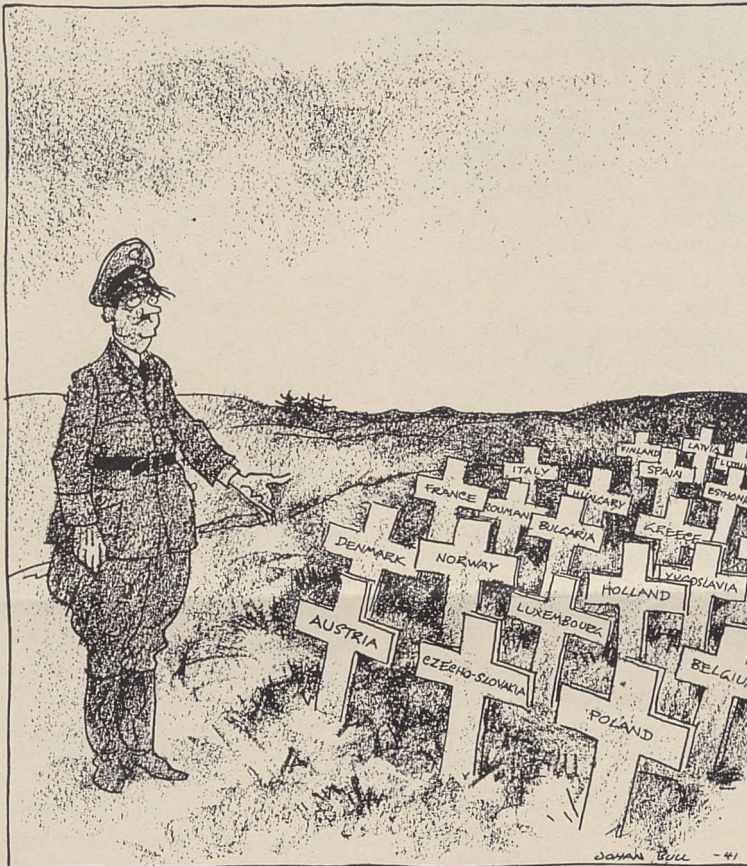
"There have also been mass arrests in the Zamosc area."

"In Poznan province last week a census was taken of all the remaining members of the intellectual classes. This census was followed by mass arrests."

The above are from the "Rzeczpospolita Polska" (Polish Commonwealth). Facts are reported briefly, — details are not necessary. The readers of the underground Press know the details only too well.

The definition of this war as a revolution is very much to the point not only as regards the profound social and structural changes that may be expected in Europe, but also as regards the incipient state of revolt, at present barely suppressed, that exists in subject Europe.

Today and every day a mortal struggle is being waged between the armed German terrorists and the militarily disarmed but numerically strong, closely united and courageous Polish people. The struggle goes on under the surface of normal life, and those who are fighting may not let the weapons out of their hands by revealing details. From time to time the German Press draws aside part of the veil of secrecy by announcing preventative measures, by resorting to threats, by proclaiming death sentences, giving the true reasons for these steps in order to give them added point. But on the Polish side the details of insurrectionary activities are neither written, nor talked about.



Courtesy OLAV, MYKLEBOST and BULL.

Yet here and there it is possible to find in the underground Press a significant detail that reveals how the struggle is being carried on.

The difficulties the Germans are experiencing in regard to transport have already been mentioned. The Poles have no intention of lessening these difficulties, as witness the following from "Rzeczpospolita Polska":

"The railway administration in Opole (Upper Silesia) is suffering from an acute shortage of trained railway staff. In this connection it sent a demand to the authorities of the Government General that 1,200 Polish railwaymen who had formerly been dismissed and deported to the Government General should return to work. In his answer Governor-General Frank stated that the majority of those dismissed had not signed on for work on the railways in the Government General, and those who had signed on were now refusing to return to Silesia."

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Indomitable Poles as Reflected in Mirror of the Underground Press

(Continued from page 3)

Economic sabotage, which is widely spread throughout Poland is the subject of severe reprisals and the Germans have set up special concentration camps for those found guilty of this "crime". Factory workers are called to sign a declaration covering this activity and the distribution of "incorrect information".

The sabotage of German war effort calls not only for large but also for small sacrifices. The "Biuletyn Informacyjny" already quoted reports that an additional war tax has been put on tobacco, cigarettes and alcohol and adds:

"Smokers and drinkers have willy-nilly been drawn into the war against our soldiers and the Allied troops. We can be sure that all Polish ingenuity will be directed to the idea of reducing by all possible means the consumption of tobacco and spirits produced by the State monopoly enterprises."

