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Statement on the "Lublin Committee" Made by British Foreign Secretary Anthony Eden in the House of Commons on March 1, 1945

"Whether we like or dislike the Lublin Committee—and personally I say I dislike it—for the moment it is the authority which is functioning there in fulfilling the requirements of the Russian military authorities. We have in no sense recognized this Lublin Committee (cheers) and we have no intention of recognizing the Lublin Committee.

"We do not regard it as representative of Poland at all, and let me add, that when Prime Minister Churchill and I met the representatives of this Committee in Moscow, they did not make a favorable impression upon us at all. There is no question the House need not be anxious about our affording recognition to them.

"It does not surprise me to hear for instance, as I was told today, that the Lublin Radio is pouring out streams of contentious stuff. I have no doubt what that Committee wants. Their purpose is to maintain the position they already hold, but that is not what we want, nor is it what the Yalta Conference decided upon.

"We have recognized this Government in London which has gone through many changes and we shall continue to recognize it until the new Government is created, if it is created, and only if the new Government is broadly representative of the Polish people."

THE POLISH REVIEW

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Front Cover: Monument to the men of the Third Carpathian Division of the Second Polish Corps who died in the battle for Cassino. Erected atop Hill 593 by Polish engineers, the monument is made of Travertino marble from Tivoli, near Rome.

THIS IS WHAT HURTS

The following article, by one of its soldier contributors, a Polish motorized artilleryman, appeared in the February 3, 1945 issue of "Polska Walczaca," (Fighting Poland), Polish Army weekly published in London.

WE ARE enjoying, of course, the defeat of the Germans and the German flight from Poland. But we don't feel the same joy which overwhelmed the population of Belgium, France and Holland, after the liberation of their countries by the British and Americans. They have regained their freedom—we have not. We don't mean by that the Red Army is not acting according to the laws of war. We realize that no one else but the Red Army has chased the Germans from Poland. But we mean by that the fact that a complete foreign body has been established in our country and given power to execute its will.

What is the gain for us if German Governor Frank is replaced by another gentleman who is an equally strange figure in Polish political life, who lived and worked in a foreign country and for a foreign country, and who treated Poland as his Enemy No. 1? What is in it for us if the German authorities are replaced by a new form of Government which does not allow us to express our opinions, which does not recognize freedom of speech and does not protect the population from freedom from fear by giving orders to liquidate anyone who opposes the new regime by words or deeds?

We are not allowed to criticize, to strike, to buy property or to sell it, to write in a newspaper, to choose our own work, to teach our children how to pray in Polish. We are not allowed to vote for a representative of our own in local self-government but we are compelled to vote for people who are forced upon us by a foreign power. Poland as a state is unable to conclude any treaties with another power, treaties which are useful and good for the interests of the Polish nation, because the governing body has received instructions from the outside. And this is the reason why we do not feel free, in spite of the fact that the Germans are no longer in Poland . . .

We know what it means for a soldier to fight for years and years without any respite and with only the hope that his



A Soldier Is Buried, drawing by M. Walentynowicz, Polish war artist.

sacrifices will not be in vain. We do not complain but we believed, and we still believe, that for those sacrifices we will finally receive the most precious reward—freedom. Russian soldiers are paying dearly for their victories; thousands and thousands of them are giving their lives for the common cause. Would it be fair and just that the Russian soldier's supreme endurance be repaid by the establishment on soil that he meant to liberate, of insignificant persons whose only aim is to serve their own interests and to impose upon the Polish people a new form of slavery?

The names of Polish towns so dear to us are in the daily war communiques as taken and liberated by the Red Army. And at the same time we read that the men of Lublin are establishing on Polish soil special courts whose task is to liquidate any opponents to the new regime.

STORIES OF HEROISM AND SUFFERING

RECENTLY, five months after the great 63-day Battle of Warsaw ended in October, 1944, the first few survivors have begun to appear in Allied countries, having made their way secretly from occupied Poland, often crossing the Reich, to England or France. Their stories give us the first details of the isolated, unaided fight put up by the Polish Home Army in the Polish capital.

The first of these stories is that of "Stefan," a Home Army private who not long ago reached Britain. A mechanic by trade and a resident of Warsaw, "Stefan" joined the Home Army in 1943. His unit, Group VIII, fought in the downtown area of Warsaw, their "battlefield" being bounded by Prozna, Graniczna and Krolewska Streets.

"I met the commander of my unit," "Stefan" related, "on the morning of August 1st in a coffee shop on Sosnowa Street. He laconically informed me about our orders which were to meet at four p. m. in Grzybowski Square. I was there at the appointed hour. We all put on red and white armbands with the letters A. K. (Home Army) on our sleeves. We could see that tension and excitement reigned among the civilian population. Many were also putting on arm-bands like ours—symbolizing their whole hearted co-operation.

"We caught and disarmed our first three Germans on the corner where Bagno Street runs into the square. It was easy—when they were lifting their carbines to their shoulders, we simply knocked them out of their hands. One policeman tried to shoot, but we got him first. Our three prisoners were temporarily put into the hallways of an adjoining house. Then we stopped German cars passing by. At first they resisted, but soon began surrendering without putting up any fight whatsoever. German corpses littered the streets. Our whole unit was fully mobilized and our commandant sent out patrols. That's how the uprising began.

"Our unit was ordered to guard a square in the downtown section near Krolewska Street. I didn't have a uniform—my only distinguishing mark as a soldier of the Home Army was the red and white arm band. We even had our ordinary civilian caps and hats. It was awfully hot, so we fought in our shirt-sleeves. Our shoes were the usual brown or black ones that any man wears. We had no military supplies. A towel, piece of soap, toothbrush, razor, comb and pocket knife made up our entire equipment which we carried around in our pockets. I had a Polish automatic revolver, hand grenades and some gasoline filled bottles.

"Our food supplies grew constantly worse. In the beginning, in August, we had a cup of coffee with sugar, and black bread sometimes spread with real butter for breakfast. For lunch we had vegetable soup, usually cooked by the residents of the street on which we were fighting at the moment, with dumplings, barley, fat, and often a piece of meat. Supper consisted of coffee, bread and marmalade. Later everything began to run out—there was less and less food in Warsaw. Our breakfast consisted of black coffee without sugar, and only sometimes a piece of dry bread. At noon barley boiled in water, and for supper hardtack and coffee. If any of us had friends in the city we got extra supplies from them. My friend and I went hungry, rather than take food from someone else for the civilians were as hungry as we were.

"During the second half of the uprising, both civilians and soldiers lived mainly on barley. Even in flaming Warsaw the black market existed and we could purchase certain food there. Barter became unusually active, cigarettes and food being the main items of exchange. One could get 2,000 zlotys for 100 cigarettes, for one pound of black bread or for a quart of cooking oil. We had to take care, however, for often the oil would be mixed with mineral oil. In those

difficult days I often ate food cooked in linseed oil. We could get barley only when we stole some from a German storehouse on Ceglana Street. We got in through a complicated labyrinth of underground passages. Those who undertook the dangerous assignment were allowed 20% of the loot. There were 80 volunteers for the work in our unit.

"The soldiers in our sector of Prozna, Krolewska and Graniczna Streets were workers, intellectuals, and even school children from Warsaw and the suburbs. Their ages ranged from 14 to 55 years. Four women, all between the ages of 16 and 20, also belonged to our unit working as Red Cross first aid helpers. They wore civilian clothing with navy blue berets and carried first aid kits. One of them, called "Maria," was killed by a grenade explosion while trying to help a wounded soldier. I never knew her real name.

"Polish dailies were delivered to us regularly during the battle. Young boys brought them even under heavy enemy fire. We could also listen to the London radio broadcasts in nearby houses.

