

THE POLISH REVIEW

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Twenty-Two Nations Receive Polish Protest

The 22 nations which continue to recognize the Polish Government in London, headed by Tomasz Arciszewski, have been handed that Government's protest at the omission of German crimes against Poland from the Nuremberg indictment. The text of the protest follows:

IN connection with the approaching trial in Nuremberg of the principal German war criminals an indictment was lodged with the International Military Tribunal on October 6th, 1945 against the first 24 accused. This document, signed by the representatives of the United States, France, Great Britain and the USSR was published on October 18th, 1945.

COUNT TWO of the indictment contains charges of crimes against peace. APPENDIX C to this Count enumerates the International agreements violated by Germany. These agreements include the Treaty of Versailles and among violations of this treaty are also mentioned: the occupation of the Rhineland, the annexation of Austria, the incorporation into the Reich of the Memel territory, Danzig and Bohemia and Moravia. There is on the other hand no mention of the incorporation of Polish territory into the Reich, which was also a violation of the Treaty of Versailles. That Germany incorporated a large slice of Polish territory, reaching out almost to Warsaw is a fact well known to all.

COUNT THREE of the indictment refers to war crimes. It deals with acts committed in all the territories occupied by Germany, on the High Seas and in the German Reich proper. These charges are stated under separate heading according to the type of crime.

Under heading (A) are stated cases of murder and ill-treatment of civilians. The detailed part of this heading comprises examples of crimes committed in "Eastern States." Numerous crimes are mentioned to have taken place in Soviet Russia, Soviet Ukraine, Soviet Estonia, Soviet Lithuania, Soviet Latvia, Czechoslovakia, Greece and Yugoslavia, but there is no mention of crimes committed in Poland. Although a certain number of cases are cited as having taken place in certain towns situated in Eastern Poland, as e.g. Lwow, Rowne or Lida, no mention is made that this was Polish territory, so that the reader cannot tell from the indictment what country was the scene of these crimes. In one instance when reference is made to crimes committed in Lwow and its neighborhood a misleading statement is added, stating that about 700,000 Soviet citizens were murdered there, including 70 prominent men of learning. No mention is made, however, of the Polish citizens murdered. And it is a well known fact that all these men of learning were Poles and that the great majority of the victims were Polish citizens. When citing crimes committed in concentration camps, 2 towns were mentioned, Majdanek in Central Poland and Oswiecim in Western Poland, without mentioning, however, that these towns were in Poland. It was stated that about 1,500,000 persons were killed in Majdanek and that there were among them Polish, Soviet, American, British, Czechoslovak, French and other citizens, and that the number of killed in Oswiecim was about 4,000,000, also of these nationalities. Oswiecim is referred to as Auschwitz, which is the name given to it by the Germans; this is also misleading to the reader. It should be emphasized that apart from these concentration camps there were more than 100 others in Poland, in which, just as in Majdanek and Oswiecim the crime of "genocide" was being committed against the Polish nation. It would seem that regard for truth and the necessity for determining the scene of the crimes would require a less veiled description of German crimes committed in Poland.

Heading (B) states charges of deportations. In the detailed part concerning the "Eastern States" it is stated that the number of deportees for compulsory labor was for Soviet Russia 4,000,000 Soviet citizens, for Czechoslovakia 750,000 Czechoslovak citizens and for Zagreb (Yugoslavia)—tens of thousands of Slovenes. The examples cited under this heading do not include deportations of Polish citizens which affected between September 1939 up to the end of the war millions of persons, deported both to the East and to the West. During the same period millions of Poles were also ejected from their homes and left without means of subsistence, many of them

dying of hunger and starvation. The indictment makes no mention of these crimes committed by the Germans in Poland during the last five years.

Heading (C) concerns maltreatment of prisoners of war. One of the examples cited here concerns Poland. This is the murder in Katyn wood near Smolensk in September 1941 of 11,000 Polish officers, prisoners of war, but there is no mention whose prisoners these officers were.

Heading (E) concerns the plunder of public and private property. As under Heading (A), cases in "Eastern States" are enumerated here, viz.: the destruction and spoliation of monuments, churches, scientific equipment, libraries and other cultural and private property in Soviet Russia, Soviet Karelia, Estonia, Lithuania, Latvia and Czechoslovakia. The examples of spoliation and destruction cited in the indictment do not include cases in Poland, although that country was longest and most systematically exploited and plundered culturally and economically by the Germans.

The above examples quoted from the indictment could still be supplemented by others from other chapters (e.g. concerning the killing of hostages, the wanton destruction of towns and villages, conscription of civilian labor, germanization, etc.) They all show that in this presentation of German crimes Poland has been distinctly omitted. Poland has the tragic privilege that during this war she has suffered the greatest losses and made the greatest sacrifices in relation to the number of her inhabitants and her economic resources. In these circumstances the omission of war crimes committed in Poland in an indictment, which is not only an act of prosecution but is also a political document of the first order, must evoke the most far-reaching reservations.

The manner in which the indictment deals with the war crimes committed by the Germans in Poland may be understood as a tendency to ignore or belittle the sacrifices made by the Polish Nation during this war. The Polish Government protests against the belittlement of the sacrifices of the Polish Nation by four of the United Nations in the above-mentioned official document.