For similar reasons Poles keep away from the cinemas and theatres. These and other forms of minor sabotage are frequently organized by the underground Press. Recently the "Do Broni" issued a characteristic instruction for a boycott:

"Last winter furs were collected in the Reich for German soldiers freezing on the Russian front. In the so-called Government General furs have been requisitioned from the Jews. It is to be expected that Poles will not be "overlooked". In this connection we announce that to hand over furs to the Germans is in clear contradiction to Poland's interest. The German soldiers must freeze in Russia, and we should help them to do so as far as possible. If the occupying authorities demand furs from the Poles, the furs must be hidden; if heavy punishment is threatened and conditions are not favorable for hiding them, they must be burnt. In no case may they be given up."

At times those who are terrorized can by their numbers, courage and solidarity do a little terrorizing on their own account.

Poland is a difficult assignment for the civil and military authorities of the transient German empire. At every step the Germans have a foretaste of the vengeance that is to come. The Poles never let any opportunity pass for demonstrating their sentiments. A form of expression, widely used although punished severely is the writing of sarcastic inscriptions and posting of placards in all the towns of occupied Poland. For instance, when the Germans put up a propaganda poster with the words: "Germans are conquering on all fronts", the Poles put up their version: "Germans are dying on all fronts."

The German habit of reserving parks, trams, restaurants, cinemas, for their own use by affixing the phrase *Nur für deutsche*. (For Germans only) at the doors and gates is well known. In reply to this display of arrogance the Poles put up the same words: "For Germans Only", on trees and lamp posts. The notices Germans place on the doors of cafes, are taken down during the night and set up on the gates of cemeteries.

November 11th, which for Poland marks not only the day of the last war armistice, but also the day on which the German troops were disarmed by the people of Warsaw, is a national holiday. The "Rzeczpospolita Polska" of November 13th last reported:

"When in the early morning of November 11th the people went out into the streets of Warsaw an unusual sight met their eyes. On the walls and fences, on house walls, on pavements, on tram standards, a proud inscription had been written, in chalk and in paint, in grease and in tar. It read:

"'Poland lives! Poland will conquer'.

"The night before the national holiday, in the darkness of the blacked-out city groups of bold Polish patriots devoted to the Polish cause had quietly done their work. Hundreds of willing hands had worked that night, in order that next day what Warsaw felt should be visible and clear to all."

Three days later, on November 14th, a regulation was issued by Governor Fischer imposing new reprisals against the owners, landlords and managers of houses and even tenants who failed to remove "cards, placards, pictures or other forms of written or printed inscriptions" at once.

On the Third of May the anniversary of the Constitution of 1791, the monument of the Unknown Soldier in Warsaw was piled high with flowers. Other monuments of the heroes of past struggles and uprisings in various parts of the city were decorated also.

Not much space is devoted to current news of Poland. The tragedy of the present times is seen as only temporary and it is not in keeping with the military bearing of the Polish people to devote much attention to the dramatic events of the day. The underground Press takes the attitude that the resistance in Poland is a job to be done and not to be written about.

In Poland today the people are able to resist the might of the enemy not by force of State authority, but by their own human powers and national unity. During the years of disaster, the role and duties of individuals and also the conception of the nation have acquired new meaning. As in other occupied countries the sense of national community has grown tremendously.

The chief theses of the Polish underground Press today are the necessity for human development, the necessity to recognize that nations must be more closely associated, and the necessity for international cooperation after the war.

The Poles are convinced that only in a powerful State can individuals be of value and the nation creative, and that only such a nation can collaborate with other nations. The Poles in Poland rely on themselves. They are conscious of the contribution they are making to the common cause.

This view of the Poles at home can be summarized as: "We rely on ourselves, and the rest of the world can rely on Poland."

FOOD CONTROL USED BY GERMANS TO STARVE POLES TO DEATH

THE German system of food rationing introduced by the occupation authorities in Poland is a system of plenty for the Germans and of starvation for the Poles. Official figures published by the Germans themselves are sufficient to prove that the rations allowed to the population of Poland are quite inadequate to maintain life. At the same time Germans live in Poland far better than they do in Germany.

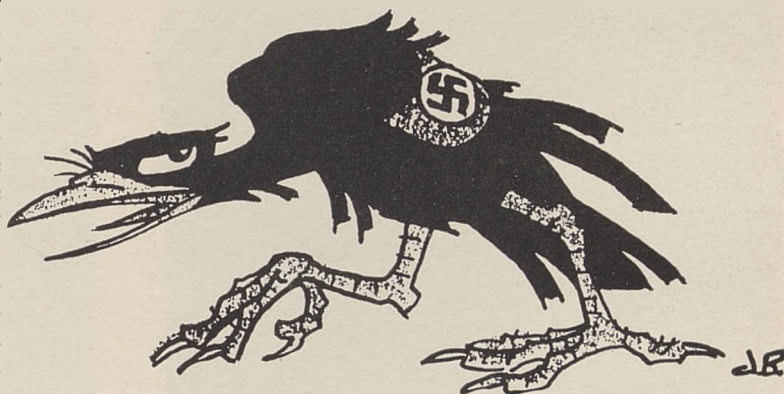
Instead of the daily 2,400 calories necessary to maintain a healthy existence, however, the food rations allowed to the Poles do not amount to more than 680 calories daily and those to the Jews to 400 only. Moreover, the fat-content in all the rationed food which the Poles receive did not exceed in July 1941, $\frac{1}{2}$ oz. daily, while the existence-minimum in fats necessary for an adult person is between $2\frac{1}{2}$ and 3 oz. daily.