"I clearly recall how the first Allied airplanes on the nights of August 13 and 14 dropped the first supplies to us. We got both arms and ammunition this way. We also collected the various colored little parachutes. Our women embroidered them and made us handkerchiefs of them to commemorate the historic occasion. At that time we were all still sure that such flights would come with increasing frequency and would save us. Later the Russians also dropped some ammunition and hardtack, but since they didn't use parachutes, simply throwing bags of the ammunition and hardtack out of planes, the ammunition often exploded wherever it hit, sometimes on roofs, sometimes in the streets, and the hardtack ground to a fine dust was quite inedible.

"We would bury our dead in squares and gardens throughout the city. Since we had neither the time nor the means to give them decent funerals, we simply buried the bodies wrapped in sheets. Near Gesia Street there was a camp of some 200 Jews used by the Germans in highly technical work who had been spared the fate of other Jews because the Germans needed them. A few days after the outbreak of the battle, units of the Home Army took the camp and freed all the captives.

"After the fall of Warsaw, we were all taken to Pruszkow from which I succeeded in escaping and reaching England."

* * *

A London *Daily Express* correspondent, in his description of dead and burned Warsaw told of one family's fate, a fate which can be considered typical of that which befell the majority of Warsaw residents.

"A small delicate girl, Ewa Gutkowska, recently returned to her family home at 3 Szpitalna Street. A few days before General Bor gave the command for the battle to begin, she had gone to visit some friends in a village not far from Warsaw. Upon her return, she could not find any trace of her family. Finally in the garden she came upon a flimsy cross knocked together of some odd boards on which someone had printed a few crude words, 'Here lie the bodies of five persons. There is a bottle full of papers buried under this cross.'

"Digging with her bare hands, the girl found the bottle, took out the papers, and fainted. A Pole found her and the paper she clutched. On it was written 'The Gutkowski Family is buried here, having been killed by a booby trap explosion.'"

* * *

The first participants in the Battle of Warsaw to reach Paris were the W. family of six persons, evacuated by the Germans from Warsaw on September 20, 1944.

Mr. W., owner of a perfume shop on Bracka Street was

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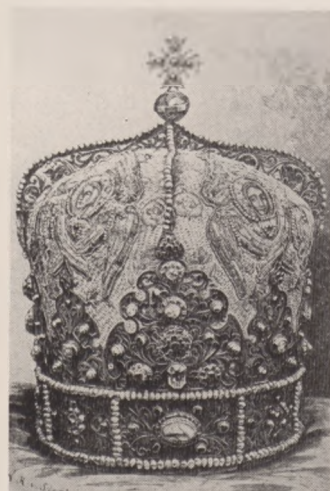


Pictures from the last days of Warsaw. In the upper left corner is General Tadeusz Bor-Komorowski, heroic Commander of the Polish Home Army.

The Greek Catholic Church Developed in Friendly Polish Atmosphere

by KAROL

ROSNOWSKI



Ceremonial Crown of the Greek Catholic bishop.

A FEW WEEKS ago word reached us indirectly through Moscow of the sad death of Archbishop Andrew Szeptycki, Metropolitan of the Greek Catholic (Uniate) Church in Lwow. According to the Moscow communique, confirmed later by Vatican sources, 79-year-old Metropolitan Szeptycki, for many years head of the Greek Catholic Church in former Galicia, died on November 4, 1944 in Lwow at the home of his friend Roman Catholic Archbishop of Lwow B. Twardowski.

For 43 years, he had directed the affairs of his Church, winning the deep

respect and affection of his people, and a reputation in Poland and abroad as a saintly man with great strength of spirit. His death occurred at a time when the situation of the Greek Catholic Church in Poland was extremely insecure and when his moral authority, wisdom and civil courage were more essential to the welfare of his church than ever before.

The sadness and sense of loss which the news of his death aroused among the numerous members of the Greek Catholic Church in America was deepened by further news which came almost at the same time but which so far has not been officially confirmed. It brings word of the death of a second eminent bishop of the Greek Catholic hierarchy in Poland, Father Gregory Chomyszyn of the Stanislawow bishopric.

If this second report should prove genuine, the situation of the Greek Catholic Church in Poland, deprived suddenly during difficult conditions of war and foreign occupation, of two of its most eminent leaders, would be indeed exceptionally difficult and fraught with danger. These fears are well-founded, since the history of the Greek Catholic Church, combining as it does elements of the culture and religious traditions of the east and the west, is a tragic story of long struggle and conflicts.

The Greek Catholic Church in Poland is one of the numerous churches which developed as a result of centuries-long efforts to re-establish religious unity between the Roman and the Byzantine churches, broken in the XI century. These efforts in the year 1439 led to the Council of Florence at which a short lived religious Union was effected.

In the XVII century this Union gradually spread throughout all the Ruthenian lands belonging to the Polish-Lithuanian State.

After the capture of Constantinople by the Turks the idea of a religious union was taken up by the Polish-Lithuanian State. A new religious union was established in 1596 at the National Synod in Brest, which is known in history as the Union of Brest.

During the partitions of Poland, all lands embraced by the Union, with the exception of Red Ruthenia, i.e., later Eastern Galicia, came under Russian rule. The Russians hated the Union, looking upon it on the one hand as religious heresy, and on the other as a sort of national betrayal, since in their conviction, the Ukrainian and White Ruthenian population of the Polish Republic were nothing more than Russian



Archbishop Andrew Szeptycki, Metropolitan of the Greek Catholic Church in Lwow.

peoples, speaking slightly different dialects. Only such a point of view on the part of the Russians may explain such facts as the barbarous persecution of the Uniate clergy by the Tzar Peter the Great during his war with the Swedes on Polish soil.

When the Uniate Church found itself at the mercy of Russia, the Russian government undertook its immediate liquidation. Strict repressions combined with the action of bribed re-converts bore fruit in both cases and the Uniate Church was finally liquidated everywhere in Russia by 1874.

In this way only those Uniate Dioceses were saved which were located in Galicia and which during the first partition of Poland came under Austrian rule. Austria, as a Catholic country, was favorably inclined to the Uniate Church, treating the Uniate Hierarchy equally with the Latin, and taking active interest in the education of young Uniate priests.

When the Uniate Church in Eastern Galicia found itself under Austrian rule, it had from the cultural and national point of view, an almost purely Polish character. Sermons in the churches were given in the Polish language, and the higher and lesser clergy used that language likewise in private life. When the uprising of 1830 broke out in Warsaw against Russia many Ukrainians from Galicia stole across the border to fight side by side with the Poles for the freedom of a common mother country. After the uprising, when Polish conspiratorial organizations began to flourish in Ga-

licia, many of their members were Uniate clergymen and alumni of the Greek Catholic Seminary in Lwow.

Nevertheless the masses of faithful of the Greek Catholic Church retained their Ukrainian language and nationality and therefore the Polish period of the Uniate Church was of short duration. When in the first half of the XIX century romantic trends began to spread and interest in folk culture began to awaken among the intelligentsia, there developed a literary patriotic movement among the young Uniate priests of peasant origin which led in a comparatively short time to a renaissance of Ukrainian culture and nationality in Galicia. A great role in this movement was played by the Greek Catholic Church which in the middle of the XIX century had become a sort of National Church for Galician Ukrainians. It has preserved that character up to the present day.

Returning to Polish rule in 1919, the situation of the Greek Catholic Church from both the legal and factual points of view remained unchanged. During the first years of the existence of the newly constituted Polish state the *status quo* from Austrian times was preserved, and in 1925 this was legalized by a Concordat between the Republic of Poland and the Vatican. In accordance with this Concordat the Greek Catholic Church, along with the Roman Catholic Church, was given protection and financial assistance by the state, preserving in entirety its organizational and national independence. Moreover, in spite of the existence of a numerous minority of Poles among its members, it was in a position to establish permanently its national character by the Ukrainization of its parish offices and official documents including vital statistics certificates.

From the point of view of administration, the Greek Catholic Church under Austria was composed of three units, the Lwow Archdiocese, the Przemysl Diocese and the Stanislawow Diocese. This organization was retained unchanged in the new Polish state with the single exception of the Przemysl Diocese, which was made smaller by the creation of an independent Apostolic Administrative Office in the Lemkow District, by Decree of the Vatican in 1934.

