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# THE POLISH REVIEW

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# Polish Premier Tomasz Arciszewski Outlines Polish-Russian Situation in Broadcast to Poland

"Poles—as I speak to you, the eyes of the world are once again turned to our bloodstained land. Sixty-four months ago, the arrogant German Armies, drunk with victories, trampled Poland which according to Hitler, was never again to recover her freedom. Today, those armies, beaten and decimated, are in full retreat. We are allowed to live through the first act of historical justice: Germany's defeat is proof that the world has not agreed to let power rule over right. As the Germans are expelled, Soviet Armies are conquering ever-widening stretches of our country and perhaps in a few days they may control all the lands of the Republic.

"I can understand what your feelings are after so many years of struggle, suffering and misery, after all those persecutions and massacres. I can hear the question which is on your lips and therefore I have chosen this most significant moment to address to you an appeal so frank, and completely expressing all my desires that no one will dare doubt the sincerity of feeling guiding me.

"A Pole, one of the leaders of the Underground Movement, which has not ceased for one moment its life-and-death struggle against the German invader since the beginning of the war, a Socialist, a Prime Minister of the Polish Government, I hold out my hand to the Soviet Union. I hold out my hand in the name of the tortured Polish nation, in my own name as an old fighter for the better future, not in order to reach a momentary understanding but a lasting agreement, a lasting and honest collaboration. I believe from the bottom of my heart that in spite of all that has been said, in spite of all that has happened, such an agreement can be reached. Geography and history call for such an agreement. We do not and we cannot want anything from Russia. Russia needs nothing from us. Poland fought Czarist Russia for her independence. The Russian Revolution brought deliverance to people who were fettered by the chains of slavery, in the despotic Czarist Empire.

"In 1938, Hitler's proposal to strike jointly against Soviet Russia and to divide the spoils was contemptuously rejected by the Polish Government. May I be sincere to the end in this appeal, which I believe will eventually break the suspicions which divide both our nations. Thus, today, when Soviet Armies are repulsing the German invader towards the western borders of the Republic, Poland is still not able to celebrate her day of liberation. During those sixty-four terrible months of German occupation, millions of Poles gave their lives fighting for Poland's right to true independence. Is a country free in which those who organized and led

this struggle—the legal Government of the Republic, Ministers inside Poland, Commanders of the Home Army, the Council of National Unity—are not free to carry out their duties?

"What tragic misunderstanding is hidden in the fact that the best Poles, fighters for the freedom of their own nation and of the world, who have shed their blood from the moment of Germany's entry into Poland in the incessant struggle against the same enemy whom the Russians are fighting, the architects of Polish freedom, democracy and social justice today, are called 'traitors' and that they are being tried and sentenced? Frontiers can be plowed up, soil can be taken away, a man can be killed—but there are facts which cannot be changed or destroyed. Such a fact is the five-and-a-half-year struggle for an independent existence by the Polish people. Such facts are the September 1939 Campaign, Poland as one great battlefield, Narvik, the Vosges, and the battles of London, Tobruk, the Atlantic, the Mediterranean, Monte Cassino, Ancona, the Falaise Gap—and above all Warsaw, the most splendid battle of this war, a battle which shocked the world so deeply that even now they dare only whisper about it, feeling that this battle surpassed all limits of endurance. These facts will shatter the world's conscience when the story is told.

"Can one imagine at the moment of such great triumph, that Soviet Russia could stand up against these facts, but stand for a narrow-minded gang who deny the truth, for those who can oppose nothing but false names, false slogans, and false promises to history already written. We hold out our hand to Russia and we do not believe that it will be rejected. The right to true independence of our nation, that is our whole program and all we claim.

"Right—that means that no bayonet, even though it may be covered with glory, will dictate who shall govern the country. Freedom—that is not only liberation from the German yoke, it is personal freedom, freedom of speech and thought, freedom of the press, of organizations and societies, freedom of religion, it is a Government imposed not by force but established on the basis of democratic elections without outside pressure. If these principles are recognized and the demands contained therein are fulfilled, then not one Russian-Polish problem exists which could not be easily and amicably settled. Humanity, which has begun to lose faith, will eventually see above the ruins and battlefields, the vision of a 'better world' as a tangible aim of this war."

—London, January 19, 1945

# THE POLISH REVIEW

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*Front Cover: Spires of St. Mary's Church in Cracow, pastel by Stanislaw Wyspianski*

## "WARSAW HAS FALLEN..."

by JOSEPH P. JUNOSZA, Director of the Polish Government Information Center



POLAND's capital has fallen and January 17, 1945 has become another milestone in the annals of that most tragic of the United Nations, which was the first to fight and which after more than five years of unparalleled resistance stands isolated in its agony and wounds.

Heretofore, November 11, 1918 had been the historic date that all Poland celebrated as its national holiday. When, after 123 years of occupation by Germany, Russia and Austria, President Woodrow Wilson demanded in the thirteenth of his Fourteen Points, an independent Polish state with access to the sea, its capital, Warsaw, welcomed with flowers and singing on November 11 the first units of the Polish Army which were formed within its walls. Students disarmed the fleeing German occupants in the streets, squares and railroad stations. The national colors waved from the windows and balconies, church bells rang out their triumphant message, and across Poland sped the joyous news of freedom. November 11, 1918 became a fervent symbol of rewarded faith, fulfilled hopes and ardent Polish love of Country.

Describing January 17, 1945, a Russian official correspondent wrote: "Warsaw met us with terrible silence..." This sentence will stand in history in all the starkness of its implications. Warsaw greeted no one with a cry of joy and happiness.

No flowers were thrown at the feet of the victors, for the hands that could have thrown them had been crushed by the German juggernaut. Nor were there any flowers, for the ruins were too fresh to have bloomed. There were no flag-bedecked balconies and windows, for there were no buildings. No bells pealed, for the churches were a shambles. No hurrahs resounded through the streets, for the walls

stood in silence. But their stony echo has become a hundred-fold more eloquent than words...

The ruins and crosses in the streets of the city once called Warsaw, serve as a reminder to those who prefer not to remember that the last act of the Polish capital's drama was played in the 63 days of August and September 1944, when the heroic people of Warsaw were dying on the barricades, their eyes turned toward the deceptively glowing sky across the Vistula. Abandoned by all, an entire city was making the supreme sacrifice in the hope that its last inhabitants would hand to the entering armies, the bullet-riddled banner of the Home Army—symbol of five years of daily battle with the enemy.

In the days when they still believed in the help that was less than a mile away, the soldiers of General Bor-Komorowski sent their brethren-in-arms a radio appeal enclosed in a simple verse:

"Let the funeral dirges no longer be heard.  
For here beats the great heart of Poland—intact!  
Warsaw speaks! Warsaw thunders! And this is her word:  
'Give us not praise. Give us arms! Let us act!'"

They were denied arms, they were not permitted to act. They received only praise. And this could not be of much assistance to those, who for 63 days and nights fought a column of tanks with determination but without arms.