As a result of this policy the Poles and the Jews are dying of starvation. News has reached London that in parts of the country the people have been reduced to boiling down the bark of the trees and the skins of dead animals. The drama and tragedy of the situation is augmented by the fact that Poland is essentially a self-supporting and agricultural country — that before the war she was one of the biggest producers of grain, potatoes and sugar. Moreover, in 1938 Poland possessed ten and a half million head of cattle, three and a half million sheep, and seven and a half million pigs.

The Germans have introduced a rigid control of all crops, of all cattle, sheep and pigs, of all meat and meat products, of butter and all edible fats, and of fruit. This control extends not only to the producers but also to all methods of distribution. Polish farmers have no right of free disposal of the products of their own farms and are limited in the use of their products for their own private consumption. No Pole is allowed to carry by railway, 'bus or any other means of conveyance for his own private use more than $6\frac{1}{2}$ lbs. of controlled foodstuffs altogether; of this quantity, butter should not exceed 1 lb. and meat or meat products $2\frac{1}{4}$ lbs.

The food rations which the German authorities allow the Poles—everywhere insufficient—vary according to the district and are irregularly and erratically changed.

Life for the Jews in Poland is even more difficult than for the Poles: the Jews receive as a rule little more than half the rations of the Poles. For instance, in Lwow the Germans receive $4\frac{1}{2}$ lbs. of bread a week, the Poles $2\frac{1}{4}$ lbs., and the Jews little more than 1 lb.



DAS HERRENVOLK —

Courtesy OLAV, MYKIEBOST and BULL

Unable to live on what they are legally permitted, the population is forced to turn to black markets for food. But the extreme poverty to which they have been reduced by the Germans makes it impossible for all but a very few of them to pay the exorbitant prices demanded by the black marketeers.

There are many Poles in Warsaw who, to be able to live, are compelled to sell their meagre meat and bread and other food rations at the highest prices. Instead of consuming these rations themselves, they deliver them to the black market and live—or, rather exist — chiefly on potatoes, which are purchasable without restrictions.

Owing to the presence of large concentrations of German troops in Poland, the food situation is made even more difficult, and is rapidly becoming worse, through the army provisioning departments buying up great quantities of foodstuffs. Under these circumstances severe shortage of food has developed even in the black markets. In a month prices rose by 160 per cent., this being a ten-fold increase on pre-war prices. Wages earned by Poles remained, however, in the best of cases, at pre-war level.

The following actual figures of food rations allowed to the Poles by the German authorities published in the German Press bear out the statement that the best evidence of the food situation in Poland is supplied by the Germans themselves.

The weekly food rations for Poles and Germans
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POLISH BOOKBINDING