These three dioceses and the Apostolic Administrative Office in 1934 embraced 1983 parishes, divided among 128 deaconries. In the whole province there were 26 monasteries and 121 convents.

The Archbishop of Lwow, bearing the ancient title of Metropolitan, was considered the traditional head of the Greek Catholic Church in Poland, although the bishops ordinary, in accordance with the Catholic Church system, were completely



St. George's Greek Catholic Cathedral in Lwow.

independent, directly responsible to Rome. The cities of Lwow, Przemysl, and Stanislawow were bishops' seats, while the seat of the Apostolic Administrator was located in the little town of Rymanow Zdroj.

In 1934 the Greek Catholic clergy numbered 1 archbishop, 6 bishops, 2,299 priests, 634 alumni of theological seminaries, 524 monks, and 1,065 nuns.

According to the census of 1931, Greek Catholics in the Polish state numbered 3,336,200 or 10.4% of the total population of Poland.

Of these, 3,308,100 resided in the Lwow region (i. e., within the boundaries of former Galicia) while 28,100 lived in other parts of Poland.

Of the former 2,828,100 or 84.5% declared themselves during the census to be of Ukrainian or Ruthenian nationality, while 480,000 or 15.5% declared themselves Polish.

In spite of this large percentage of Poles among its members the Greek Catholic Church had, as we have already stated, the character of a Ukrainian national institution, and for that reason had a great influence on the life of the Ukrainian minority in Poland.

This influence manifested itself primarily in the political life of the Ukrainians. In this, two Greek Catholic Church leaders particularly showed their exceptional individuality, Lwow Metropolitan Andrew Szeptycki and the Stanislawow Bishop, Gregory Chomyszyn. Thanks to the inspiration of the former, there was established a Catholic social-political group known as the *Ukrainskyi Katolytskyi Soyuz* (The Ukrainian Catholic Union) and as a result of the initiative of the latter the political party known as the *Ukrainska Narodna Obnova* (The Ukrainian National Revival). Both these groups played a significant part in social and political Ukrainian life, especially through their influential press organs *Meta*, an organ of the U.K.S., and *Pravda* and *Nova Zorya*, organs of the U.N.O. The U.N.O. had in recent pre-war years its own representative in the Polish Parliament.

The participation of the Greek Catholic Church in Ukrainian cultural and educational life was fully as significant as in

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At a Greek Catholic service.

CHELMNO—JEWEL OF OLD POLISH ARCHITECTURE

by J. N. ABGAROWSKI

JANUARY 22, 1945, marked the twenty-fifth anniversary of Chelmo's return to a free Poland after more than a century and a half of Prussian occupation. This quaint and picturesque town of northwestern Poland has a history reaching back thousands of years. Located near the Vistula River, Chelmo lay on the ancient trade route along which caravans of many races traveled north in search of the amber that abounded on the Baltic coast.

Along the Vistula's edge, the Goths moved toward the Black Sea. Roman and Syrian merchants came up from the south. The region was often attacked by the Vikings, who periodically sailed down the Vistula to plunder. In the 14th century Swedish corsairs were the bane of commerce on this river.

Although Chelmo suffered many masters throughout the centuries, its people always were and remained Polish. Early in Polish recorded history Chelmo was the northernmost outpost of Poland and Catholicism. From within its walls the tenth century Polish Kings Mieszko and Boleslaw the Brave warred against the pagans. Here Mieszko founded an episcopate. From here Boleslaw the Wrymouthed won his victory over the pagan Pomeranians in the 12th century. Chelmo also served as a bastion against another pagan tribe, the ancient Prussians, who ravaged it and the surrounding countryside.

Unable to cope with the predatory Prussians, the Polish Duke, Konrad of Mazovia, invited in 1226 the Teutonic Order of the Knights of the Virgin Mary of Jerusalem, to settle in the Chelmo district so as to help convert the Prussians to Christianity and protect the land from other inva-

sions. What Konrad did not know was that the Teutonic Knights had been expelled from the Holy Land for their un-knightly conduct and rapacity. Poland was soon to find out how tragic a mistake the invitation of this German Order to Poland had been. Instead of fulfilling its obligations, the Order became even more predatory than the pagan Prussians. It founded a new State, made Chelmo its capital, used it as a base for the conquest of Prussia and in 1309 treacherously seized Pomerania.

In 1223 Chelmo had received special privileges enabling it to grow. So, a real city was erected which has in its broad outlines endured to this day. Its



Gothic Collegiate Church (14th century) and Polish Renaissance City Hall (16th century) in Chelmo.

walls, bastions, and churches weathered 700 years of war and peace.

No sooner did Chelmo become the seat of the Teutonic Knights than it had to repel new attacks. It was besieged by Swietopelk of Pomerania, won by Skomand, and its suburbs were burned by the ancient Prussians. As the Teutonic Knights expanded their dominion, Chelmo grew more prosperous. In 1300 it became a member of the Hanseatic League and carried on overseas traffic on its own ships. It built an "English House," a warehouse for goods brought from the British Isles. It was populous and rich, more so even than Torun and Danzig. Englishmen, Scotsmen and Flemings settled within its ramparts, learned Polish and became good Poles.

Even the transfer of the province's capital to Marienburg did not undermine Chelmo's prosperity or importance. The Teutonic Grand Masters wished it to

with Poland regarding the privilege of incorporation. Following the Thirteen Years War between Poland and the Germans in the course of which it was mercilessly looted by the Germans, Chelmo returned to Poland by the peace of Torun in 1466, ending a century and a half of alienation.

In 1505 Poland's King Aleksander handed Chelmo over to the Polish Bishops, who based their claim on a 13th century offer made by Konrad of Mazovia. Up to the partitions of Poland in 1772, the city remained in their possession, becoming a dual capital—of the diocese and of the voivodship. Despite the honors conferred upon it, Chelmo declined in power and importance in favor of near-by Torun, Grudziadz and Kowalewo. However, in the second half of the 16th century, a city hall was built in Chelmo's old square that is still regarded as a gem of Renaissance architecture.

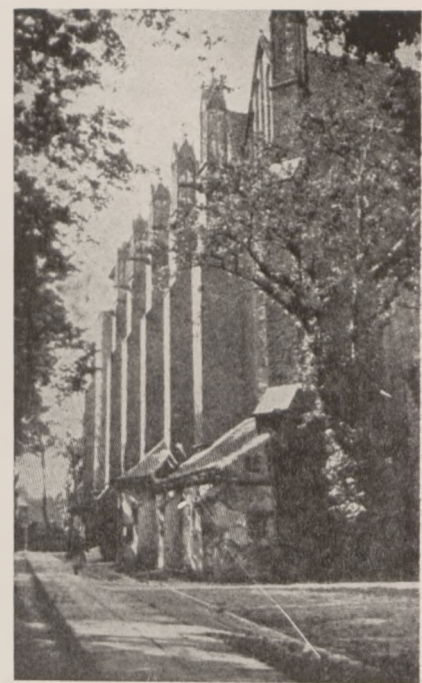
Although Chelmo's life under the Bishops was not marked by

become a Teutonic Athens. In 1387 they founded an Academy in it. Chelmo exerted great political influence upon the Order's affairs. A Chelmo Franciscan acted as the Grand Master's confessor, while Chelmo's Dominicans had the power of inquisition in the entire expanse of the Teutonic State.