The world's press was the first to understand the mute reproach of Warsaw's silent walls and the majesty of the crosses in its streets. No newspaper reported that Warsaw has been liberated. All headlines agreed that "Warsaw has fallen." Only people and living cities can be liberated. Cemeteries merely crumble and graves cave in when they are blasted by a four-months-late artillery shell. November 11, 1918 did not repeat itself.

By this exceedingly subtle, but subconsciously forceful headline, the world has paid a tribute to fighting Warsaw and at the same time condemned those who turned the beautiful and heroic city into rubble.



# Jewish Fighters for Poland's Freedom in

by G. I.

THE revolutionary era that preceded the Polish rebellion of 1863 saw the culmination of goodwill in relations between Jews and Poles. Participation in the common fight afforded a unique opportunity for mutual understanding and partial assimilation. It seemed at that time as if this assimilation that was the goal of some sections of the Jewish and Polish intelligentsia could become a reality. A man who was predestined by fate to be an intermediary and leader now arose among the Jews. This was *Rabbi Dow Ber Meisels*. As head and spiritual leader of Polish orthodox Jewry during this stormy period, Meisels combined Polish patriotism with rabbinic orthodoxy and worked with zeal towards one goal: that Poles should recognize the Jews as equals and brothers, and that Jews should become an integral part of Polish life so that both could fight for a free and independent motherland. He advocated that all distinctions between Jews and Poles in customs, dress and language be abolished. He urged the Jews to engage in agriculture and handicrafts. He rallied the Jews of Warsaw around the cause of Poland's freedom and agitated in the very forefront of the second insurrection against Russia. In 1848 Meisels had been sent as deputy from his native Cracow to the Austrian parliament at Kremsier and was one of the leading Polish patriots in Galicia. In 1856 he accepted the post of Chief Rabbi in Warsaw.

Already in the first stages of the insurrection there were examples of fraternization between Jews and Christians. On February 26, 1861 a group of Poles representing all classes resolved to send a petition to the Czar, asking for reforms, including equality for the Jews, and Meisels was made a member of the committee that was to draw up the address. Jews participated in all political manifestations of the following days and several Jews were among those pierced by Cossack bullets during the February demonstrations. The indignation which the shooting of defenseless people aroused in Warsaw is generally regarded as the immediate cause of the mutiny. Meisels was a member of the deputation sent to Viceroy Gorchakov to demand satisfaction for the blood that had been spilled. In the demonstrative funeral Poles and Jews walked arm in arm behind the biers; together with the representatives of the Catholic clergy, Chief Rabbi Meisels and preacher Marcus Jastrow spoke at the graves. Jews delivered patriotic speeches in churches, and Christians took part in memorial services in synagogues. An appeal sent out by a circle of patriotic Jews reminded the Jews of the anti-Jewish hatred of Russian bureaucracy, and called upon them "to clasp joyfully the brotherly hand held forth by the Poles, to place themselves under the banner of the nation whose ministers of religion have in all churches spoken of us in words of love and brotherhood . . ."

The whole year 1861 passed under the sign of Polish-Jewish fraternization. On the Jewish New Year Day prayers were offered in synagogues for the success of the Polish cause, accompanied by the singing of the Polish Anthem *Boze cos Polske*. In October, 1861, when the Russian government compelled the Catholic clergy to close its churches, the rabbis and Jewish communities in Warsaw ordered the synagogues closed as a sign of protest. The new Russian

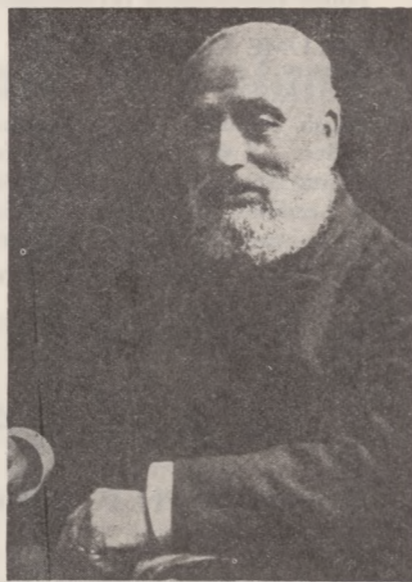
Viceroy, Lieders, replied by throwing Meisels, Jastrow and the presidents of the Jewish community into prison where they remained for more than three months. Meisels and Jastrow were then banished, but soon permitted to return. In 1859 Marcus Jastrow had published a pamphlet about the oppression of the Jews by the Russian government; later after a short stay in Germany he came to the United States to become in 1866 rabbi of the Rodeph Shalom congregation in Philadelphia. Until his death in 1903 he was very active in religious and

Zionist organizations and edited an English translation of the Bible, but his chief scholarly work was a dictionary of the Talmud published between 1886 and 1903. One of his sons, Morris Jastrow, Jr., a great Semitic scholar, held the chair of Semitic languages at the University of Philadelphia. Another, Joseph Jastrow, who died a few months ago, was for years professor of psychology at the University of Wisconsin.

The new attitude of sections of Polish Jewry who for centuries had lived in isolation, aroused the sympathy of the Poles. The cooperation of the Jewish part of the population was of great importance as the revolutionary movement required the utmost exertion of effort on the part of all citizens. The 500,000 Polish Jews played no small part in the economic life of the country, and their financial position as well as foreign connections could contribute to the success of the movement.

The wave of enthusiasm in which both Jews and Poles felt themselves to be "children of one mother" could not be idly disregarded by the Russian government. Marquis Aleksander Wielopolski undertook the difficult mission of bringing about closer relations between the

Poles and the Russian government. Within the framework of reforms that followed, the Jews were granted equality in principle by the laws of May, 1862. They were allowed to buy land and houses, to settle wherever they liked and were freed from many humiliating exceptions. The prohibition of the use of Hebrew and Yiddish was intended to facilitate the process of assimilation. But these reforms could not ease the tension between the government and the population. Clumsy measures such as recruiting by the most brutal methods were applied to Poles and Jews alike; Wielopolski was convinced that the overwhelming majority of the Jewish population was in sympathy with the rebellion. In January



Preacher Marcus Jastrow, leader of Polish Jewry, 1860-1862.



Rabbi Dow Ber Meisels, a participant in the insurrection of 1863.

# the Revolutionary Movement of 1860-63

RALTON

1863 the National Central Committee resolved to call the nation to arms although it had no more than 10,000 men poorly equipped and trained. In the cities, the sentiment for war was hearty and genuine among the youth as well as in the artisan and intelligentsia class, while in the country it prevailed among the lower gentry. A considerable number of the Jewish middle class and intelligentsia and even some parts of the orthodox Jewry were imbued with Polish patriotism and ready to fight for the common motherland. To make the war a genuine rising of the entire population, the Committee announced on January 22, 1863 the unconditional and permanent emancipation and complete enfranchisement of every person in the Polish realm without regard to race, religion or previous condition of bondage. The Provisional Government issued a special proclamation to the Jews followed by two further proclamations of Marian Langiewicz, the head of the insurrection.