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VOL. V. NO. 33

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CONTENTS:

Twenty-Two Nations Receive Polish Protest

Western Reaction to the Resurrection of Poland

In Poland's "Wild West"

20,000 Christians in the Warsaw Ghetto

Polish Artists at the Carnegie Institute International Exhibitions

Polonica in English at the Library of the Polish R. C. Union in Chicago

Air Force in Warsaw

New Polish Cards for Christmas

Polish Participation in the Women's International Exposition in New York

Front Cover: Wooden Church at Debno, Southwestern Poland

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Western Reaction to the Resurrection of Poland*

by THE HON. JAN KUCHARZEWSKI

President of the Polish Institute of Arts and Sciences

AMONG the many secret treaties contracted by European powers during World War I, one in particular, the Franco-Russian Treaty of March 11, 1917, deserves our special attention. In the beginning of that year, Gaston Doumergue, a former cabinet minister who later, after the war, was to become President of the French Republic, went to St. Petersburg, or rather Petrograd, in the capacity of ambassador extraordinary, for the purpose of entering into negotiations with the Tsar and the Russian Government. At that time the French cabinet was headed by Aristide Briand, and Isvolsky was Russian Ambassador to France. It was to Isvolsky that the Russian Minister of Foreign Affairs, Pokrovsky, sent on February 12 a confidential telegram in which he revealed that Doumergue had outlined to the Tsar France's most vital views and desires. These could be boiled down to two essential points: France wished to secure for herself at the end of the present war the restoration of Alsace-Lorraine and a special position in the valley of the Saar, as well as to attain the political separation from Germany of her trans-Rhenish districts and their organization on a separate basis in order that in the future the Rhine might form a permanent strategic frontier against a German invasion.

To these propositions the Tsar agreed in principle. But Pokrovsky also added: "I consider it my duty to recall the standpoint put forth by the Imperial Government in the telegram of February 24, 1916, to the effect that while allowing France and England complete freedom in delimiting the western frontiers of Germany, we expect that the Allies on their part will grant us equal freedom in establishing our own frontiers with Germany and Austro-Hungary . . . Hence the impending exchange of notes on the question raised by Doumergue will justify us in asking the French Government simultaneously to confirm its assent to granting Russia freedom of action in drawing up her future frontiers in the West." Isvolsky replied with a telegram of March 11, 1917, in which he assured Pokrovsky that the Government of the French Republic "recognizes Russia's unrestricted freedom in establishing her Western frontiers."¹

Thus this secret agreement made Russia sole arbiter in the complex problem of the future disposition of Polish territories. Russia was to get the whole of Poland, just as France was to be given Alsace-Lorraine. Of particular significance is the date of the Treaty. It was negotiated exactly two months after the Western Allies together with Russia had accepted, in a joint statement of January 10, 1917, President Wilson's principle of national self-determination. They had promised a reorganization of Europe guaranteed by a "stable regime and based on respect for nationalities and the right of full security and liberty of economic development." Also, the agreement of March 11 giving Russia complete control over Poland was made only a few weeks after President Wilson addressed on January 22, 1917, the Senate of the United States on the problem of peace and declared that "statesmen everywhere are agreed that there should be a united, independent and autonomous Poland."

It was at the time when the Russo-French agreement was being arranged that the revolution in Russia began. On March 15, 1917, Tsar Nicholas abdicated. When on November 24, 1917, the Bolsheviks started the publication of Russian secret treaties with other Powers and when the Franco-

Russian Treaty was also revealed, Mr. Balfour, British Foreign Secretary, said in the House of Commons on December 19, 1917: "We have never expressed our approval of it . . . Never did we desire and never did we encourage the idea."¹

As to France's territorial and political demands so clearly outlined in the Treaty, one should only say that they were justified not only from the standpoint of French security alone but also for reasons of future peace in Europe and in the world. What is significant, however, is the fact that France could obtain Russia's consent only at the expense and sacrifice of Poland.

Alexandre Ribot, who on March 19, 1917 succeeded Briand as Prime Minister, entered in his diary the following words, highly indicative of his personal reaction to secret treaties which sacrificed the rights of nations. "One should realize that we are no longer interested in problems with which we were confronted in the beginning of the war. Instead of defending the rights of smaller nations we seem to subscribe to the principle of partition, with complete disregard for the interest of whole populations . . ."²

In the meantime the fortunes of the Russian revolution took a turn wholly unexpected by Russia's Western Allies. It was on March 3, 1918, that Bolshevik Russia finally negotiated at Brest-Litovsk a separate peace with Germany and Austro-Hungary. The All-Russian Soviet Congress in Moscow ratified it on March 14.

Thus the heretofore united Allied camp underwent a grave change. On April 6, 1917, the United States entered the war, while Russia, at the end of the same year, withdrew from it altogether.