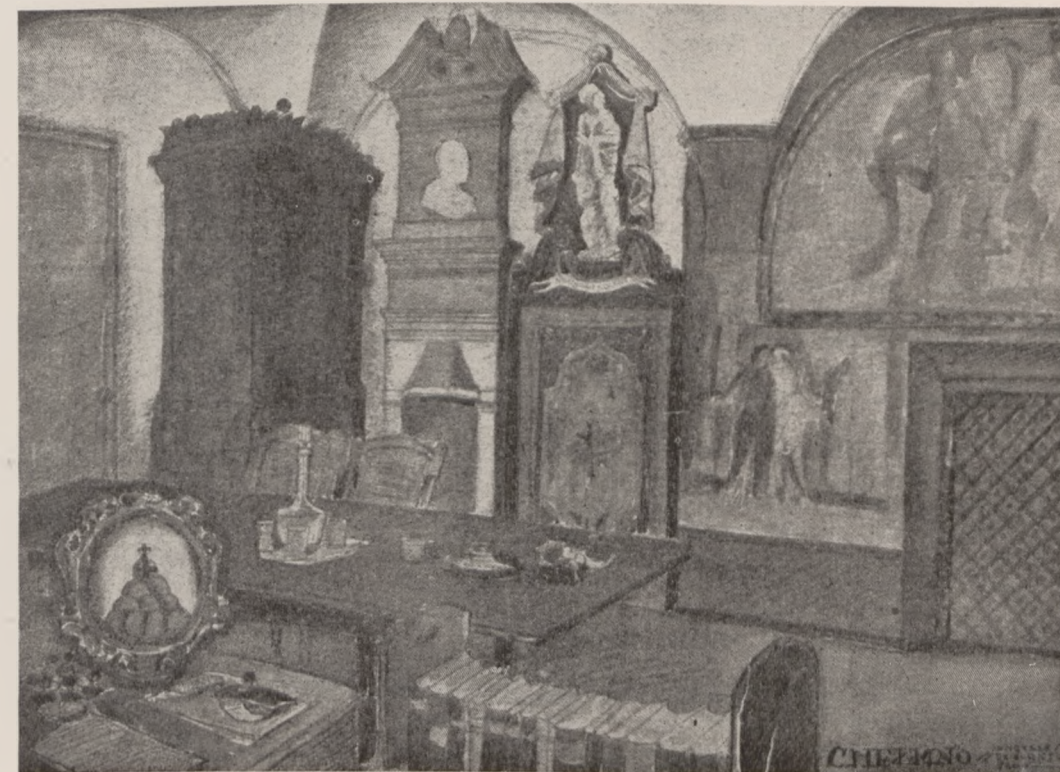
After the crushing defeat inflicted upon the Teutonic Knights by Poland and Lithuania at Grunwald in 1410, the city revolted against its oppressors and gave itself up to Poland's King Jagiello. But a year later, the Teutonic Knights besieged Chelmo, destroyed its suburbs, vineyards and gardens, and finally captured the unhappy city. This time the Germans ruined it by their fiscal policy. Chelmo joined the Union of Polish Towns, sent envoys to Torun and took part in negotiations

excessive activity, the city succeeded in wiping out all traces of German occupation. The Reformation, which had left its imprint in other parts of Poland, passed over Chelmo like a violent storm. By the 17th century there were no Protestants in Chelmo and so few Germans that services could be held for them only once every two weeks in tiny St. Martin's Church. By the 17th century all the Forbes, Smiths, Walthers, Templins and other Scotsmen and Englishmen who had come thither generations earlier, regarded themselves as Poles. From now on, Chelmo was the most Polish of all Pomeranian towns.

The Bishops who ruled the city were eager to create in it a counterpoise for the Protestant Ginnazjum of Torun, which was growing in fame. So, at the end of the 17th century the Chelmo Academy was revived. A branch of the Cracow Academy, its rectors came from the mother institution. (Please turn to page 15)

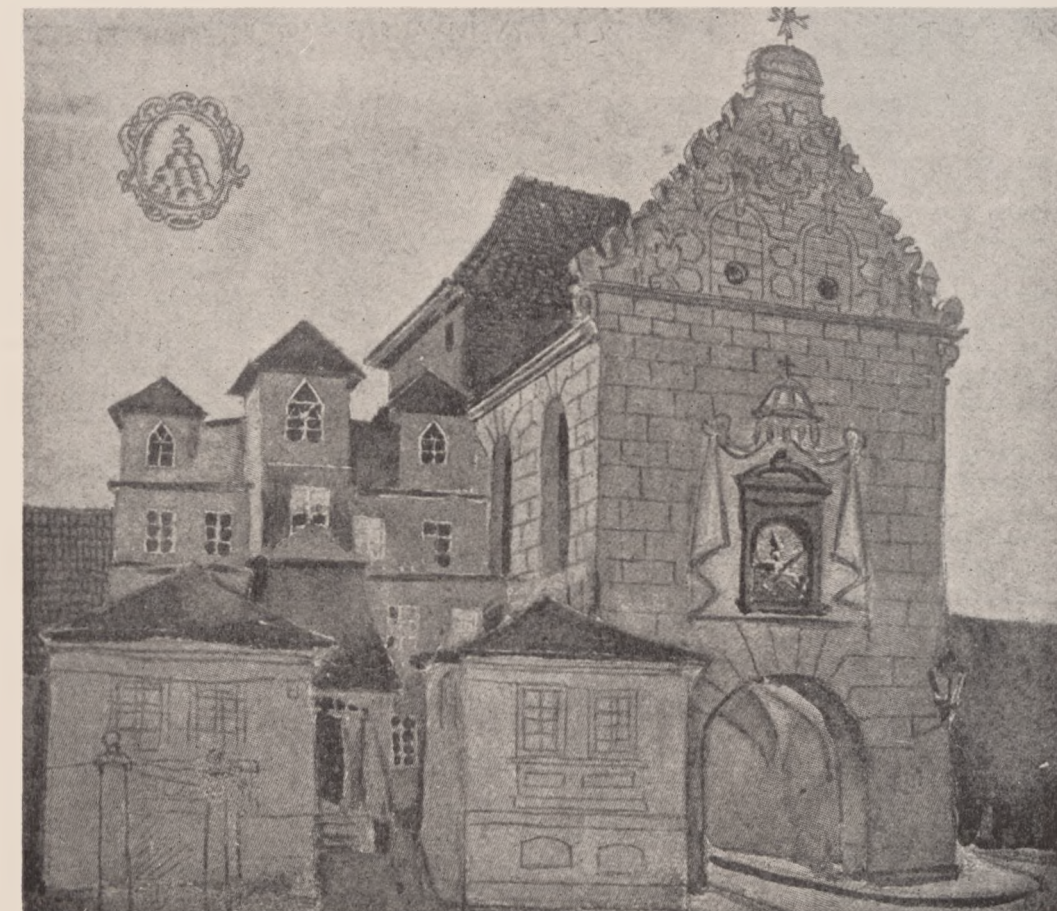


Buttresses on side wall of Chelmo Collegiate Church.



Council room in Chelmo City Hall.

Drawing by W. Henneberg



Trinity Gate in Chelmo.

Drawing by Stanislaw Brulski

"I Passed Through the Horrors of Ravensbrueck..."

On February 26, 1945, at 10:30 p. m. over radio station WINS, New York City, the noted news analyst and distinguished radio commentator, Henry Milo, interviewed a young American girl of Polish descent who recently returned to this country after having been released from the notorious Ravensbrueck concentration camp for women in Germany. The interview follows:

MILO: We have today in our studio an unusual guest who has come to take part in our program "Personalities behind the News." She is a young American girl of Polish origin, who until now has been using the pseudonym *Anna Nieznana*—in English *Anna the Unknown*. She used that name because her whole family was until recently still confined in concentration camps in Germany.

Anna Nieznana is the author of a series of articles about living conditions in women's concentration camps which have been appearing in the American press since November 1944 and have been published in newspapers from coast to coast under the title "I Screamed in the Night" as told to John Creacy. They have aroused great interest in their readers not only as an authentic personal story, but because of the mysterious identity of the young author herself. She is the only American woman to spend a year and a half in the largest German concentration camp for women in Ravensbrueck. In 1944 she arrived in America on the exchange ship *Gripsholm*. Anna Nieznana besides her long confinement in Ravensbrueck was also in three other concentration camps and seven prisons.