Russian government circles pressed Rabbi Meisels to excommunicate all Jews participating in the rebellion; Meisels refused referring to his statement, made after his release from Russian prison, that he would refrain from any political activities. He was later arrested for the second time and lived during the insurrection and several years after in complete seclusion. He became a broken man when the insurrection was crushed. His last years (he died in 1870) were filled with scientific work and prayers. No Polish newspaper was allowed by the Russian censorship to print an obituary following his death.

Great financial service was rendered for the cause of the insurrection by Leopold Kronenberg and Henryk Wohl, both of whom acted as financial advisers. Particularly the banker Kronenberg, who as a member of the moderate party had opposed an armed uprising, not only offered half a million zlotys from his own pocket, but also was instrumental in obtaining a loan of six million zlotys. Wohl was the brains of the Treasury Department and one of the authors of the national loan plan; like Kronenberg he belonged to the National Government after the imprisonment of Langiewicz. Later he spent seven years in Siberian exile. Bernard Goldman, a Warsaw university student, was secretary of the Treasury Department and took active part in preparations for the uprising as the "Revolutionary Police Commissioner" in Warsaw and an agent of the National Government sent to Breslau to purchase arms. In 1863 he was exiled along with other insurrectionists to Siberia for his part in the uprising. However, he succeeded in escaping and settled in Lwow where for many years he was active in local politics, and in the cultural life of the city, in the work of assimilation and making Jews an integral part of Polish cultural life. Another outstanding leader of this period was Aleksander Kraushar, a lawyer and an eminent historian.

Jews played an important part in the Insurrection of 1863, either as officers, soldiers, agents, spies, or as police of the National Government. About 150 names are known of Jewish participants in the uprising. However there were actually many more, besides the innumerable Jews who indirectly supported the revolt.

The flame of the insurrection swept not only the Russian-held part of Poland, but also Galicia and Lithuania. The three brothers Kahane came from Austrian-held Poland. The eldest, Filip, fought at Grodowska, losing his arm in the battle and gaining the nick-name "Sambra" (from the French *sans bras*); the second brother Maurycy, distinguished himself in many battles under Langiewicz; while Colonel



Delegation of Warsaw Jews at the Funeral of Archbishop Fijalkowski, October 10, 1861, crayon by Artur Grottger.

Rebaglo wrote of the third brother, Leon: "Russian bullets whistled past me and then my poor adjutant Leon Kahane, shielding me with his own body fell shot through the breast . . . He was taken to a hospital where he awoke to discover that his Insurrectionist's uniform had been taken away. However, the attendants cheered him up by promising to return it the minute he recovered. The poor fellow believed the story. He died the following day a true and heroic son of this land and an excellent soldier."

Jewish girls also caught the spirit of patriotism. Those living in Kalisz sent the Army of Insurrection a battle standard inscribed: "To Our Heroic Brothers."

In Podlasie (east-central Poland) Jews took part in preparations for the uprising as well as in the actual fighting; almost all communities elected Jews as substitutes for their mayors. Even in Lithuania where the oppression of the Czarist Government and the policy of russification had created a most difficult situation for Jews, a majority of them sympathized with the revolutionists. To quote from the memoirs of Russian Count Muraviev, the Hangman: "The Jews in Lithuania pretend to be pro-Russian when they have to do with Czarist soldiers, but that is only a guise, for in

(Please turn to page 14)



# Germans Now Admit Importance of Polish-Built Port of Gdynia\*

**F**IVE YEARS have already passed since the German attack on Poland and the occupation of the Polish coastal area.

After the seizure of Gdynia and Danzig, and the incorporation into the Reich of Pomorze, the Germans amalgamated the administration of both these ports. This administration was given the title of "Danziger Hafenges m.b.h.—Danzig—Gotenhafen."

At the same time, the Germans reserved the greater part of the Port of Gdynia for the needs of their own Navy, using it as the main naval war base in the Baltic, exploiting the remaining part of the Port of Gdynia, as well as the Port of Danzig, for commercial purposes.

The amalgamated administration of these ports issued a propaganda booklet, expressing in the very title, that the ports of Gdynia and Danzig form the center of communication between North-western Europe and the whole world.

Shown on this page are photographs of the front cover, and of some of the inside pages of this booklet.

The introduction to the booklet asserts that Danzig and Gdynia are the natural ports for the great areas of Central and South-western Europe, and that Gdynia is the railway terminus for the main railroads from the coal-mining districts.

The booklet also states, that the railroad routes create convenient links with these ports and their hinterland, which reaches as far as the Balkans.



### Poland as a Sea Power

... No settlement will be just which does not accord to the Polish people the fullest practicable access to the Baltic and freedom of navigation in the Baltic, as well as on all the world's seas.

... Poland, as her co-operation in the Battle of the Seas during the past five years has shown, breeds seamen of the finest type. They have been fighting, with skill, courage and fortitude, beside the seamen of other freedom-loving nations of the world, and co-operating with zeal in maintaining the essential shipping services. On all hands, their resourcefulness, endurance and seamanship have been praised.

They have won the right to the freedom of the seas now that they have shown that they are, in word and in deed, members of the great brotherhood of the sea, sworn to fight against all forms of piracy and slavery and to support the fullest freedom of the seas by all nations.

... Measures must be adopted by the United Nations, when they are working on the new map of Europe, to ensure that the Baltic is no longer "a German Lake." It must be free to all, including the peoples whose coasts it washes—as free as the North Sea or the Mediterranean or even the Atlantic. It should no longer be within the power of any country to close it to ships engaged on their lawful occasions.

... When the Baltic has been thrown open to shipping under all flags on equal terms, Poland will be able to develop her sea services. What she can achieve in that respect the years which separated the First and Second World Wars showed conclusively, and most conspicuously the development of the port of Gdynia and the building of a merchant fleet which turned from the pursuits of peace to meet the demands of war when world freedom was menaced.

—SIR ARCHIBALD HURD

The Vistula and the inland waterways connect the ports with the Central and Western European system of water routes, and through the Bug River and the network of inland water channels of the Soviet Union, the ports of Gdynia and Danzig are joined with the Black Sea.

In accordance with the booklet, the further development of waterways will assure these ports of communication, not only with the whole of the Silesian industrial district, but also with the Danube basin.

The ports of Gdynia and Danzig possess sea routes to the most important Baltic and Norwegian ports.

Coming to the economic importance of the ports—the booklet asserts that the ports of Gdynia and Danzig are the center of transshipment for the overseas import and export trade, not only for their direct hinterland, but also for Czechoslovakia, Rumania, Hungary, The Soviet Union, Jugoslavia and Bulgaria.

According to the booklet, the ports of Gdynia and Danzig are important centers for sea trade and forwarding agencies.