It goes without saying that such a momentous shift in the situation could not but have very serious consequences. Let us analyze some of them. Towards the end of the first volume of his monumental work on "Democracy in America," published in 1835, Alexis de Tocqueville draws quite unexpectedly an interesting comparison of two nations—the Russians and the Americans—and foresees a brilliant though completely different future for both of them. One has to bear in mind the fact that when de Tocqueville was writing his book on America, Russia was already at the very peak of her international prestige and had experienced the fullest intensity of the absolutist power of her Tsars. Fifteen years of the reign of Nicholas I had already elapsed, exactly one half of it. And he had already stamped out the revolutionary movement of the Decabrist as well as the dangerous Polish insurrection of 1830-31. The echoes of the heroic battles of the Poles were still resounding throughout America when de Tocqueville was reaching Newport, Rhode Island, on May 10, 1831.

"There are at the present time"—writes de Tocqueville—two great nations in the world which seem to tend towards the same end, although they started from different points: I allude to the Russians and the Americans. Both of them have grown up unnoticed; and whilst the attention of mankind was directed elsewhere, they have suddenly assumed a most prominent place amongst the nations; and the world learned of their existence and their greatness at almost the same time." . . .

"All other nations"—continues de Tocqueville—seem to have nearly reached their natural limits, and only to be charged with the maintenance of their power; but these are still in the act of growth; all the others are stopped, or continue to advance with extreme difficulty; these are proceed-

* Fragment of an address delivered at the inaugural session of the new academic year of the Polish Institute of Arts and Sciences at the Wilson Library in New York, November 9, 1945.

¹ Ray S. Baker: *Woodrow Wilson and World Settlement*, Vol. I, pp. 56-59. Garden City, New York, Doubleday, Page & Co., 1923.

¹ R. S. Baker, op. cit., p. 59.

² *Journal de Alexandre Ribot*. Paris, Librairie Plon, 1936, page 58. (Please turn to page 15)

IN POLAND'S "WILD WEST"

"The Polish Daily & Soldier's Daily" in London has recently published a series of revelatory articles dealing with the present situation in Lower Silesia. From these reports we quote the following:

ALL the Western lands acquired by Poland serve as a hinterland for the Soviet army of occupation in Germany.

The Soviet military administration has created countless deployment camps, demobilization stores, supply depots, bases, parks, etc., which gravitate around two centers in the Western areas, Lignica, headquarters of the Soviet Commander for Poland, Marshal Rokossovsky, and Stettin, which has great importance for the Red Army in Germany as a land, sea and air communi-



Monument to the Polish Insurgents of Upper Silesia at Tichy, Silesia.

cation center. (In Stettin there is a Soviet base for military seaplanes, maintaining communication between the army of occupation and Leningrad.)

Even before the complete occupation of Poland by the Red Army, more than 10 Soviet divisions and about 100,000 civilian functionaries of army bureaus, special services, secret police, etc., were quartered in Western Poland.

Starting in the north at Stettin and Kolobrzeg, points completely taken over by the Red Army and Soviet military administration were: Bialogrod, Szczecinek, Jastrow, Starogard, Pila, Kostrzyn, Slubice, Zegan, Lignica, Wroclaw, Brzeg, Glogow, Opole, Raciborz.

Although the portion of East Prussia joined to Poland could not be considered "a hinterland of the Soviet occupation forces," it too has many Soviet soldiers. As a result, Elblag, Braunsberg, Malborg, Olsztyn, etc., are virtually wholly in the hands of the Soviet army and military administration.

Theoretically, although Polish civil administration functions in the West, Zymierski's Polish units could not even be stationed everywhere, chiefly because buildings suitable for quartering were taken over by the Russians and their leaving these buildings is not even subject to discussion.

The Polish administration which has at its disposal the Citizens Militia is twofold:

(1) civil servants who take a practical view of the situation and know that the Soviet side is the deciding factor. These civil servants can at times wangle minor concessions on condition that they will not meddle in "controversies" between Poles and the Soviet authorities!

(2) civil servants who naively believe that the Warsaw government has full authority. These functionaries not only can get nothing done through Soviet officials, but are persecuted, ridiculed and humiliated in their

own work. They of course cannot help in any way. On the contrary, they can do a good deal of harm!

It is not true that Soviet deserters are rampant in the Western areas, but on the other hand it is a fact that the Military in this region, although rather well disciplined, continue to treat it and the property found there as war booty.

In Lignica (headquarters of Marshal Rokossovsky) there is a temporary camp for repatriated Poles. This camp, under the supervision of the Polish Repatriation Bureau, is supposed to give shelter to 2,000 persons daily. In practice this figure is always exceeded.

Soviet soldiers and officers pay frequent visits to this camp, usually "in the line of duty," to "borrow" blankets or mattresses from the camp dormitories. Needless to say, borrowed articles are never returned.

Unofficial calls are also made to get an idea of the repatriates' private property, of which these unfortunates are stripped when they leave the camp for various parts of the country. The hold-ups take place just outside the camp gate, or on the deserted country roads.

At first the militiamen of Minister of Public Security Radkiewicz did the robbing. At present, the situation has improved to the extent that the militia only look on while Soviet soldiers do the waylaying.

The entire equipment of the municipal gas works in Lignica was sent into the U.S.S.R., and 90 per cent of the Lignica power house installations were stolen. But since gas and electricity are needed by Marshal Rokossovsky's headquarters, gas pipes and high tension lines have been constructed which bring gas and electric power from the strangely enough intact gas house and powerhouse in Walbrzych.