Yesterday was a happy day for Anna. Yesterday her whole family, which she had left behind in German camps, came home to America, and today, for the first time Anna Nieznana will speak to us over the microphone and will reveal her true identity.

Anna Nieznana's real name is . . .

Nieznana: Anna Kolodziejczak. I want to thank you, sir, for this opportunity of speaking over Station WINS to the thousands of listeners whose letters I received after the publication of my story, and whose expressions of friendship were so dear to me. Thank you, thank you all, young and old, men and women of America, who with sympathetic hearts read the story of our suffering and understood the great sacrifice which the Polish people, among whom I lived and suffered for five long years, have made in this war. Poland was the first to take up arms against the enemies of democracy, and has paid most dearly for it.

Milo: Would you please tell us where the camp is located and something about the conditions in which the prisoners live there?

Nieznana: The concentration camp at Ravensbrueck is located about 80 miles north of Berlin in the province of Mecklenburg. Beneath the camp are located ammunition stores and fire arms factories. In the year 1944 there were 12,000 women of all nationalities at Ravensbrueck, French women, Belgians, Norwegians, Dutch and Poles. I was the only American. The majority of the women were political prisoners and members of underground organizations. But there were others there also—professional thieves, prostitutes and bandits. We all lived together in 30 one-story wooden barracks, about 500 women to each building. The barracks were not heated and were without warm water.

Milo: How were the prisoners treated? Is everything that we hear about the cruelty of the Germans towards women and children actually true?

Nieznana: It is almost impossible to express in words the criminal cruelty of the Germans. It is almost impossible to imagine such cruelty. As I speak to you now, I do so with the realization that I am only giving an incomplete picture



Anna Nieznana before the WINS microphone.

of the horrors which are still taking place there. We had German women as guards who carried whips with them, and at the least provocation beat and whipped the prisoners. When that did not get results they set especially trained dogs on us which tore at the bodies of the unconscious women. There was also an electric whipping machine in the camp.

Milo: And what was a day in camp like?

Nieznana: We arose at 3 o'clock in the morning. At four we had the so-called roll-call. Rain or shine, winter or summer we stood at attention on the camp street often for three hours at a time. They checked our names. After roll-call—work. At twelve noon we were given ten minutes for dinner. Roll-call again and then to work. We worked on an average of 11 or 12 hours a day. We returned from work to evening roll-call, lasting two hours. We had only fifteen or twenty minutes left in which to wash and eat our suppers.

Milo: What kind of food did you get in camp?

Nieznana: In the morning for breakfast we got only ersatz coffee which tasted more like warm water than anything else. For dinner two or three rotten potatoes and a cup of watery turnip or cabbage. We also got three pieces of bread made of chestnuts. We were so hungry that we often stole the food intended for the camp dogs.

Milo: Is it true that the Germans used the women prisoners for experimental operations?

Nieznana: Yes, it is true. Especially the Polish women. They selected the young, healthy girls. Some of them died during the operations by force and when they resisted they were beaten and tortured. In other camps they made operations of that kind not only on women but on men, too.

Milo: Was there a hospital in camp?

Nieznana: Yes. One of the barracks was used as a hos-

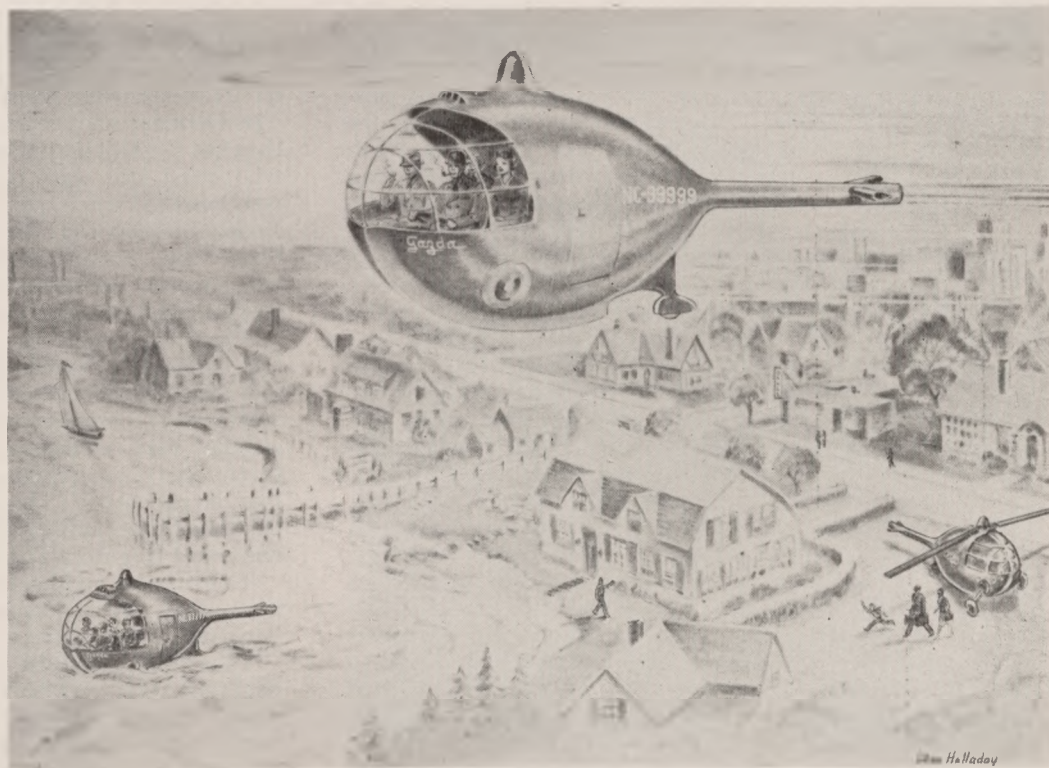
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Anthony Gazda, Inventor of *Oerlikon-Gazda* Anti-Aircraft Cannon, Revolutionizes Aviation

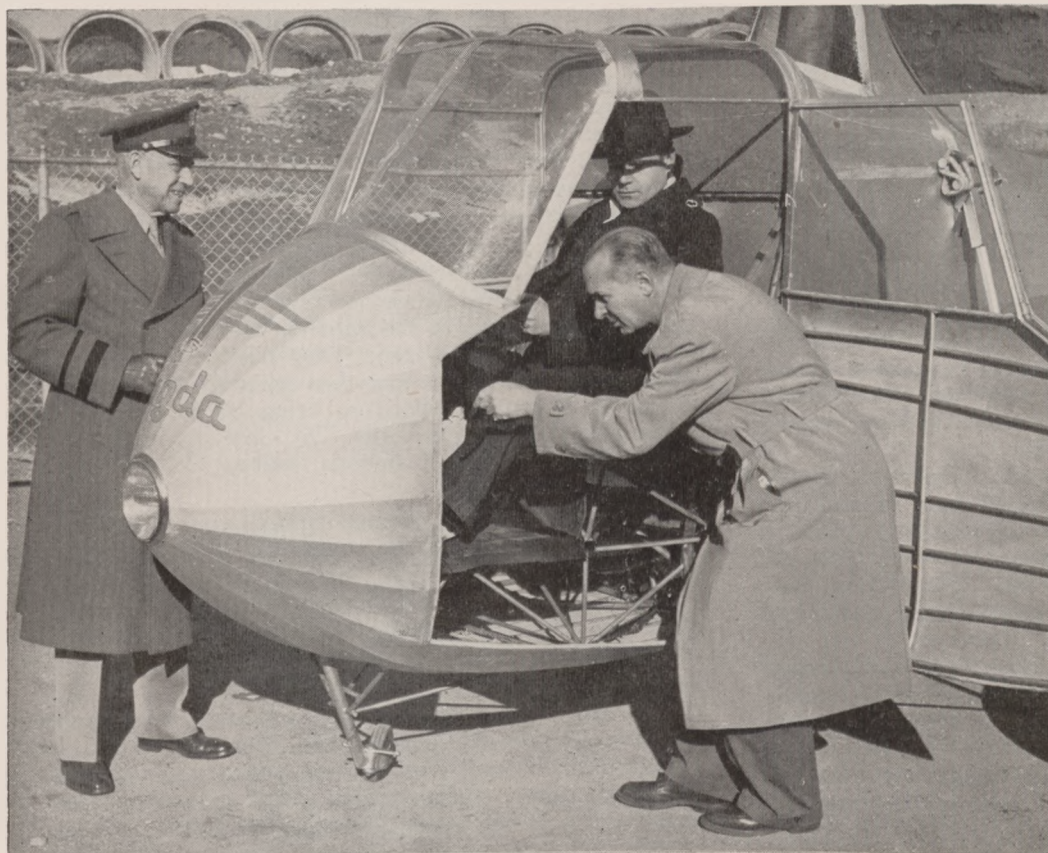
COMBINING jet propulsion and jet steering to overcome the faults of present-day helicopters, namely lack of speed, lack of weight-carrying capacity, lack of stability and of controllability, Anthony Gazda, American inventor and engineer of Polish descent, has taken a revolutionary step that will in all probability make the helicopter a practical warplane as well as an excellent peace-time means of transportation.