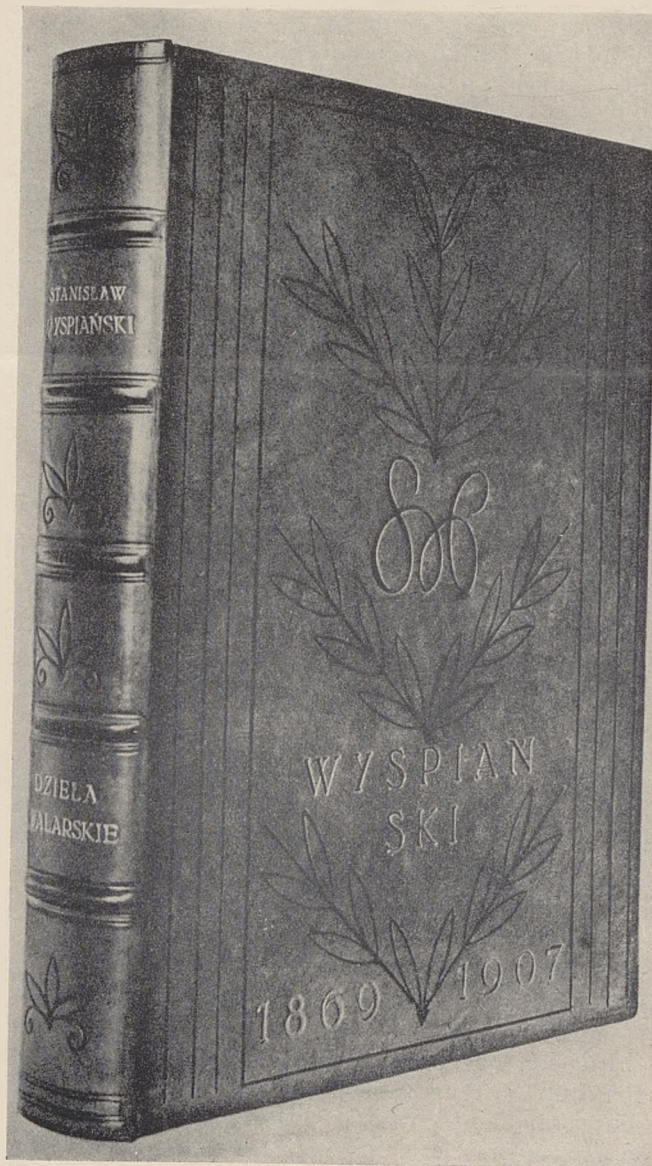
By DR. IREPIOTROWSKA

ship under a master craftsman of one's own town, but one had to crown these studies with a three-year wandering at home and abroad to learn as much as possible from others.

A Polish statute of 1574 tells us that after the apprentice returned home, he had to bind six books on different subjects selected by the council of the guild and show his skill in binding the books in leather and in decorating the leather with gold and blind tooling. He had to prove that he knew how to dye the various kinds of leather and how to gild the edges of the books. He had to know what designs and colors were suitable to what books. If the apprentice did not execute his work to the satisfaction of the committee



THE BOOK OF LAWS
AND STATUTES, 1506,
WITH CROWN SEAL.



BOOKBINDING BY ROBERT JAHODA, CRACOW



BOOKBINDING BY RADZISZEWSKI, WARSAW

of elders, he not only was refused the title of master, but had to pay a fine for the benefit of the corporation.

Small wonder that bookbindings of the period still impress us by their beauty and perfection even in the most minute details.

But the requirements of the guilds soon ceased to be so exacting . . . to the advantage of those who wished to enter the profession of bookbinding, but to the detriment of the craft itself. By the 19th century in Poland as well as throughout Western Europe and America the bookbinders had lost their originality in designing and decorating book-covers. They had lost their ambition to create decorative designs of their own in keeping with the technique used in tooling the leather. They contented themselves with reproduced landscapes and genre-scenes from contemporary paintings. Concentrating their attention on copying or imitating pictures they became more and more negligent in the execution of the binding itself.

However, toward the end of the last century, a group of enlightened artists and art-critics, stirred by the writings of Ruskin in England and Cyprian Norwid in Poland, voiced an ardent protest against such a degradation of the ancient art of bookbinding.

In Poland, Bonawentura Lenart resuscitated the old method of year-long studies at home and abroad and, by his great personal talent and determination to master the smallest details of his beloved craft raised the standard of bookbinding to the level of olden times.

In 1899, when Lenart had ended his apprenticeship at a bookbinder's in Lwow, he began his wanderings through Europe. After a long pilgrimage through the Continent he arrived in England, then in the midst of a revival of arts and crafts. He registered at the "Arts and Crafts School" in London, where he attended the course conducted by Sutcliffe, at the same time studying in the workshop of Edgar Green. He spent all his spare hours at the British Museum, examining in detail the bookbindings created by the masters of old.

In 1919 Lenart, full of knowledge and a most accomplished master of his craft, returned to Poland, settling in Cracow, the most outstanding Polish art center before the first World War. There, after a short while, he was entrusted with a course in bookbinding at the Museum of Art and Industry (Muzeum Przemyslowe). Cracow was ripe to accept the

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BOOK BOUND IN PEASANT LINEN WITH A DESIGN BY
BONAWENTURA LENART, WILNO

AS IN America and in England, so also in Poland the last three or four decades have witnessed a renaissance of the art of book-making. The final stage of this art is bookbinding, which one might call, the finishing touch to the efforts of writer and printer. In Europe, the art of bookbinding goes far back into the Middle Ages. Thus in Poland, as far back as the 12th century, foreign chroniclers mentioned Polish towns "inhabited by men of learning and artisans." The men of learning wrote books, first transcribed in manuscript, later published in printed form. The artisans covered them in beautiful bindings of vellum or leather. By the 16th century, the art of bookbinding was highly developed. Indeed, the rules of the guilds demanded a very high skill of artisans associated with the various book-production crafts. To become a member of the corporation of bookbinders one had not only to serve a long apprenticeship