Before the war, Lignica had over 30 miles of trolley car tracks. Now it has about 9 miles of track. The rest have been torn up and sent to the U.S.S.R., along with 60 trolley cars. Only 20 cars were left for the city.

In Lignica there are two water stations. One is in the city itself, the other in a distant suburb. The latter supplies all government offices, barracks and houses requisitioned by the Russians.

The former was to supply the homes of the Germans and Poles as well as the industrial plants gradually taken over by the Poles. However, it was 75 per cent dismantled and its equipment was removed to Taganrog in the U.S.S.R.

The remaining equipment, repaired and made usable by Polish maintenance crews could not of course supply all the water needed by the civilian population and industrial plants. The water supply bureau of the Polish city administration in Lignica therefore appealed to the Soviet authorities for permission to divert some of the water from the supply system used by them to the Poles. This seemed a reasonable request inasmuch as Soviet requirements did not use up all the available water. The Soviet authorities evaded conversations with the water supply bureau by suggesting that the matter should be settled through the provincial government. The province in turn received the reply that the lone water supply station which was under the Lignica municipal administration, should take care of all Polish needs. Of course not a word is mentioned in the correspondence that 75 per cent of the equipment of this water supply station was carted away to the



The smoke stacks of Upper Silesia.

U.S.S.R.

In the Kamienna Gora region the Germans had greatly expanded the textile industry. War operations wrecked only 4 out of a total of 121 textile factories in this area. The Soviet military administration reopened 5 of the smallest plants and hired a full contingent of Germans to run them. These plants were then transferred under Polish administration with the proviso that since part of their production was to meet the needs of the Red Army, they could not be shut down even for a moment. In other words, the German employees may not be discharged! The machinery of the remaining 112 plants was removed in a body to the Soviet Union. At present the Polish authorities are taking over some of these denuded buildings. Other buildings serve as storage space for Soviet supplies.

In August the Russians handed over to the Poles the great "Zabrze" foundries which at one time were part of the Balenstrom trust. The equipment is virtually intact, for the foundries received large-scale Soviet orders.

In Glogow the Poles also received untouched factories of liqueurs and of marmalade.

But the beautiful castle in Rzucewo, which had at one time belonged to Count von Below was handed over to the Poles only after it was laid bare of all movable articles. Soviet troops even removed the old, carved oaken doors.

Marshal Rokossovsky issued an order to his troops in the Western region to help the Poles with their fall sowing. The command will of course be obeyed. For the time being, the state tractor station in Poznan, which had sent more than 100 tractors for use in this sowing activity, informed the Ministry of Agriculture in Warsaw that it is halting further deliveries because . . . 46 tractors "were lost"!

The Soviet authorities agreed to transfer the area of Buchenwald near Wroclaw (Breslau) to the Polish administration, which decided to turn it into a sanatorium for Polish tubercular workers.

Much publicity attended this act. A special delegation of trade unionists thanked the Soviet Ambassador and the chief of the Soviet military mission in Poland.

Then the first group of serious cases and their families who were to care for them, left for Wroclaw. The train trip, normally requiring 14 hours, took 72 hours.

An electric railway was to have transported the patients from Wroclaw to Buchenwald. But as the railway had been taken apart by Soviet troops and shipped to the U.S.S.R., these advanced pulmonary cases made the trip in horse-drawn carts.

In Buchenwald it developed that there was room for only 60 patients because other beds were occupied by Red Army men and by sick Germans from the Free Germany Committee in Moscow who had been sent to "work" in the new Polish Western lands!

Since a return to Warsaw in such conditions of those turned away from Buchenwald would have endangered their lives, they were put up in farm outbuildings, on the floor.

Then there is the case of a Polish government worker sent by Warsaw to the Polish county office in Wroclaw. She took along pillows, a blanket, linen, several dresses, shoes and various odds and ends.

In Wroclaw the Polish authorities found her a furnished apartment. The day after she moved in, a Soviet soldier appeared with a German woman who asserted that the apartment belonged to her sister. Also her sister's property was



The foundries of Upper Silesia worked full blast in the days when Poland was free.

everything the Polish employee had brought from Warsaw—pillows, blanket, linen, dresses, etc.

Polish authorities in Wroclaw refused to intervene and the Pole returned to Warsaw minus her belongings, having salvaged only what she was wearing at the time of the Soviet-German visit.

Some 10,000 Poles have thus far been settled in Stettin. All Polish establishments have their own "defense units" whose duty it is to see that the business is not ransacked by . . . Ukrainians or "Vlassov soldiers dressed in Soviet uniforms." As a matter of fact, the proprietors can count only upon these "defense units," for the Citizens Militia refuses to risk nocturnal encounters with these "disguised" bandits!

At the inland port of Koziel in Opole, Silesia, grain elevators of the cooperative "Spolem" were plundered of seed to be used in the fall planting. The criminals were allegedly local Germans "disguised" in Soviet army uniforms who loaded the grain onto "borrowed" army trucks. When representatives of the cooperative and of the State Waterways Bureau made a complaint to the local Soviet military authorities, they were ejected from the building of the Soviet Post and were arrested three hours later for insulting the Red Army.

These few facts help explain why the Western areas in Poland are popularly referred to as the Wild West.