The most obvious difference between the Gazda *Helicospeeder*—which consists only of a main rotor, spinning above an egg-shaped streamlined cabin—and ordinary, single lifting-rotor helicopters is the absence of the usual auxiliary steering rotor fixed at the tail end of such helicopters for counteracting the torque of the main rotor.

In the *Helicospeeder* the inventor, himself a flyer for more than 30 years, sees practically unlimited speed possibilities and is convinced that even 300 m.p.h. will be easily reached. When this



An artist's vision of the future: the Gazda "Helicospeeder"—first jet-propelled and jet-steered helicopter. Drawing by Allon Halladay.



Governor Howard McGrath of Rhode Island takes a hand at the wheel of the Gazda "Helicospeeder" while the inventor explains to him and Brigadier-General Herbert R. Dean the simplified control mechanism.

is achieved, the helicopter will be a veritable warplane. The present two seater model measures 19 feet in length, weighs 1,200 pounds and has an estimated top speed of 180 m.p.h.

While the Gazda *Helicospeeder* takes off vertically, hovers, flies backwards and lands vertically, a most significant difference is that in its jet-propelled flight it flies like a fixed-wing jet-propelled airplane, except that the conventional wings are replaced by the spinning rotor.

The conventional helicopter flies forward with tilted main rotor axis and powered rotor blades, at large angles of attack, which results in increased air resistance—the main obstacle to speed. The Gazda *Helicospeeder*, on the other hand, in its forward flight spins its rotor blades at the best angle of attack, with minimum air resistance.

With this new flight principle Gazda pioneers a new type of rotating-wing aircraft—the high-speed helicopter.

Jet propulsion also takes care of the anti-torque of the main rotor, and of the steering of the
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INFERNO*

by HENRY SHOSKES



ND SO THE great battle began.

For an hour or so it looked as though the whole ghetto could be cleaned up on the first day. No resistance seemed possible. Everywhere in the ghetto the buildings collapsed like houses of cards under the heavy shelling of the German artillery. The tanks had the right of way, racing through the narrow ghetto streets

as though the Jews were nonexistent. Planes dropped incendiary bombs and also flashed the news to headquarters in Warsaw that the streets everywhere were deserted and that no resistance seemed likely.

But after the first hour or so, strange things began to happen. Tanks exploded, seemingly without any reason at all. German soldiers fell dead in the streets. The second and third wave of German invaders found to their amazement that those of their comrades who had gone into the ghetto before them were wiped out—apparently without a struggle. All these things seemed weird and made them shiver with fear. They looked about. There were no Jews to be seen. They entered the houses: no Jews. They raced to the roofs, to the cellars: still no Jews. They came back to the streets and found their comrades, whom they had left only a few minutes before, now lying sprawled on the pavement. They entered their cars and tanks again, and the next minute these cars and tanks were in flames.

It took SS General Sommers till evening to solve the mystery of what had gone on that day in the ghetto. It was simple enough. The great losses suffered by the Germans were caused by Jewish suicide squads, who roamed the streets clad in German uniforms, apparently looking for and fighting Jews, biding their time till there was a moment when they could strike at genuine German units with the greatest possible effectiveness. Their basic method, as conceived by the Resistance Committee, was to wipe out everyone on the scene of the action, so that no witnesses would be left alive to tell the story of what the Jews were doing on this day. And that is why they had been able to continue the whole day with their very efficient work against the Nazis.

But even after the general found out what it was all about, there was little he could do about it. The Germans could not very well change their uniforms overnight. Nor could they rely upon identifying their enemies by means of language. This would have worked in the case of regular Polish troops, or regular troops of any other nationality; but many Polish Jews spoke faultless German, and Mordecai and Michael Klepfisz had seen to it that a great many German-speaking troops were among the suicide squads.

SS General Sommers was enraged. "Typically Jewish, these tricks. It's against all international rules of warfare."

His officers asked what they were supposed to do about it. "Fight them! Kill them!" the general stormed. "Kill the Jews wherever you find them!" Then, in a calmer tone, "After all, there aren't so many Jews left. Sooner or later all of them will be dead."

That night was a night of inferno. Incendiary bombs rained down on the ghetto. The entire district was a sea of flame. There was hardly a street in which houses were not burning, hardly a minute in which one did not hear the noise of an explosion or the crash of houses tumbling down. The air was filled with the cries of wounded men, women, and children perishing in the ruins.

* From *No Traveler Returns*, The Story of Hitler's Greatest Crime, by Henry Shoskes; edited, with a prologue and an epilogue by Curt Riess; 267 pages; Doubleday, Doran and Company, Inc.; Garden City, New York; 1945. \$2.50.

... In some cases the Jews had to retreat so quickly that they could not evacuate a house or a block before the Nazis were there. It was thus that the temporary Jewish Hospital on Franciskanska Street fell into the hands of the Nazis. The Germans shot most of the sick people in their beds and then set the building aflame. They did not allow any of those who could still walk to leave the burning building. Those who tried to escape were shot or pushed back into the flames. Polish firemen were not permitted to do anything to help them. One Polish fireman who tried to drench a Jewish woman with water as she rushed from the house with her clothes afire was shot on the spot.

When the house was in flames a Jewish mother with her two children appeared on the roof. The Germans looked up and called to her, "Come on, come on! Hurry up! Jump!" There were German nurses in the street, too, looking up, clapping their hands, and joining in the laughter. The mother threw one of her children down. This was an easier death than being burned. The second child resisted and clung desperately to the mother. There were more shouts from below and more laughter. Then mother and child jumped together.

There was a sudden burst of gunfire, and the SS men and the nurses who had so enjoyed the suicide of the Jews were lying dead on the street.

That night German newspapers reported with deep indignation that Jewish snipers were shooting at German nurses.

... One morning the Germans took hundreds of Jewish prisoners in different parts of the ghetto almost simultaneously. They surrendered in groups of five and ten. When they were surrounded by German soldiers they dropped the hand grenades which they had hidden in their clothes and thus perished together with their captors.

Most of the fighting now went on underground. The Jewish partisans had created what amounted to subterranean fortresses. The Germans addressed the fighters through loud-speakers, asking them to come out, promising them food and work. They received no answer except shots. When an underground bunker was surrounded and no escape seemed possible, a group of volunteers would sacrifice themselves to cover the escape of the rest, shooting it out with the Germans while the others made their getaway.

Sometimes groups which had remained underground were cut off from the rest of the fighters, with no chance of making their way back to them. They tried to escape to some place outside the ghetto and then make for the woods. The Polish underground helped to bring about sixty of these fighters to comparative safety. The Germans learned of this and many times lay in ambush, waiting for the retreating Jews.

Jewish children, too, escaped through underground tunnels and wandered through the streets of Warsaw. Sometimes Polish women would pick them up, take them home, and hide them. Sometimes the children would wander far out beyond the city limits, through fields and villages, for days and nights, through fields and forests, aimless, tired, hungry, their feet bleeding, wandering still, wandering.