The above-mentioned photographs of the pages of the booklet illustrate how the ports of Gdynia and Danzig, together with their hinterland, are linked with the whole world, and the explanatory note to the first of these photographs states that Gdynia and Danzig are the natural centers of communication between the West and the territories of

### Am Hafenverkehr interessierte Unternehmungen

<b>1. Reedereien</b>	<b>2. Schiffspediteure</b>	<b>3. Schiffsmakler</b>	<b>4. Schleusen</b>
<b>5. Eisenbahnen</b>	<b>6. Eisenbahnen</b>	<b>7. Schiffswerften</b>	<b>8. Einheitsfirmen</b>
<b>9. Eisenbahnen</b>	<b>10. Eisenbahnen</b>	<b>11. Eisenbahnen</b>	<b>12. Eisenbahnen</b>



South-western Europe, on the one hand, and the whole world, on the other.

Apart from this, the explanatory note goes on to say that Gdynia and Danzig are large and well-equipped ports of the Baltic Sea, with convenient routes to all countries of the Baltic Sea, North Sea and the Mediterranean, and also with countries overseas.

The second of these photographs, pointing out Gdynia and Danzig as being the center of communication between the world and South-western Europe, shows the hinterland of these ports, as well as their connection with countries overseas, with special regard to the Baltic, also the distances by rail in kilometers from the ports of Gdynia and Danzig to the various towns in their hinterland.

The German booklet referred to above is a valuable document in our hands; it should be remembered, however, that the German Reich and its propaganda made every endeavor to overpower the ports of the Polish customs territory, viz., Gdynia and Danzig, in favor of the German ports.

As is known, in spite of these efforts, the Polish ports showed a tendency to develop, threatening more and more seriously the German ports, and competing with them, all this in spite of the far-reaching economic pressure maintained by the German Reich.

This phenomenon, viz., the constant development of the ports of the Polish customs territory, makes it necessary to emphasize, in the first place, that it is their very advantageous position that predestines these ports to be the natural points for transshipment for the whole area of Central and Western Europe, in the overseas trade of this area, and to become the direct links with Sweden, Finland and Norway.

It should be underlined that these ports are the only ice-free ports in the Baltic, which more than ever strengthens their position as the center connecting the above-mentioned areas with the world.

\*From POLAND ON THE SEAS, November-December, 1944, London, England.





# LESLEY BLANCH OF VOGUE PRAISES THE ART OF FELIKS TOPOLSKI\*



*Aboard a Polish Trawler (1940), watercolor by Feliks Topolski.*

[VOGUE'S NOTE: Polish-born Feliks Topolski has covered the war fronts, sent by the British government to sketch in Italy, Africa, Burma, India, China, Russia and England. Now exhibited at Knoedler's are thirty-three drawings—what Topolski saw of England's docks, London's blitz, and Russia at war.]

HE lives as he draws, with flourish. His appearance is much at variance with his bolting, witty line. He is a solid, warm, endearing creature: a koala bear with *panache*. To me, he is an old friend whom I know perhaps too well to write of with that detachment proper to a profile. But since it was in *Vogue* that he made his first appearance in English print, and since he has just returned from an official War Artists' tour of the various battle fronts of the world, his new work marking another stage in his development, I shall try to present an objective view of the man and his work.

Both man and artist have sometimes shown a superficial brilliance which belies the reality. In the past, the artist has, I think, tended to confuse mannerism for style, just as, from time to time, the real man has been superseded by a social figure. But those were phases. Beneath the façade (and it is an elaborate rococo one) there is the simplicity and breadth of a big man. For all his apparent airs and graces, and worldly charm, there is the aloof, abstracted, self-immolated individualist who is concentrated on his work. He is not content to be, probably, one of the finest living draughtsmen. He experiments and strives to express himself in other ways: as a painter, theatrical designer, and now, planning an account of his travels, as a writer, too. Those who remember his preface to his book, *Russia at War*, with its analysis of the war artist's motives, Goya's reactions, versus our own, to the disasters of war, will know how two-edged a weapon is Topolski's pen. Much mightier than most swords, in its power to impale the truth in either line or phrase. And just as his drawings combine a sense of long perspectives and tiny detail, so his intellect is that rare blend of clarity and emotion.

He was born in Warsaw thirty-seven years ago. His father Edouard Topolski, was a well-known actor; his mother, absorbed in political issues, was the hero of the family, as he puts it. She was one of those dynamic poli-



*British and Polish Sailors, by Feliks Topolski.*

sponsored Pavilion of Arts. He made the usual European tour: Paris, Vienna, winter sports in Switzerland, and so on. One rainy April he arrived in England to sketch the English in their lair, and in particular the Jubilee celebrations. Polish friends took him around. He didn't speak one word of the language, and found it hard going. But London in the rain, the Horseguards, the City. . . it was Dickens, Hogarth, Hardy and Wren—everything he had imagined and more. He was caught. He stayed on, enraptured. And has stayed on ever since.

He lives in London in a studio hanging over the Regent's Canal, backed by a ragged, scrubby garden, and peeling plaster house, said to be one of the scenes in Compton Mackenzie's period-piece novel, *Sinister Street*. The barges are moored below the studio windows, the water shimmers up on the confusion of objects which crowd the huge rooms. Exaltatory Soviet war posters, a West African belle's cotton gown draped on a lay figure; tea-cups, flowers, beer bottles, crude Italian peasant broad-sheets, sort of Asiatic *Images d'Epinal*. His own sanguine sketches of Shaw; a Tiepolo; African children's drawings; books, and more books, and more still.

As an official Polish Government War Artist, and for the British War Artists Committee, he went to Italy, Palestine, Egypt, Syria, Africa, India, Burma, China. . . wherever the war raged. Speed, extraordinary, unforgettable pace. His sketchbooks are note books, revealing an accuracy, a kaleidoscopic movement that makes the camera seem static.



*Polish Camps in Russia—Buzuluk (1941), watercolor by Feliks Topolski.*



*Departure for the Front (1941), watercolor by Feliks Topolski.*



*London City After the Blitz (1942), watercolor by Feliks Topolski.*

\*From FELIKS TOPOLSKI by Lesley Blanch, VOGUE Magazine, New York, Jan. 15, 1945. Copyright 1945, The Condé Nast Publications, Inc.



# LEMKIN'S "AXIS RULE IN OCCUPIED EUROPE" \*

**A**FTER the last war, the full record of German military occupation was not available at the Peace Conference. The Germans could then dismiss accusations of atrocities and of violations of international law as "anti-German propaganda." "Axis Rule in Occupied Europe", by Dr. Raphael Lemkin, recently published by the Carnegie Endowment for International Peace gives for the first time, documentary evidence of the occupation practices of the European Axis. Moreover, it gives a description and analysis of the occupation and also offers solutions to many problems connected with the liquidation of Axis rule.