20,000 CHRISTIANS IN THE WARSAW GHETTO*

by TOSHA BIALER



IN the summer of 1942, when we first came to America, my husband, my infant son, and I were the only persons who had escaped from the notorious Warsaw ghetto. I want to forget the two terrible years we spent there, but my conscience will not let me rest until I have revealed its unique tragedy. One side of the ghetto story has been told. But what the world does not know is that Christians as

well as Jews endured the same tortures there, for the grim walls imprisoned 20,000 of them, mostly Catholics, together with a handful of Protestants and members of the Greek Orthodox Church.

. . . The world of the ghetto drifted away from the taint of bigotry into a mutual tolerance where the Star of David and the bleeding heart of the Crucifixion were reconciled. The Catholic who wore the humiliating armband knelt before the Madonna in his home. His store displayed a Jewish sign on the window, but inside was a picture or a figure of the sorrowing Christ. The seven-branched candelabrum shed its soft glow over a Cross . . . a prayer shawl and a rosary might occupy the same bureau drawer. Nobody took exception to this seeming conflict of symbols except the master race who, unimpressed by either, vented a special savagery on Christian devotionals.

The Germans were determined to suppress all community worship. They closed synagogues and churches. No one was permitted to pray in a House of God. Even improvised religious services in private homes were held under threat of severe punishment, just as group meetings were forbidden. Yet under this heavy cloud of spiritual persecution a miracle took place: two Catholic churches remained open! No one has ever been able to explain their charmed life, or why, out of the half dozen churches in the district, these particular two were spared.

Since "Aryans" were not permitted to live in the ghetto their ecclesiastical staffs had departed, with the exception of the pastors, Father Sobolewski of the Church of the Holy Virgin, and Father Godlewski at All Saints. One other priest remained on call, although his church was closed. These three shepherds continued to live in their parish houses, and so far as possible their flocks settled in the immediate neighborhoods. Thus there were concentrated Catholic ghettos within the Jewish areas. A few houses directly on the church property accommodated a small number of their most esteemed parishioners craving such sanctuary and these volunteers assisted the priests and took over many holy duties in return for the privilege of living there.

By an ironic quirk of fate, Father Godlewski, both in his sermons and writings, had been known as one of Poland's most militant anti-Semites. But now, in the common suffering, his prejudices were transmuted into pity. Even his somewhat harsh features became softened and exalted. Like Father

Sobolewski he worked unceasingly to bring consolation to all who came to him. Although racially "pure Aryan," the priests were also subject to the restrictions of ghetto life and came under the Jewish Council in all their civic relations. They were not, however, forced to wear the Jewish armbands, and on rare occasions were permitted to leave the ghetto to transact clerical business.

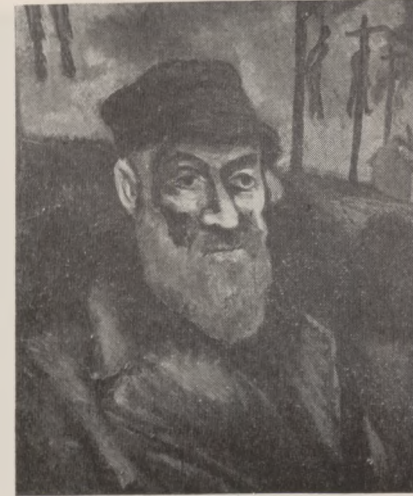
The churches were open from sunup to curfew for everyone who wished a moment of meditation. Crowded at all hours, they were packed to suffocation at services. Choir boys, music, incense, the host of traditional elements that enhance the Catholic ritual—all these were missing. A number of Jews, denied the inspiration of their own services, attended regularly and seemed to derive solace from joining in the worship. We did not comprehend the symbolism of the Catholic rites, but we followed the Polish sermons which usually dealt with how man is brought closer to God by suffering. The entire congregation wore the Star of David. As they responded to the intonations of the Mass, this Jewish symbol on their arms was lifted imploringly to the Cross. And from far above the altar the statue of Christ looked down with compassion on a confounded world.

An occasional arm, conspicuous without its identifying band, marked the presence of individuals legally permitted to dispense with this stigma. A group of some 200 men and women, Catholics of "pure Aryan" descent, who for years had served Jews as janitors, maids, nurses and cooks, refused to desert the families to whom they had become devoted, despite all the obstacles placed in their way by the supermen (including the insulting ruling that no Christian woman under 60 years of age could remain with any Jewish household in which there was a Jewish man). They held their heads and spirits high. Among themselves they would enjoy a little laughter, a homely chat, a type of human contact lost and forgotten by the others behind the wall. But their very presence bore testimony to the fidelity and courage of human beings.

A Catholic welfare service, Caritas, with headquarters in the Church of the Holy Virgin, was organized in the ghetto and largely subsidized by Catholic contributors in the city outside. A soup kitchen was set up and every possible



No Jews Allowed. Sign in streetcars that passed through the German-made Jewish ghetto in Warsaw.



Courtesy A.C.A. Galleries
Warsaw Jew by A. Tromka. "The tragic head called Warsaw Jew is made into a microcosm of tragic millions in Europe."—Howard Devree in the New York Times, November 4, 1945.

pestilence knew no distinctions. We were all of us constantly dirty, ravenous, and sick.