... In the first days of June a young man appeared in London. He was a Jewish Pole who had fought in the ghetto until the end, when he had managed to fight his way out of the ghetto together with a few companions and had hidden in a Polish house adjoining the ghetto.

He was almost unable to speak coherently for some time. He acted like a man who had been running away from something for many hours and now was in a state of utter

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GENERAL MARK CLARK AWARDED HIGHEST POLISH MILITARY DECORATION

ON January 9, 1945, Lieutenant-General Wladyslaw Anders, since appointed acting commander in chief of the Polish Armed Forces, in the name of the President of Poland, decorated General Mark Clark with the highest military award of Poland, the Cross of Virtuti Militari. General Clark commands the 15th Army Group, part of which is composed of the Polish Second Corps under General Anders. General Guenther, Chief of Staff to General Clark, was also decorated with the Virtuti Militari. During the ceremony, General Anders delivered the following speech:

"It is a great honor for me that in the name of the President of Poland, I am able to decorate with our highest military award, the Virtuti Militari, General Mark Clark, liberator of Rome and victorious commander of the American Fifth Army, with which he has become famous by the historic landings at Salerno, Anzio, and by smashing the Gothic Line; as well as his most loyal Chief of Staff, General Guenther.

"The words Virtuti Militari—soldierly virtue—are deeply imprinted in all our hearts. We watched the whole Italian campaign with admiration for the bravery of the American soldier—a soldier who fights under the banner of liberty and real democracy.

"For a whole year Polish soldiers have shed their blood on the Italian front along with our great Allies, and we have achieved great victories in the fight for honor, justice, freedom, the liberty of man and the liberty of all nations. We have the deep faith and certainty that we shall participate in the final victory of these great ideals. For those ideals we are ready to sacrifice what is dearest to us—our very lives.

"Any nation that agrees to live in slavery will soon perish. We know and believe that the great and free American nation, under its great commander and President, Franklin D. Roosevelt, understands this full well. We are proud that at this moment, our Second Polish Corps is under your command, General Clark, as commandant of the Fifteenth Army Group."

The ceremony took place not far from the battlefield in a locality surrounded by ice- and snow-covered mountain peaks. There was a snow storm at the time of the award.



During the ceremony at which General Anders awarded General Clark the Virtuti Militari. General Anders stands at the right with General Clark next to him.

INFERNO

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exhaustion. Indeed, that was actually the case, for he had been traveling day and night, making his way across the Polish border and then, armed with a passport from a neutral country, had finally reached Stockholm, whence a plane had taken him directly to London.

Now he was sitting in the office of one of the members of the Polish National Council. There were four or five men around him. They knew already that the fight in the ghetto was over. But they had not yet seen an eyewitness or heard any details of the struggle. They waited impatiently till the young man was able to speak again.

"The ghetto is no more," the young man said. "Almost all the buildings have been destroyed. They say that the damage is greater than the damage caused by the German bombardment of Warsaw in September 1939.

"We fought for forty-two days. On the last day only two or three houses in the northernmost part of the ghetto were still standing. And then finally only one house, a four-story building was left. The blue-and-white flag still waved from the top of the house. It took the Germans eight hours to get that one house. They had to fight for each floor, for each step. The defenders slowly moved up until only a few of them were left on the fourth floor. Then they, too, were gone. But one of the Chaluzim was still left, up on the roof. He stood there, holding aloft the blue-and-white flag. Now it was midnight. The Germans directed their floodlights up to the roof. You could see the young man from far off, him and the flag. Then you could not see him any more. He had wrapped himself in the flag which he had guarded for forty-two days and forty-two nights and hurled himself down to the earth. That was the end. It was just midnight."

Anthony Gazda, Inventor of Oerlikon-Gazda A.A. Cannon, Revolutionizes Aviation

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Helicospeeder. Through a further secret device in the rotor-blade construction and the pitch mechanism the inventor also increases considerably the lift over that of conventional helicopters.

It has also been established that flying the conventional helicopter is much more difficult than flying an ordinary airplane, because of need of co-ordinating five controls. However, the Gazda *Helicospeeder* has simplified the system to two controls.

The inventor believes that in the *Helicospeeder* the public will have a safe, fast, economical vertical-flight machine for civilian use very shortly after the war.

This helicopter of unorthodox design, although the first to employ jet propulsion and jet steering combines nothing new in principles. The separate principles used in the *Helicospeeder* design were discovered hundreds of years ago. It is known, for instance, that over 400 years ago, Leonardo da Vinci, famous Italian artist and scientist, designed and even built a model of a rotating-wing flying machine for vertical ascent, thus establishing the helicopter principle. Aside from the work of the philosopher Hero, of the pre-Christian era, Sir Isaac Newton, the English mathematician, demonstrated jet propulsion in the 17th century.

Anthony Gazda who is also the inventor of the 20 mm. *Oerlikon-Gazda* anti-aircraft cannon came to this country in 1940 and at present lives and conducts his experiments in Rhode Island. Invented in 1936, the gun was named after the Swiss town to which Gazda had transferred his experimental laboratories from Austria. Turning down tempting offers from the Japanese, Gazda came to the United States and was invited to Rhode Island by the then governor, Governor Vanderbilt. Since that time Gazda has developed a new, improved gun that renders the 1936 Oerlikon-Gazda cannon obsolete. The cannon is now being used by the United States Navy.

Although Anthony Gazda was born and educated in Vienna, his family came from Zakopane, the famous Polish winter resort in the Tatra Mountains. He himself still feels a strong attachment to Poland and speaks Polish. Gazda was educated in the famous Vienna Polytechnic, and served in the Austrian airforce during the first World War. Foreseeing the great future of flying as early as 1916, he convinced Baron Skoda, head of the Czech munitions works that bear his name, to build airplanes and Gazda even designed an airplane factory for him. Gazda also predicted the role that the dive-bomber would play in the present war.

STORIES OF HEROISM AND SUFFERING

(Continued from page 4)

taken to the Reich for forced labor in 1943. His daughter Eleanora K., 23 years old, who brought with her her three-year old son, was until August 1, waitress in a bar on Ordynacka Street, while the younger daughter Alicia, 22, was a saleslady in her father's store. There are also, besides the mother, two children in the family, aged 12 and 13. Mr. and Mrs. W.'s son and son-in-law perished while fighting with the Home Army in Warsaw.

The W. family lived at 26 Chmielna Street and remained there throughout the entire uprising. They therefore confine themselves to telling of the battles in the sector bounded by Sikorski Avenue, Marshalkowska, Nowy Swiat, and Krolewska Streets.

"After five years of German terror, the enthusiasm of the suddenly freed populace was indescribable. Newspapers, then printed and sold openly, were grabbed up as soon as they reached the stands, while every housewife managed to bring some provisions to the army's field kitchens, and one could hear from every apartment and every house the London radio broadcasts or the underground 'Blyskawica' station.

"Not until the uprising did we realize exactly how many Warsaw residents, men and women, belonged to the Home Army. The organization was excellent. Besides the Home Army, dressed in captured German uniforms and caps or civilian clothing with red and white armbands, there were the military police with yellow armbands. Boy Scouts set in motion a postal service, small boys and girls in gray caps

gathered letters from mail boxes and carried them across barricades and through German lines to other free parts of the capital. Ambulances and first aid stations were placed at street corners and main crossings. Private apartments on the first and second floors were converted into hospitals.

"One of the Polish High Command's first steps was to establish a number of prisoner of war camps. The largest was located in the former Polish Savings Bank building. Both German soldiers and *Volksdeutsche* as well as other Axis soldiers were sent there. That there were no instances of independent action or decisions indicates how unified and well-disciplined the populace was, for it, along with the Army, placed itself entirely under the command of General Bor. The German prisoners were used for various labors, chiefly in removing ruins and rubble and rescuing persons buried alive under debris.