FOOD CONTROL USED BY GERMANS TO STARVE POLES TO DEATH

(Continued from page 5)

respectively in October 1941, in the occupied part of Poland known as "General Gouvernement"* were:

	Poles	Germans
Bread	43 oz.	62 oz.
Rolls	None	3 "
Flour	4½ oz.	9 "
Butter	None	2¼ "
Margarine	1 oz.	2¼ "
Sugar	4½ "	8 "
Cakes	None	1 (per fortnight)
Eggs	None	4 "
Sausage	4½ oz.	9 oz.
Herrings	4½ "	9 "
Coffee (<i>ersatz</i>)	2¼ "	4½ "
Chicory	⅞ packet	¼ packet
Lemons	None	1 "
Vodka	⅜ pint	¾ pint
Meat	(Reliable figures not available)	
Milk	(Reliable figures not available)	

The food rations for Poles and Germans respectively in the Polish territory incorporated into the Reich, for the last two weeks from November 30th-December 14th, 1941, were as follows:

Poles	Germans
Margarine 4 oz.	Butter 8 oz.
Sugar 8 "	Jam 16 "
(Reliable figures for other commodities not available)	Honey 3 "
	Macaroni 3 "
	Cheese 4 "
	Chocolate 3 "
	Sugar 16 "
	Lemons 3 "
	Concentrated soup essence, 2 cubes
	Bread, flour, etc.

For the week ending December 7th, 1941:

Poles	Germans
Oil 3 oz.	Butter 8 oz.
Sugar 8 "	Sugar 32 "
(Reliable figures for other commodities not available)	Margarine 4 "
	Oil 2 "
	Macaroni 3 "
	Porridge 2 "
	Jam 5 "
	Honey (<i>ersatz</i>) 4 "
	Cheese 4 "
	Concentrated soup essence, 2 cubes

*The Germans have arbitrarily decreed that the Western part of Poland is not to be considered as occupied territory but to be incorporated into the Reich, and in this part of Poland they do not recognize the existence of the Poles as such. These territories of Western, and a considerable part of the Central and Southern Poland, which were "incorporated" into the German Reich, amount to some 36,117 square miles, with a population of some eleven millions, of which not less than nine millions were Poles, one million two hundred thousand Jews, and not more than eight hundred thousand Germans.

The remainder of the originally German-occupied territory of Poland with the cities of Warsaw, Cracow and Lublin, was called "General Gouvernement," an area of some 37,320 square miles and a population of some eleven and a half millions. To the "General Gouvernement" has now been added most of the Polish territory which the German Army conquered in the Russian campaign. It includes the city of Lwow.

For the week ending December 14th, 1941.

Poles	Germans
Oil 3 oz.	Sugar 16 oz.
Sugar 8 "	Butter 8 "
	Jam 3 "
	Oatmeal 3 "
	Custard powder 1 packet
	Concentrated soup essence, 5 cubes

As to meat, butter and milk, the fixed weekly rations in the incorporated territory are as follows:

Poles	Germans
Meat (for under 6 years of age) ... 2¾ oz.	9 oz.
Meat (for over 6 years of age) ... 5½ "	14 "
Butter None	9 "
Milk (for under 6 years of age) .. 5½ pints	11 pints
Milk (for under 14 years of age) .. 2¾ "	5½ "
Milk (for over 14 years of age) .. None	2¾ "

In the incorporated territory Poles are not allowed to purchase butter, eggs, rolls, cream, sugar, sweets, and fruit. Poles are not admitted to the markets before 11 a.m. or to the shops before noon; consequently most of the foodstuffs are already sold out by the time the Poles are allowed to do their shopping. Germans have, as a rule, to be served first at all times.

"AMERICA SPEAKS TO POLAND..."

(Continued from page 2)

alone, but for the whole unhappy world. One of the less happy results of modern technology is that the Teutonic Knights of today can kill all decency everywhere. As Hitler says, technological means are now for the first time available to enslave the entire human race.

What we need today is a new battle cry of Wladislaus. Not "Cracow and Vilno" alone, but all the capitals of all the decent civilized people, everywhere, who would like to live good lives and to respect their neighbors.

Here in New York City we have a monument to Grunwald. The statue of Wladislaus II who beat the Knights in 1410 was accepted by New York as a permanent monument for Flushing Park before America came into the war. I think it is the only World's Fair exhibit that has become a permanent monument in our city. It is a legacy from that dream "world of tomorrow", symbolizing the continuity of history. In that statue the painful but glorious past joins hands with the painful but possibly glorious present.

Plato told us that the only great poetry is "hymns to the gods and praises of famous men." Praises of famous nations would certainly be admitted even by that pagan moralist. There is no greater subject for such praises, in our Western Christian world, than the ancient and noble nation of Poland.