The Church of the Holy Virgin also had a small garden, one of the few left in the ghetto, which was open to all children accompanied by their mothers. I used to take my year-old baby there; he was too young to play with the others, but at least he could enjoy the sunshine. It wrung my heart to watch the games of the older children which were—as always—patterned after life as they knew it. Their favorite game was "Gestapo and Jews." The "Gestapo" would pretend to enter a home and seize the household goods . . . "You give me that piano." The "Jews" would throw rocks at their tormenters and the game always ended with the "Gestapo" being beaten up. Occasionally Father Sobolewski, an inscrutable smile hovering over his face, would stand in the doorway watching the rough and tumble.

. . . Early in 1942 the Germans unloaded several truckloads of human wrecks at the Jewish prison on Gesia Street. After its doors had closed on the newcomers pandemonium broke loose inside. Distorted faces, no longer human, appeared at the open windows upstairs, shouting something hoarsely—the same thing, over and over again. Orders were barked, the crack and swish of heavy whips and agonized screams were heard. The heads dropped, and jerked up again, like some gruesome puppet show.

Later the ghetto learned, bit by bit, how the Germans had decided to mete out special punishment to these people who had defied their vigilance and maintained that they were Christians. They were lashed unmercifully and on their knees were forced to confess: "I am a Jew—a dirty Jew." Ten times, twenty times, thirty times they had to repeat "I am a Jew, a dirty Jew." Those who refused were killed on

assistance was given to the destitute. Many Jews were fed there, with no questions asked, and similarly many Catholics were befriended by various Jewish charities. Sharp, grinding poverty forced people to seek or extend aid regardless of creed . . . to get what they could where they could. In the morning one of my girl friends might manage to pick up a tiny piece of soap at Caritas . . . in the afternoon she might secure a few spoonfuls of soup or a crust of bread from a Jewish community kitchen. Filth, hunger, and

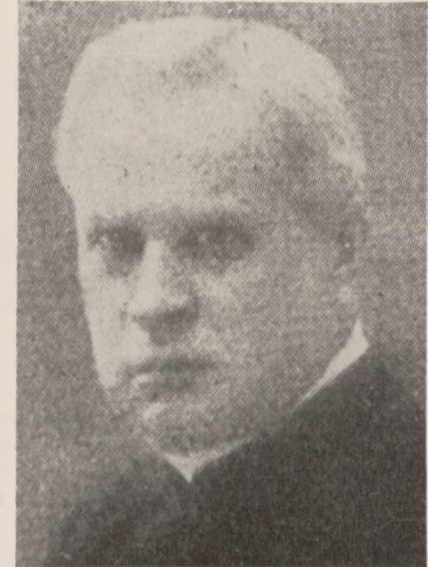
the spot.

These last Christians represented the cream of the most cultured families in Warsaw: scientists, artists, men outstanding in finance and business. Horrified by this final outrage, the Archbishop of Warsaw, Count Sapieha, traveled to Krakow, headquarters of Hans Frank, the notorious German Governor General, now held by the Allies as a war criminal) and pleaded with him to set some special section aside for the Catholics—if they must be segregated. But Frank merely shook his head and sent the Archbishop home.

There was another prison in the ghetto, on Pawiak Street, whose inmates were largely vicious criminals: thieves, rapists, and murderers. These were the only non-Jews in all Poland compelled to remain in the ghetto. But everyone else living within sight of the prison was forced to keep his windows closed and locked, his shades drawn. I could not understand why the tenants of these houses should be deprived of light and air until my husband explained that the Germans feared the prisoners might be "contaminated" if observed by Jewish eyes!

The Christian who died in the ghetto regained his freedom . . . his body could leave the ghetto and be buried in Christian ground. But even here legal formalities were harsh and humiliating. The German transfer office, which supervised merchandise traffic, also handled the remains. Application had to be made for an empty hearse from the outside city to call for the corpse, with papers authorizing the trip glued to the glass. Only the priest was permitted to accompany the dead on his last journey. The family was forbidden to attend the funeral. They walked behind the hearse as far as the gate. Here they mutely said their last farewells and stood with eyes following the cortege until it disappeared from sight. Often members of the same family waited outside the gate, but no words would be exchanged between the two groups. While customs officials cleared the transfer, they could only look at each other in silent communion.

. . . I remember hearing Father Sobolewski tell his flock: "And He that loseth his life . . . shall find it." I want to believe this. I want to have faith that these dead shall not have died in vain.



Monsignor Marcell Godlewski, curate of All Saints Church in the Warsaw ghetto. "He worked unceasingly to bring consolation to all who came to him."



Handclasp of Polish-Jewish friendship through the ghetto wall. Drawing in a ghetto underground publication.

* Reprinted in part from *The National Jewish Monthly*, for October, 1945, published by B'nai B'rith.

Polish Artists at the Carnegie Institute International Exhibitions

by DR. IRENA PIOTROWSKA

FOR almost half a century the United States has served as a terrain for international art contests. International exhibitions have always enjoyed great popularity in this country. Americans take pride in their objective, unprejudiced, and friendly attitude toward all European affairs. Thus, for instance, wishing to assure impartiality in the choice of art works for international exhibitions, and lacking confidence in the unbiased judgment of European representatives, they prefer to collect the art material themselves, directly from the artists, even if it means going to Europe to select the items desired.