"Perhaps the worst infraction of military rules by the Germans was their driving of Polish women before attacking tanks. Once the Germans captured a group of women in Unia Lubelska Square and drove them down Szucha Avenue toward the center of the city where they were told they were to gather German corpses. Some German soldiers disguised in women's clothing with peasant kerchiefs tied over their helmets joined them. Our soldiers had been warned in time and after ordering the women, over a megaphone, to throw themselves out of line of fire, wiped out the advancing Germans. It is not known how many Polish women perished in the attack."

"I PASSED THROUGH THE HORRORS OF RAVENSBRUECK . . ."

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pital. No prisoner was allowed to go to the hospital unless she had a temperature of 101 or more. But if their condition did not improve in a couple of days, they were killed with special injections. I worked in the hospital at one time myself and through the window I saw them kill four prisoners that way in the course of a half an hour.

Milo: Thank you for what you have told us. You have been through a great deal. Now I understand at last what Polish women are still suffering in Germany, Polish wives and mothers, Polish sisters of those brave soldiers who are fighting today for the liberation of their country, Poland, a country which still awaits the hour of its freedom.

THE GREEK CATHOLIC CHURCH DEVELOPED IN FRIENDLY POLISH ATMOSPHERE

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the political and social field. Greek Catholic monastic congregations, particularly the Basilian Fathers and the Basilian Nuns maintained a series of secondary schools and teachers' seminaries, in which the language used was Ukrainian. In every diocese there was a theological seminary, preparing young men for the priesthood and educating them in the Ukrainian national spirit.

Of even greater significance was the Greek Catholic Theological Academy in Lwow, a kind of private Catholic university, founded in 1928 by Metropolitan Szeptycki. It had two faculties, one of theology and the other of philosophy. The latter, created in 1932, possessed, among others, 5 chairs of Ukrainian subjects: Ukrainian language, history of the Ukraine, Archeology, Anthropology and History of Ukrainian art. The creation of two further faculties—law and medicine—had also been planned, and energetic preparations had been made in that direction. Both in the Academy and the theological seminaries, the language used was Ukrainian.

In Ukrainian cultural life the Greek Catholic Church participated likewise through intensive newspaper and publishing activity. Under the auspices of church elements many publications appeared of which the most important was the literary monthly *Dzvony* (Bells), and a series of various other occasional publications as *Dobra Knyzhka* (Good Book), *Postup* (Progress), etc.

In the field of scholarly activities numerous publications of the Greek Catholic Theological Academy and the Theological Society in Lwow as well as the printing houses of the Basilian Fathers in Zolkiew were of importance. A number of valuable studies in the field of philosophy, Ukrainian history, literature and art of the Ukraine, and also a score of

volumes of the scientific quarterly entitled *Bohoslovia*, were published by the Academy and Theological Society. The Basilian Fathers besides numerous historical monographs published also many volumes of a valuable scientific quarterly under the title *Zapysky Chyna Svyatoho Vasylya Velykoho*.

In Ukrainian scholarly circles most distinguished representatives of the Greek Catholic clergy were: the present Lwow Metropolitan Dr. Jozef Slipyi, organizer and rector of the Theological Academy, long editor of the quarterly *Bohoslovia*, an eminent scholar of Catholic dogma and philosophy; Dr. A. Ishchak, eminent authority on the dogma and history of the Orthodox Church; Dr. M. Konrad, dean of the department of Philosophy at the Academy and the author of a number of valuable studies in the field of philosophy; Dr. G. Kostelnik, author of studies in logic and a talented poet; and finally Father J. Dzerovich, publicist and editor of the Catholic monthly *Dzvony*. Father Ishchak and Father Konrad were shot for unknown reasons during the first occupation of Lwow by the Russians.

* * *

From even so sketchy a review of the activities of the Greek Catholic Church we can see how important a role it played in the national life of the Ukrainians in Poland. It was not only the religious organization of the Greek Catholic Ukrainians but it was also a great cultural institution, having tremendous significance for the whole Ukrainian nation. With the friendly protection and assistance of the Polish state, it was able during the last twenty years to develop freely in the fields of religion and culture. Now after five years of destructive warfare, it is faced with new conditions and problems, whose development is difficult to foresee. It is therefore not surprising that Greek Catholics in America are anxious about its future fate.

CHELMNO—JEWEL OF OLD POLISH ARCHITECTURE

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tion. At first it was a Catholic school of theology, but philosophy and jurisprudence were later added to it.

When, as a result of the first partition of Poland in 1772, the city came under Prussian rule, the ideological heirs of the Teutonic Knights followed in the footsteps of their forebears. The "enlightened" destroyer of churches, Frederick the Great, treated the city harshly. He closed two churches and after looting them completely, turned them into military warehouses. A third was merely stripped of its religious objects. What Frederick failed to take, fell into the hands of his henchmen. When the Germans decided to rebuild Marienburg Castle, they carted away stone floors and tombstones from the historic Churches of Chełmno.

Throughout the century and a half of German oppression, Chełmno was on the Prussian blacklist. It was passed by when new railroad lines were planned. Nothing was done to help the city expand. This may have turned out to be a blessing, for in this way the city escaped being "embellished" by ugly German architecture.

German hatred of Chełmno was the result of that city's intransigent patriotism. A mainstay of Polish culture, it was a leader in the Polish national movement. Here began to appear the first Polish publications in Pomerania. The Chełmno High School concentrated thousands of Polish young people, who prepared to work for the national cause. Youth was guided by pedagogues of such caliber as Lozynski and the Weclewskis. In Chełmno were published the Polish classics.

The *Przyjaciel Ludu* (Friend of the People) and the *Nadwislaniin* (The Vistula Dweller) kept up the national spirit in all classes of Polish society. Men who did as much for the advancement of the Polish cause as Jozef Chociszewski or Ignacy Danielewski worked here. There was hardly a national leader who did not visit Chełmno or stay in it for some time.

At long last, Chełmno returned to the Polish fold in 1920. By 1939 its ten thousand inhabitants had built up a sizable industry. There were large oil mills and an important trade in agricultural produce, including fruit and vegetables. It had factories of agricultural implements, wire netting, preserves and one of the largest breweries of Pomorze.

Chełmno is situated high on a hill, dominating the Vistula. In 1939 it had six churches of which none was erected later than in the 14th century and all were beautifully preserved. None has those additions or reconstructions from which many of Europe's famous relics suffered.

September 1939 marks another tragic date for Polish Chełmno. Once again, the German hordes entered the historic town. Once again, they pillaged and plundered. But this time, their chief efforts were directed against the Poles. By execution or deportation they hoped to rid the lovely old city of its inhabitants and replace them with Germans. For five and a half years they tried. But they did not succeed. Chełmno is still Polish. Just as for thousands of years, its very walls breathe defiance of the enemy and devotion to martyred Poland.

MESSAGE OF SUPPORT FOR POLISH GOVERNMENT ADDRESSED TO PRESIDENT WLADYSLAW RACZKIEWICZ BY 60 JEWISH RABBIS FROM POLAND NOW LIVING IN PALESTINE

"The undersigned Rabbis living in Palestine during these difficult moments for the Polish nation and Polish State beg the Polish President to accept the expression of their solidarity with the dignified stand of the Polish Government in defending the most sacred rights of the Polish nation as well as the ideals for which the democratic world is fighting with Germany.

"They pray that the forces of good will conquer evil and that God may preserve full independence for Poland. They deeply believe that in a democratic Poland, free from foreign oppression, those Jewish people whom fate enabled to escape the German hangmen, will find all conditions to create for themselves a new life in peace and dignity."

Among the signers of the wire, which also contained blessings for the Polish President, were Chief Rabbi Schorr of Komarno, Rabbis Szulen Safrin, Jozef Kornfeld, Naftali Golib, Chaim Goldstein, Haskiel Margulies and Jechiel Baruch Halevi.

—Jerusalem, Palestine, March 3, 1945.