LET THERE BE LIGHT!



IGNACY LUKASIEWICZ

THIS year marks the 90th anniversary of the invention of the kerosene lamp in Poland and the 60th anniversary of the death of its inventor, Ignacy Lukasiewicz. All through the ages up to ninety years ago, men lighted their dwellings with torches, a lighted wick floating in oil, or candles.

There are reports that petroleum was refined as early as 1810 and that kerosene lamps were used in 1820, but like the stories of the dis-

covery of America before Columbus these tales are not supported by evidence. The first kerosene lamp was invented by a Pole in 1853.

About this time, in a small Polish town near Lwow, one Abraham Schreiner made flares out of earth soaked with crude petroleum which he sold to the railway for signal beacons. Although they smoked like fury yet Abraham made a good profit selling them. Maybe it was alcohol that made these torches burn, he thought. If so, why then he could make more money by simply putting a pipe into the ground and selling drinks right on the spot.

He decided to go to the apothecary in Lwow and find out whether he was right about the alcohol. He extracted some crude oil from the ground and in deep secrecy one dark night stole stealthily through the crooked streets of the city. Closely he clutched the treasured liquid, each breath, each muffled sound set him on edge. Finally he arrived at a building through the window of which a light flickered unsteadily.

Abraham pressed his nose flat against the window pane. With difficulty he could distinguish in the poorly lighted room two heads bent closely over powders. Automatically hands dipped and weighed. They did not work in silence, these two apprentices. They spoke of the wide world, of the new steam inventions, the railroad, the ships, the machinery and the splendor of foreign cities. He listened attentively, his eyes brightened. His wild dreams no longer seemed so improbable.

Here were two men with foresight and imagination who would help him in his daring venture. He knocked boldly — a chair was pushed back and steps approached — the door creaked ajar. Abraham slid through the crack, his eyes blinked in the light. He bowed several times, he tried to speak, but somehow the words stuck in his throat. He cleared it once, shifted his weight first from one foot then from the other. Then he began to apologize for the intrusion, but he hastened to explain that the time would be

rewarded richly. Here he fumbled under his outer shirt and produced the oil.

The two apprentices recognized the oil without much difficulty and told Abraham that this was nothing new, oil was discovered many ages ago. But Abraham stopped them with his new idea. They listened patiently. Yes, perhaps there was alcohol in the crude oil, they would find out for him. It would take time of course, because they would have to work in secret. Abraham agreed to wait.

The two apprentices started to work on the crude oil. I. Lukasiewicz conducted the experiments and Zeh helped. Zeh was only a simple apprentice whereas Lukasiewicz had studied at the University where he had learned a fair amount of chemistry and physics. His studies were broken off by a student uprising against the Austrians in 1846. Like many of his classmates who had taken part in the revolt, Lukasiewicz had to remain out of sight for a long while. He found a sufficiently obscure and gloomy place as an apprentice to an apothecary. In fact the only bright spot in his existence was provided by discussions with Zeh. Late into the night they would dream wild dreams and thus lighten the burden of mixing powers.

The arrival of Abraham in their lives was accepted with great enthusiasm. His wild schemes did not seem so impossible to them. Lukasiewicz worked with unslacking zeal over the oil, but there were many reverses and failures. Abraham was getting fretful. Months gone and still his bar was not opened.

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FIRST OIL LAMP OF LUKASIEWICZ

"BACK TO POLAND THROUGH GERMANY!"

A WHOLE new Polish Army is strung out hundreds of miles across the Near East. Thousands of tough fighting troops released from Soviet prison camps were sent down through Russia to join the Carpathian Brigade. They include airmen, sailors, soldiers, engineers and special formations of railway troops. These are men who fought Germans in the early days of war and were interned by Russians. Now under the Polish-Russian Pact they have been released to join again in the fight for the freedom of their country.

In conditions of great difficulty they were transported across Russia and reached Persia where they were met by British representatives, were housed and fed and distributed to various bases throughout the Middle East. In spite of the rigors of travel in snowbound Russia, the men arrived in good health and high spirits. They proved tough, lean men in fine physical condition and keen to get within fighting distance of the Germans. They were wearing British uniforms. Their morale was so high that they right away organized impromptu concerts. Special arrangements were made to deal with women and children who made up nearly a quarter of the exodus from Russia. There were some 1,500 uniformed women in the first contingent. Women in the Polish Women's Auxiliary Force were sent together with their soldier husbands.