The large-scale exhibitions of contemporary paintings at the Carnegie Institute in Pittsburgh, the only international annual exhibitions of oil paintings in the world, are among the most important art events of this century. The Carnegie Institute collects the material directly from the artists, dispersed throughout America and Europe, just as the Metropolitan Museum of Art, the Museum of Modern Art in New York, and various other public and private American galleries do on similar occasions.

The first world exhibition at the Carnegie Institute took place as early as 1896. From that year on, Polish art was represented annually by Olga Boznanska, the famous portrait painter, for many years a resident of Paris, where she died recently. Olga Boznanska's work has always enjoyed great favor among American art connoisseurs and her paintings



Photograph Courtesy of the Carnegie Institute
Old Nurse by Jan Zamoyski.

may be found in many museums and art collections in this country. She received a high award from the Carnegie Institute in 1907.

Although the Pittsburgh exhibitions were international in character from the very start, it was not until 1923 that they were sectioned off into distinct national groups. In that year eleven nations took part in the Carnegie International, but Poland did not. Olga Boznanska was temporarily included in the French school. The following year, however, Poland came out with a rich collection. Paintings were contributed by the following Polish artists: Olga Boznanska, Wacław Borowski, Józef Czajkowski, Stefan Filipkiewicz, Mela Muter, Stanisław Podgórski, and Tadeusz Pruszkowski. The Polish section in the catalogue was prefaced by a long and well-written introduction. The next year the above group of Polish artists was joined by Fryderyk Pautsch and Wojciech Weiss. With the exception of Boznanska and Mela Muter, both residing in Paris, all these artists were at the time professors of art either in Cracow or Warsaw.

In 1926 the Polish section shrank in size, consisting of only seven artists exhibiting one painting each, the outstanding among them being Ludomir Slendzinski, professor at the Fine Arts Department of Wilno University. His work attracted universal attention through its originality and forcefulness, and for many years thereafter Slendzinski was the leading representative of the Polish group at the Carnegie Internationals. The catalogue of 1927 again contained an article on Polish art. Moreover, all the carefully edited catalogues published by the Carnegie Institute reproduce numerous Polish paintings.

In 1929 Władysław Jarocki, Professor at the Academy of Fine Arts in Cracow, came to the United States having been invited to serve on the Institute's Jury of Award, composed, in addition to himself, of four Americans, one Englishman, and one Frenchman.

During the next few years, Poland was represented by practically the same number of paintings, never exceeding twenty, with the exception of the year 1936 when Poland was omitted entirely. That year the only nations represented



Nativity at Łowicz by Bolesław Cybis.
Dr. Andrey Avinoff Collection

ists: Eugeniusz Arct, Wacław Borowski, Bolesław Cybis, Jan Gotard, Bronisław Jamontt, Władysław Jarocki, Eliasz Kanarek, Michalina Krzyzanowska, Rafal Malczewski, Antoni Michalak, Tymon Niesiolowski, Tadeusz Pruszkowski, Michał Rouba, Kazimierz Sichelowski, Ludomir Slendzinski, Wacław Wasowicz, Czesław Wdowiszewski, Wojciech Weiss, and Jan Zamoyski. The Polish section was seventh in size among the thirteen represented, America exceeding all of them with its 107 paintings out of a total of 407.

The note of romantic feeling pervading the Polish works has been stressed by American critics. But among all the Polish canvases, "The Burial" by Czesław Wdowiszewski seems to have stirred the greatest interest. Let us quote in full Miss Margaret Browning's words in the beautiful art magazine *Parnassus*, then published by the College Art Association in New York. Miss Browning writes: "In the section of Polish painters, there is gaiety and variety both in landscape and figure work. 'Romantic Landscape' by Michał Rouba lives up to its title revealing delight in the color, the forms, the contours of the landscape, as well as in its latent emotional power. 'The Burial' by Wdowiszewski suggests the famous 'Burial at Ornans' but has none of the self-consciousness of Courbet's realism nor its harsh insistence." And the periodical *Life*, published in New York, gave in one of its December numbers a

were America, England, France, Germany, Italy, and Spain. However, the number of nations participating increased to thirteen at the following year's Carnegie International—the 34th.

As he had done several times before, Mr. Homer Saint-Gaudens, Director of the Department of Fine Arts at the Carnegie Institute, personally selected all the paintings in Europe, whither he had gone during the spring of 1937. He had also visited Poland, by no means for the first time. He arrived there with the intention of collecting twenty-two canvases which would represent the best in Polish contemporary painting. With what conscientiousness he approached his task is shown by the fact that in order to select twenty-two paintings he visited not only all current exhibitions, but also some one hundred artists' studios, in Cracow, Warsaw, and Wilno. In his travels he was assisted by Professor Jarocki of Cracow, who until this war was representative for Poland of the Carnegie Internationals.