## DESTRUCTION OF PEOPLES AS AN INTERNATIONAL CRIME GENOCIDE

The author proposes that the United Nations together with the neutrals enter without delay into an international treaty which would: 1. declare as an international crime any serious attack upon the person or property of an individual on account of national, racial or religious affiliations; 2. establish such a jurisdiction that criminals may be tried wherever they may be apprehended. Thus they would not find asylum in any of the signatory countries. Murder, theft and assault are already criminal in modern legislation, but they become of international concern when they are committed with the specific intent to humiliate and destroy an entire racial, religious or national group. The author has offered the word genocide for defining such a crime (Genos—Greek word for race, tribe; cide—killing; analogous to homicide, suicide, etc.). The Germans and their satellites have with the utmost brutality practiced genocide first on their own citizens and then in all the areas and countries they overran. As early as 1933 the author foresaw the problems that have now arisen, and proposed the suggested treaty at the Fifth Conference for the Unification of Penal Law, which met in Madrid under the auspices of the League of Nations. The German delegation at that conference, realizing the threat of such a treaty to the Nazi program, left in protest during the reading. A firm declaration of the crime of genocide as accepted by international law would serve as a warning to Germans now, not only as to their acts in still occupied countries, but also in Germany itself.

## RESTITUTION OF PROPERTY

In the liberated countries, the difficulties of effecting a just restitution of properties have already arisen. In Paris the present owners of expropriated Jewish property have not hesitated to prevent such restitution through open organized action. The trend toward national ownership of certain types of industrial plants in some of the liberated countries also affects the process of restitution. The extermination of entire groups in some of the European countries raised the problem of inheritance on an international scale, because of the wide dispersal of international heirs. The author offers a detailed plan to serve as the basis for the restitution of property. He suggests the creation of investigating agencies and adjust-

ing tribunals, both national and international. The international agencies and tribunals are to have jurisdiction only when residents or properties of more than one country are involved.

## WAGE REPARATION FOR SLAVE LABOR

About nine million foreign workers were put to forced labor in Germany at a wage far lower than that given for the same work to German workers. The author proposes that reparation be paid to them and to their families to the extent that they were underpaid or not paid at all. If the conditions under which these people have been forced to work have created particular disabilities, an adequate compensation is to be assured. The book contains comparative tables of wages (pp. 559-562) paid to foreign workers and to German workers employed in the Reich, which may serve as a basis for computing the amounts due.

## THE BRETTON WOODS CONFERENCE AND FINANCE DURING THE TRANSITION PERIOD IN LIBERATED EUROPE

German financial devices destroyed the independence of the financial systems of the countries they occupied. Coverage for local currencies consisted of Reichsmark credits in German banks and even of German debt balances created by trade and clearing arrangements. By these means a German financial bloc was created. Liquidating this bloc requires the cooperative action of all the liberated countries. The Bretton Woods Conference does not concern itself sufficiently with the immediate transitional aspects of this problem. Therefore, the author proposes the establishment of an agency to elaborate and administer a plan of liquidating the financial measures of occupation. Moreover, such an agency in which all the liberated countries are represented can work with the larger international bodies created by the Bretton Woods Conference on their specific post-occupation financial problems.

## RESPONSIBILITY OF THE GERMAN PEOPLE AND OF PARTICULAR GROUPS

The author believes that the German people as a whole should be held responsible for the destruction of Europe in the present war. He believes that the present destruction of Europe would not be as complete and thorough had the German people not accepted this plan, participated voluntarily in its execution, and up to this point profited greatly therefrom. Hitler's *Mein Kampf* has essentially formulated the prolegomenon of destruction and subjugation of other nations. The mere fact that the German people put Hitler into power through free election is evidence that they freely accepted his program, which was secret to nobody. The German techniques of exploitation of the subjugated nations are as numerous, thoughtful and elaborate, and are so greatly dependent upon personal skill and devotion, that this complex machinery could not have been successful without the whole hearted acquiescence of the people.

This political and economic responsibility of the German people as a whole does not exclude the criminal responsibility of German groups officially trained to crime, such as the Gestapo and the SS. Murder and the persecution of po-

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\* *Axis Rule in Occupied Europe—Laws of Occupation, Analysis of Government, Proposals for Redress*, by Dr. Raphael Lemkin, published by the Carnegie Endowment for International Peace, Division of International Law, Washington, D. C., 1944. pp. 674+ xxxvii. \$7.50



# THE GLORY OF WARSAW



*Blizzard in Old City Square, Warsaw, watercolor by Bronislaw Kopczynski.*

*Warsaw! Bravely you fought a heart-less steel-clad foe.  
Your ancient sisters, Tyre and Troy, with honest pride  
Welcome you now in triumph; their great heroes show  
The long dead citizens how gallantly yours died.*

*They have described to them your stoical defense  
Against the hurricane of steel, the hell of flames,  
Your structures blown, helpless collapsing monuments  
Making room for heroic tombs and glorious names.*

*Wide-eyed they saw the horror climbing in the air,  
The strange exploding steel birds they had never known,  
Rising and falling meteorites that shriek and tear  
Apart the earth, rip foundations fixed in stone;*

*And swarms of tanks, enormous rumbling centipedes  
Behind which stalked the foe in long unending herds,  
Bare-handed stormed the fearless Amazonian deeds . . .  
Your women fiercely fought like nest-defending birds.*

*They heard the big guns roar, the shells whistle and roll  
Down through the smoking, burning alleys of the sky  
Against a nation's monuments, precision's goal,  
Beyond the vision of the telescopic eye.*

*The fiendish scream, "Keep up the siege with cannonades,  
Bomb down, destroy the town, make all a waste and loss.  
Be sure you will not have to force the barricades.  
They shall not even see their crucifixion cross."*

*They saw concealed and camouflaged among the wild  
Other instruments of death cracking without a rest . . .  
Bursting the dead pile where a frightened child  
Had tried to suckle from its lifeless mother's breast.*

*Bleeding in shambles, steel-bomb shattered, barbed-wire torn,  
You fell and died, throwing your final hand grenade.  
Glorious your challenge with its noble savage scorn!  
Glorious the bloody stand your loyal people made!*

By E. A. S. and RAYMOND KRESENSKY

*The above poem was written in Warsaw, September, 1939, by E. A. S., whose whereabouts are still unknown. It was revised and edited by Raymond Kresensky of Emerson, Nebraska.*



# GERMANS IN POLISH HOMES \*

by MARIA BRZESKA

A CERTAIN book, *Honour and Fatherland*, published by the Polish underground press discusses a scene from a German film on the subject of deportations. An official of the "Wohnungsamt" calls on a Polish family and finds them at a meal. "Please don't get up for me," he says politely; "I'll wait." Then he goes on to say with regret that it is necessary for the Poles to surrender their home to the Germans, and in exchange suggests various other places, pays for the articles which are to be left behind (a price exceeding their value, of course), and he and the Poles go around putting flowers into vases, organizing a "homey welcome" for the expected German guests.

It is difficult to say what to admire most in this picture: the hopeless stupidity of the German propaganda (for this film was shown in Poland) or their boundless impudence. Anyone who had experienced even a single requisition, who even for a month has lived under one roof with Germans, must have been thoroughly acquainted with the methods and customs of the nation of "Culture-bearers."