The transport of an entire army across a country which a few years ago was crossed only by camel caravans was an amazing piece of work. Columns of lorries stretched in an endless chain across the uncharted sands. A new life animated the countries in the Middle East. Where once the Arab roamed, where the mighty phalanx of the Assyrian conqueror ruled, where Alexander conducted the first blitzkrieg of the world, there now appeared endless columns of trucks filled with men in khaki uniforms, with the White Eagle of Poland on their caps, proceeding westward day after day. Kurdish tribesmen in white or fawn coats, turbaned Iraqi and Transjordan Arabs, strange nomads, their faces muffled up like mummies, who loomed suddenly out of sandstorms or against the fantastic background of gleaming rivers like apparitions raised by the desert heat. All these people greeted them and



Commander of the Quartermaster Corps in Middle East conversing with the newly-arrived troops from Russia.

waved them on their way. In many places they surrounded the Polish camps bringing gifts of tea and fruits. A new word "Polonia" was born meaning the brave nation that never gives up.

It was astonishing how fast the Poles gained popularity in these countries, where they were unknown a few months before. Many camps on the long road were enlivened by the entertainments given to the Poles by British, or to the British by the Poles. Somewhere among the dunes of the desert a sign post reading in Polish "Oboz Polski" — Polish camp

— would mark the place where Polish artists from Warsaw Music Halls, now fighting on the stage of battle front, would enliven the hours for their British comrades in arms and their own boys from home. After the performance Polish officers, soldiers and pretty Polish Auxiliary Territorial Service Women would mingle with the British, South African and Indian comrades.

Though the first impact of freedom is sweet, though the entertainment is to their liking, yet the Polish soldiers from Russia always asked, "When shall we be sent to the front?"

Polish troops have already arrived in Palestine. Alongside the soldiers' camp there is a special camp

set up for boys from twelve to seventeen. These boys are seen in military uniforms, tropical helmets or forage caps adorned with the White Eagle of Poland. Their efficient, neat, military appearance awakens the interest of everyone. They are young Poles who arrived from camps somewhere in the Middle East. Many are orphans, having lost their parents and nearest relatives.

A typical scene at this "Junaks" camp takes place in front of the Headquarters where some twenty boys stand in line. A ten-year-old springs to attention before the Commander, saying: "Cadet Zdzislaw, I would like a pass to visit my mother." His mother is also in uniform stationed in a neighboring village in the camp of the Polish Women's Auxiliary Corps. The captain smiles, praises the youngster for his good bearing and gives him the coveted pass. The boy thanks, clicking his heels and disappears from the tent in a flash. But there are boys whose parents have died in Russia or in the Polish campaign.

The youngest boys in the "Junaks" camp are scarcely nine years old and have the freedom their age demands. At a distance from the older boys they play in the sand, but they are really ashamed of this. After all, they are in uniform.

In the "Junaks" camp day begins at five-thirty with reveille, followed by hoisting of colors and prayers. From six to eight breakfast, tidying up, roll call, gymnastics and sports. From eight-thirty to nine-thirty, lessons and talks on soldierly conduct, duty, etc. This is followed by military and scouting exercises. At intervals, there is military drill which the boys like very much. After showerbaths, a mid-day meal is served, then a period of rest, then from four to six more talks and exercises. The day ends early. After changing of the guard, evening prayers are said, the colors are lowered and at eight p.m. silence reigns in the camp.

Every Saturday there is community singing and talks around a camp fire. More than a hundred of the older "Junaks" have reported for service with the Air Force and gone to their respective units to be trained as future pilots. Two hundred others are being trained in a liaison school that has been opened for them. For other "Junak" troops, normal lessons have been organized with special emphasis on the

training of military technicians, mechanics, etc. A military school is also being formed for those having already had a High School education. The instruction programme is designed to exploit the capabilities and preferences of the "Junaks" and to make well-trained men of them, both for the army and the future needs of Poland, destroyed by the invader.

The boys in camp are disciplined, orderly, conscientious, animated by thoughts of Poland and full of eagerness for work.

But this is only one picture of the activity going on in the whole of the Middle East under the leadership of General Kopanski, commander of the Polish Carpathian Brigade and General Zajac who organized Polish troops in Russia. Each camp represents a little patch of Poland like those in France, Scotland and

Tobruk had been. All notices are in Polish and "Prosze Pana" is on every lip and above all the red and white flag flutters in the breeze. Each new arrival from Russia is met with eagerness for this is the moment when families scattered to the four winds by that terrible blast of the blitzkrieg of September 1939, may be partly if not wholly reunited. But the moment of reunion is delayed for before anything else newcomers must be medically examined. The sea journey and the trek across the desert leave their mark on these men whose health had been undermined by two years of prison life. When asked what they want to do now, they all gave the same answer: "To return to Poland through Germany."