The German tenants in Polish homes make a special point of working on the Polish women, bringing home every day all the bad news they can, all the rumours that might spread despondency. It is easier to pass on smaller items of news, with some relation to probability. Bread isn't to be issued any more to Poles, they have got to be satisfied with potatoes; such heavy punishment has been imposed on smugglers and the roads have been so well controlled that it won't be possible to buy any more black market goods; all the dwelling space in the towns is to be requisitioned; from to-morrow all the Polish shops are to be evicted from this or that district; all furs and woolen goods are to be requisitioned.

On one occasion a young, beautiful German woman, the wife of a prominent industrialist, was asked to show some consideration to the seventy-year old Polish woman with whom she was living, because the continual nervous strain affected her heart. During the conversation the Polish woman making the request remarked that conduct such as the Germans showed was indelicate. The German woman's answer was: "Whether it's delicate or not is all the same to me." ("Ob sie das delikat finden oder nicht, is mir Wurst").

Another German woman, an office worker, left her wireless on at full blast while she was away from home, and locked her door. For months on end the Fuhrer's prophetic words, Goebbels' discourses, victory marches, and "Special communiques" every hour, thundered over the heads of the unhappy Polish family. When the woman was asked to switch off the wireless while she was out she answered: "Learn to listen to the Fuhrer."

Living together with Germans in one flat, one had ample opportunity to observe how they prospered in conquered agricultural countries. The women's string-bags contained everything that one could hope for in normal peacetime life: the best cuts of meat, ham, poultry, butter, cheese, honey, even dried and fresh fruit from the south. All these were included in the rations of the German people living in the Generalgouvernement. The only shortages were of tea and coffee. Of course everything was on ration cards, but the quantities were ample. The rations for those "fighting in the eastern posts of expansion" were much higher than in Germany.

"To think that I've got to eat such black bread!" My woman tenant flung the loaf down on the table. "Here, you caused the war, eat it up!"

\* From THROUGH A WOMAN'S EYES, *Life in Poland Under the German Occupation*, By Maria Brzeska, Max Love Publishing Company, Ltd., London, England.



Polish Home Denuded by the Germans.

The servant of acquaintances of mine attempted to buy a cauliflower in a German shop. The indignant German woman raised a hullabaloo: "in *our* shop!" "*Our* vegetables!" The Warsaw woman was not to be shouted down. "Why, did you bring this cauliflower from Berlin?" she retorted. The poor girl paid for this declaration of its Polish origin by being carried off to work in Germany.

The German rations also included copious supplies of fine vodka. This product of Polish fields aroused the unanimous enthusiasm of the consumers. It is difficult to describe the fondness for drink of all our visitors from the farther side of the Oder, without distinction of position, sex, or age. When after being three months away I returned to my home, in which three officers had been quartered, I found the cellar piled right to the ceiling with empty bottles. The S.A. officer put a quart bottle of pure vodka by his bedside at night, and in the morning he lay with a wet towel over his head. The bottle was empty. The engineer, a Viennese, did not need a glass; he simply stood by the window and drank straight from the bottle. He was lyrical in his praise of the Polish "three stars" quality, which was a family tradition with him. For his father had been a railwayman in the Austrian railways, and had always brought home bottles of "proof" from Cracow. A young German woman living with neighbours of mine made a concoction of a quart of vodka and strawberries and with two friends drank it all at one sitting.

The Germans organize all their life in Poland in accordance with the principle "all things are lawful to us." Their demoralization is so great that they cannot distinguish between good and evil, they have even lost all perception of what is excess. The Germans I was able to observe recog-

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# Poles Fight Amid Peaks and Gorges of Apennines

by TADEUSZ ZAJACZKOWSKI

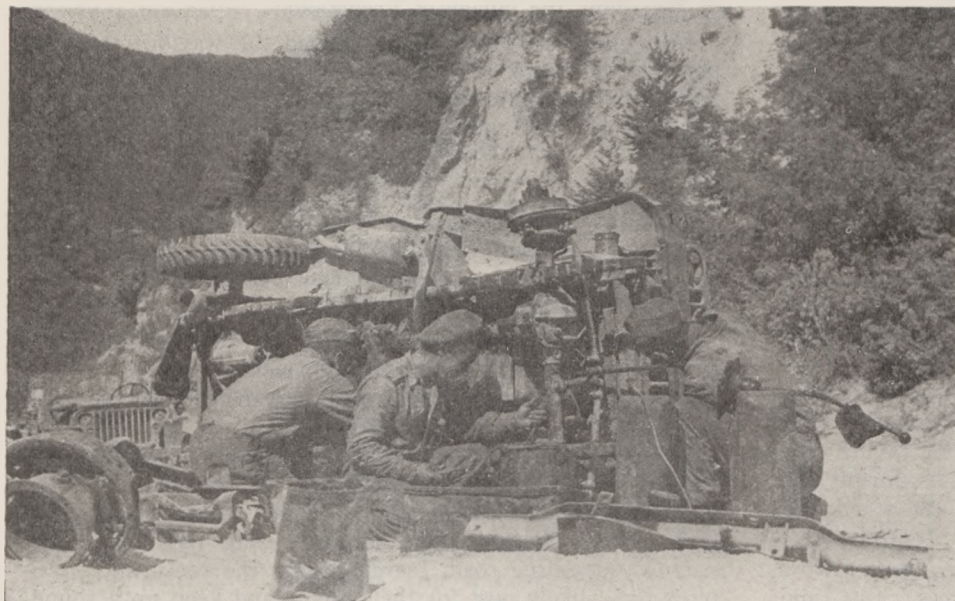
AS we crossed the last pass in the Apennines on our way to the Polish Second Corps' lines, we noticed a sign, 1173 meters (approximately 4,000 feet) above sea level. This is where the Kresowa or Border Division now fights in Northern Italy.

From the pass the road led down at a breakneck rate, twisting in serpentine fashion down the mountainside. It was covered with deep mud, churned day and night by the wheels of thousands of military vehicles.

Mile-long lines of trucks stretched along the road crawling slowly and carefully like some great gray-green beetles. Almost constant rains as well as the destruction wrought by the retreating Germans and the mud made the road well-nigh impassable. Still it was the only communication route by which supplies could roll to the Poles' front lines. For that reason our Polish sappers had to keep it open and in as good repair as possible. They had already done super-human work along the Adriatic, now in the unusually bad weather—in a constant downpour—they were once again proving themselves top caliber soldiers.

Given but a few hours' time, they could build a bridge across a swollen mountain stream. They licked the mud in the road by laying hundreds of yards of wire mesh, similar to that used on improvised tropical airfields. They filled in an endless number of washed-out spots in the road and rebuilt many of the snake-like curves blown up by the Germans. This high mountain terrain had proved a most serious obstacle to the Allies' advance up the Italian peninsula. To rebuild such a road curve that literally hangs over some deep gorge takes much time and a great deal of energy, particularly during the present season when rain water washes the sappers' work down the slopes.

Those used to the front lines and to the familiar sign:



Polish Second Corps Photo

One of the Most Annoying Occurrences on a Mountain Road.



Polish Second Corps Photo

Polish Infantry Fights in Apennine Mountains.

"Road under fire—trucks keep 100 meters back," now see another warning: "Beware of landslides and falling rocks." And again it is the sappers who must remove these dangers. Every place taken by the Second Corps is cleared for traffic by these sappers within 24 hours after its fall.

Nevertheless all this hard and exhausting work is but one part of a sappers' duties. Polish sappers must not only safeguard communication and transportation to the front, but also keep open attack routes—they must either mine certain terrain, or clear some other of enemy mines, in the meantime finding and marking routes through the area for the attacking forces. This part of the sappers' work is carried out under direct fire from enemy artillery and mortars.

\* \* \*

On each side of the road that leads down into a ravine there are steep, craggy mountains, 2,000 to 3,000 feet high. The Germans were entrenched along these peaks and it was the job of our infantry to drive them out. This road marked the line of attack that our Kresowa Division was to take.

Our attacks continued day and night, for the fog in these mountains is so thick that day and night can scarcely be distinguished! The infantry pressed ever forward over water-soaked mountain slopes, over slippery boulders and across gravel filled depressions that at best offered unsteady footing that could often start a landslide. Polish soldiers often had to cross swollen rivers wading through icy, neck-deep water or walk over shaky footbridges, swaying high above some river gorge.

One foggy night, Wilno regiments were ordered to take the Monte Grosso massif that barred the Poles' way to the valley

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# JEWISH FIGHTERS FOR POLAND'S FREEDOM IN THE REVOLUTIONARY MOVEMENT

(Continued from page 5)

reality they aid the insurrectionists, mainly financially with large sums of money."

One of the most important features of the January uprising was the work of Polish Jews in the field of propaganda and foreign intervention. Numerous appeals to Jews in Western Europe were received with understanding among democratic circles sympathetic to the Polish Cause, for to them it was a symbol of the battle of democracy with Russian absolutism. The Chief Rabbi of Paris, Aristide Astruc in his Easter sermon called for contributions for the uprising. This appeal was readily heeded. In London there was a series of manifestations against the Czar and for the united Polish and Jewish fighters. On May 8, 1863, Lord Shaftesbury speaking in the House of Lords, declared "... the common persecution and oppression (of Poles and Jews) results in consciousness of common fate and identity of feelings . . ." Francis Goldschmidt, an M.P., said in a meeting "... The Polish Jews are participating in the rebellion and it is all right that they do so." There is no doubt that Polish Jews who had emigrated to other lands, everywhere influenced public opinion and aroused interest in the cause of the Uprising.

Praise must also be given those who supplied the Insurrectionist Army. The Jews played a decisive role in this work. The supplier Juda Leib Funkenstein (Finkelstein), living in England since 1837, acted as agent of the National Government and purchased arms in Western and Central Europe. Of the many Jews taking part in similar activities, one of the most important was David Liban of Cracow, former chief of the Cracow police, who organized a secret company with Edward Ringer of Tarnow and Leon Wasserberg of Rzeszow

with the aim of importing saddles, knapsacks, shoes and arms by illegal routes. And so we discover that the well-known Jewish firm of Rosenthal in Breslau smuggled, with the aid of this company, 50,000 talars worth of arms into the Russian-dominated part of Poland.

The failure of the Insurrection sounded the death-knell of the emancipation of Polish Jews. The Russian Government took frightful revenge upon the Jews for their part in the Insurrection, exiling great numbers of them to Siberia, conscripting others and in general taxing Polish Jewry heavily. Even worse oppression took place in Lithuania, for there Muraviev the Hangman forced Jewish schools to use the Russian language. He also ordered all Jews suspected of having had a part in the Insurrection publicly beaten in the squares of Lithuanian towns to the accompaniment of Cossack music. One of the Jews who shared exile in Siberia with Polish insurrectionists was the well-known painter of Polish martyrdom, Aleksander Sochaczewski. He had attended the Rabbinical Seminary, then, abandoning the study of the Talmud, he took up painting in a Warsaw school. During the Uprising he participated in all plots, was arrested and after eight months in jail was condemned but at the last moment was miraculously saved. When two other comrades already hung from the scaffold, a Czarist courier dashed up with a pardon. Sochaczewski spent 20 years in Siberia, later went to Munich where he painted a cycle of the 1863 Uprising.

The part played by Jews in the Insurrection has been told in Polish and Jewish literary works. In Polish there is the novel *Zyd* (the Jew), by Jozef Ignacy Kraszewski written in 1866; and two beautiful Jewish tales by Joseph Opatoshu; *In Polish Forests* (1921) and *The Year 1863* (1926).

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## POLES FIGHT AMID PEAKS AND GORGES OF APENNINES

(Continued from page 13)

of the Bidente River some seven-odd miles north of their positions. The "softening-up" attack began that night. At dawn a company of the assigned division crossed the Bidente, by-passed the little town of Santa Sofia and after destroying a nest of enemy opposition, gained a height to the north-west. Tanks and armored cars, for whom sappers had cleared a road the previous night, occupied Santa Sofia. That night a battalion of "lynxes" crossed a mountain ridge four miles long as the crow flies, but at least nine on the ground. They went around enemy positions to attack from the rear. A battalion of "wild cats" carried out the same maneuver on the other side. The soldiers, tired from an all-night march, met strong opposition. The commander of the Wilno detachments sent in the reserve battalion of "wolves."

Crossing the pass to Monte Altaccio and gaining the peak itself in two days, the "wolves" wiped out all enemy resistance on Monte Spine and Monte della Forche and took a considerable number of prisoners. During the two days following this action, the Wilno soldiers engaged in heavy battles at the foot of Monte Grosso, and captured two hamlets, Civitella and Galeata, at the same time taking several heights. However they suffered heavy losses during this successful action. Not until the fourth day of the attack did the Wilno soldiers reach their ultimate goal—Monte Grosso.

Then they were relieved by some battalions from Lwow who took over leadership of the attacking forces; this time their objective was Monte Colombo. In the first two days they took Monte di Selcio, Monte Belvedere and Hill 642 Monte

Guero. But a day and then another was to pass before they finally gained Monte Colombo. After a stubborn all day battle the battalion reached Colombo's lower slopes, only to be forced to halt there. Not until the following morning did the Lwow Battalion view the front from its peak—the fog and rain enshrouded Padu Valley, where lies the birthplace of Mussolini, the village of Predappio.

This attack by Lwow units opened the way for the final phase of the attack—the advance upon Forli. They fought in particularly difficult terrain. It is no exaggeration to say that their number one enemies were the weather and the mountains.

\* \* \*

Now the entire burden of the battle, fast approaching its climax of breaking through the Apennines to the North Italian plain, fell upon the shoulders of the infantry, sappers and artillery together.