WHERE EAST MEETS WEST



POLISH WOMEN'S AUXILIARY CORPS



"JUNAKS" CAMP

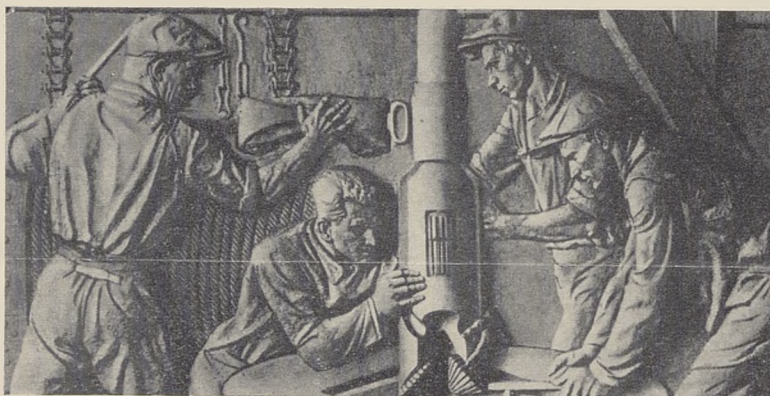
LET THERE BE LIGHT!

(Continued from page 9)

He was ready to give up the idea and resign himself to the sale of torches. Lukasiewicz however did not give up so easily. Even without Abraham's subsidy he worked on sustained by the encouragement of Zeh until in 1851 he discovered the process of refining oil. This triumph served only to push him on to other plans. He had already tried the refined liquid and found that it burned with a brighter flame.

Lukasiewicz conceived a new idea, now he no longer looked for alcohol, but for a way to make this flame of use to society. For though the most beautiful damasks could be imported from distant lands, to grace milady's charms, yet she stumbled through shadowy corridors and dangerous murky streets; though men in all walks of life produced ever newer things for comfort and advancement, yet in this "age of enlightenment" there was no light. Night ruled supreme from twilight to dawn.

The lamp was not a completely new conception—Lamps had been used throughout the ages. In Greek mythology, Psyche carried an oil lamp from which a drop of hot oil woke Cupid; in the Bible we have the narrative of the maidens with the oil lamps; there was a festival of lamps held at Sais, Egypt, long before the time of Christ; a gold lamp was made for the temple of Pallas Athena by Collimachus in 400 B.C. The



commonest domestic lamp used through the ages was terra cotta with a spout in which a wick burned, a round hole in which to pour oil and a handle to carry it. The flames were unprotected.

Lukasiewicz therefore was faced with a real problem. He went to his friend the tinsmith Bratkowski and together they devised a lamp which gave a brighter light and was at the same time protected. They poured some kerosene into a container with a small opening, then they placed a wick into the opening. The liquid saturated the wick and when lighted the wick glowed with a clear and even flame. To protect the flame from the wind a cylindrical frame of tin and glass was constructed with an opening at the top and ventilation holes near the flame. This lamp was a great success not only for the clear light but for the safety it provided. That very year the kerosene lamp was used in Lwow hospital.

From then on to the coming of Edison the kerosene lamp was in use throughout the world.

The Nazi storm may well wreak its fury, darkness may envelope the land where once warm light glowed. But there is one light deep in the heart of each and every Pole which nothing will extinguish. After the storm is over it will continue to shine steadfast and clear and bring light to the future generations of Poland.

POLISH BOOKBINDING

(Continued from page 7)

new teachings of Lenart, and he soon found many devoted friends among the art-craftsmen of the town who, like himself, believed sound workmanship to be the fundamental aesthetic principle underlying all art-crafts.

While pursuing perfection of execution, Lenart, in strong contradistinction to the bookbinders of the 19th century, impressed nothing but the simplest designs on leather. Only by way of experiment when using hand-woven peasant linen in place of the leather did he decorate more profusely by means of a wood block, in peasant fashion. As a rule, his pedantic nature and love of precision and accuracy did not admit any livelier decorations. Notwithstanding, his accomplishments were so great that the works he produced became a source of inspiration to bookbinders both of his own and the following generation.

In reborn Poland, Lenart was appointed official

curator of the old and priceless library at the National Library in Warsaw. Meanwhile a number of young Polish bookbinders became famous, as for example, Robert Jahoda of Cracow, F. Radziszewski of Warsaw, and A. Semkowicz of Lwow. Their work was just as scrupulous as that of Lenart, but often richer in ornamental motifs. The Polish love of flowers, so vividly shown in Polish peasant art, gained the upper hand. At times, the direct influence of the peasant's flower-motifs used in his colorful paper-cutouts can be traced in modern Polish bookbindings lending them a peculiar charm.

A collection of illustrated books in fine bindings was exhibited in the Polish Pavilion at the New York World's Fair, and later some of them were acquired by private art and book collectors. Others found their way into the Museum of the Polish R.C. Union of America in Chicago, where they bear witness to the high level of the art of bookbinding in Poland.

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