The terrain and the weather that provided difficulties for the infantry also blinded them and misted the sights of the artillery units. The slow but steady advance forced the artillery to change its range constantly. This is hard exacting work even under the best atmospheric conditions, while in the weather of the Italian mountains it becomes most wearing on the nerves and patience. Artillerymen had to dig out field guns deeply embedded in the mud, drag them along the narrow serpentine road, search among the rocks and precipices for a likely post for their pieces and keep up a round-the-clock bombardment in the cold chilling rain. They did their work well.



## LEMKIN'S "AXIS RULE IN OCCUPIED EUROPE"

(Continued from page 10)

litical opponents and of the persons of "lower" races are the main objectives of their activities and every member of these organizations has freely accepted the implications of his duties. No member of the Gestapo or SS should be permitted to avoid responsibility by pleading that he was forced to act upon the orders of his superior.

### RELIGION AND THE CHURCH IN OCCUPIED EUROPE

Nazis have no respect for religion as such; they have used religion and the Church as a political tool. Their mania against the Jews has extended to the destruction of synagogues and the desecration of religious symbols. March 28, 1941, the Frankfurter Zeitung described the burning of Jewish religious books taken from the Jewish Theological Seminary in Lublin, Poland. (p. 85)

In countries like Poland, Luxembourg, Alsace-Lorraine in France, etc., where the Catholic Church has considerable influence, the clergy were persecuted in order to deprive the

communities of their spiritual and political leadership. Children over fourteen were encouraged to give up their religious affiliations for Nazi affiliations. The Protestant religious committee of Alsace-Lorraine was put under the supervision of the German Protestant Church Council of the Palatinate.

When it proved politically useful, the Germans did not hesitate to establish new national church organizations. With German support the Serbian minority in the puppet state of Croatia was provided with an independent Orthodox Church to prevent the Serbs of Croatia from communicating with the Patriarch in Belgrade.

### THE PUPPET STATES—CROATIA, SLOVAKIA

The puppet states of Croatia and Slovakia have been created by the Axis in order to divide and conquer. More than nine million people are living in those states, which have developed their own economic, political, cultural and religious institutions. The analysis of these institutions offered by the author may prove useful in reaching decisions as to the political future of these states.

## GERMANS IN POLISH HOMES

(Continued from page 12)

nized no restraints in their sexual life. The women office-workers living in my house would lie with several men in the course of a night. Twice a husband or lover who had arrived at an inconvenient moment was shot in that same house. An older woman in her forties, whose home was in the Austrian Tyrol, and who always went to work in Tyrolese costume, had three small children, each by a different father, and lived with these children in one room with her latest "sweetheart."

One officer who was billeted on me was distinguished by very sentimental family feelings. On his desk stood a cabinet photograph of his wife, who was pining in Berlin, together with his two children in their Sunday best. He sent his family food and silkstuffs pillaged from Jewish shops, he wrote and received letters a mile long. His twelve-year old son was a very promising young spit, for in one letter he asked: "How many Poles have you killed, father? I expect at least a hundred." The major proudly read this letter to me, and declared that the boy was being splendidly brought up in the Hitler-jugend.

Yet these devoted family feelings did not prevent the model husband from bringing a different girl home almost every night. When, growing impatient with these girls' continual demands for baths, clean linen, and food, etc., I threatened to report the matter to the "Wohnungsamt," the enterprising major turned a Jewish family out of the next flat and there set up in lodgings on his own account, requisitioning part of my furniture for the purpose. When one evening I told him that I had no clean bedlinen, he turned all the contents of my cupboards on to the floor, to make sure I was telling the truth. Then he went out for a few minutes (it was eleven at night) and brought back several sets of bedlinen, a down quilt, and a pillow. The shorthand typist and the young lieutenant who had brought her with him had only one remark when they saw the hero returning with his spoils: "Ah, what a master!" ("Ah, der Meister!")

A Polish family who happens to be left in a home inhabited by Germans dreams of eviction as a way of salvation. Night after night the glass in the front door flies out: it is the Germans returning home, and kicking at the door instead of using the bell. Firing at lamps, or at the doorkeeper going to open the door is a normal form of amusement. From time to time there is a family party in the hall: a "German wedding." One of the rites associated with this party is throwing glass and china down from the top floor. At such times it is better not to risk coming up the stairs. When the Jewish woman owner of the house was taken out of the block of flats to her death, all the German tenants united in rushing

to pillage her things, not leaving even the potatoes in the cellar.

Brave only in the mass, the Germans are afraid of their own shadows. They never let their revolvers out of their keeping. During the day they have them at hand in the desks, at night on the bedside table, always loaded, and always guarding the German conqueror against his Polish hostess and her little children. Every air-raid brings delight to the Poles, for as soon as the siren goes the Germans in their underwear pack themselves into cars and camp all night outside the town. The Poles pray that Allied bombs may come to shake up the Germans, who have settled down in the comfortable belief that here they are safe.

The Germans in the Generalgouvernement, demoralized, bribable, regular boozers, wild and cowardly, are treated with hatred and contempt by the people whom they oppress. They themselves see the moral abyss which lies between them and the Poles, and they are always declaring that they are among enemies. They attempt to break down the morale of their Polish co-tenants by all kinds of petty torments and insults. A German colonel living in the home of a professor's widow forced her to carry his suitcase to the station; another officer threw thirty grosen to his hostess, crying: "It's time you got your ladylike ambitions out of your head."

The opinions which were formerly held that Germans behave more or less decently in accordance with their origin or occupation have long since gone. It was said that the military were better than the Gestapo-men, the Austrians or Bavarians than the Prussians. All these fairy-tales have been dispelled in the reality of life in Poland.

Acquaintances of mine had to give accommodation to a Gestapo-man, a regular drinker, who felt particular hatred for the fine concert grand Bechstein which stood in their drawing room. He banged his heels on the pedals, broke the keys, snapped the strings. After a few weeks he was transferred, and left the piano in a miserable state. The next tenant was a charming doctor from Munich. He was indignant at the conduct of the vandal colonel, and asked permission to have the instrument repaired. He played Chopin on it beautifully, and his hostess had to resist a strong temptation to listen. Two weeks later he also left, loading the piano on to a lorry to go with him, and so satisfactorily elucidating the difference between a cultured and an un-cultured German.

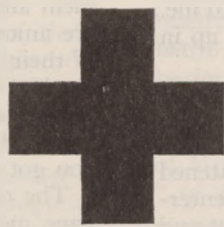
There are no such things as better and worse Germans, honest and dishonest Germans. In their attitude to the Poles they are all unleashed beasts, an enemy who has only one purpose: to humiliate, oppress, torment and destroy.



# ***For Your Freedom and For Ours!***

The soldiers of the United Nations are shedding their blood on all the battlefields of the world.

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**Poles, do your duty! Make your appointment now at your nearest American Red Cross Chapter!**