As a result of Mr. Saint-Gaudens' visit to Poland, the Polish section consisted of works by the following art-

full-page reproduction in color of Wdowiszewski's work, adding that "The Burial" by Czesław Wdowiszewski is the most striking of the 22 paintings which Polish artists sent to the Carnegie Show." On the other hand, Edward Alden Jewell of *The New York Times* sets apart as the finest Polish achievement "the candid yet subtle and mysterious 'Two Waters' by Rafal Malczewski" (Oct. 17, 1937).

As the above lists of artists participating in the 1937 Carnegie International shows, Mr. Saint-Gaudens selected, aside from pictures by a group of older conservative artists of the Cracow school, chiefly those by the Polish Neo-Classics, inspired by Ludomir Slendzinski of Wilno, as well as works by younger Warsaw artists, most of whom were former students of the Warsaw Academy of Fine Arts and pupils of Tadeusz Pruszkowski. But to whatever generation or art trends the above artists belonged, they had this in common that their works betrayed an individual Polish approach to art. In 1937, Mr. Saint-Gaudens omitted almost entirely those Polish artists who were enthusiasts of the contemporary French school and whose works corresponded in style to Parisian art.

In order to do justice to the latter group of Polish artists and thus prove his objective and impartial attitude toward all art produced in Poland, Mr. Saint-Gaudens included a number of their works in the Polish section at the 1938 Carnegie International. But he did it reluctantly, being well aware that paintings by Polish artists who follow the Parisian style have less appeal to the American public than do paintings with a style of their own.

He explained his point of view to a Polish art critic from Cracow, Marian Dienstl-Dabrowa, who published Mr. Saint-Gaudens' opinion in the Cracow newspaper *Ilustrowany Kurjer Codzienny* (*The Illustrated Daily Courier*), in December, 1938. I have taken the liberty of translating excerpts from the Polish text as it appeared in Cracow, not only because it gives the thoughts about Polish art of a meritorious long-time director of a great American art institution, son of an illustrious American sculptor, and international authority on contemporary painting, but also because it simultaneously

(Please turn to page 10)



The Children's Crusade by Eliasz Kanarek.

Polish Artists at the Carnegie Institute International Exhibitions

(Continued from page 9)

reflects the general American attitude toward Polish art and shows what an American is primarily interested in, what he desires to see, and what he expects from any national art exhibition. Thus we read in the Cracow paper: "Our exhibitions are seen by visitors who come from even the most remote parts of the United States. Our public consists of eminent artists, art lovers, and art dealers. All come to us to feel the pulse of contemporary artistic creativeness and to get acquainted with the esthetic values of the various trends, now predominating in the sphere of art. It is easy to understand that the visitors are more interested in the individual peculiarities of the artists than in their similarity. They wonder about the approach toward painting by Italians, Swedes, or by other contemporary painters.

"After the decline of the Munich school in the years 1870-80, the French school gained hegemony in artistic creativeness, and during the last fifteen years has prevailed over all other art trends.

"We Americans have a good deal of sentiment for French painting and the French school whose weight we know and understand, but we are far from being of the opinion that it is the only one! We are interested in the independent relation of other countries to that school, in their methods of emancipating themselves from it and in their search for distinct individual paths in contemporary art. We are proud that our own school is strictly American and not an imitation of the French school. We also presume that you, Poles, or Spaniards, endeavor to create your own school of contemporary painting and do not try to create imitations of Parisian art, notwithstanding the fact that contemporary Parisian art distinguishes itself through taste and a high degree of susceptibility.

"When organizing exhibitions international in scope, I desire to give a true cross-section of a genuine Polish art and not of foreign art. I maintain that the Dutch cow in Dutch painting differs from the Spanish cow and that both these useful animals should differ in their pictorial representation from the French cow. My aim is to show to my countrymen the Polish cow in painting."



Photograph Courtesy of the Carnegie Institute
Country Girl by Waclaw Wasowicz.

Still, as has been said before, guided by the true American spirit of impartiality, and in order not to wrong any group of Polish artists, in 1938 Mr. Saint-Gaudens also showed to the American public paintings by young Polish artists who faithfully follow the Parisian precepts of paintings. But as he had foreseen, the Polish section in 1938 stirred less interest than did that of the preceding year. It remained almost unnoticed, while the paintings shown in 1937 not only met with the highest appreciation of the public and the American critics, but were in great part acquired by American art collectors.

Because of the war, the 1938 show of contemporary painting at the Carnegie Institute has, for the time being, been the last having an international character. During the fall of 1939 no exhibition at all took place at the Carnegie Institute. Then the Fine Arts Department at Carnegie concentrated on the field of native endeavor and, since 1940, has presented annually exhibitions of American painting.

With the end of the war now a reality, the Internationals will no doubt soon be resumed and Poland again figure among the entries. And once again an opportunity will be offered to the many nations of the world to show what are their particular contributions to the treasury of modern art forms.



Photograph Courtesy of the Carnegie Institute
Romantic Landscape by Bronislaw Jamontt.

Polonica in English at the Library of the Polish R. C. Union in Chicago

by S. L. CENTKIEWICZ

THE program of annihilation of Polish culture in all its forms that was inaugurated in 1939 and the systematic looting of Polish books west of the Ribbentrop-Molotov Line by the Germans and east of that Line by the Russians, have been carried out with such thoroughness that every Polish book collection in the world must now be regarded as a precious treasure.

At present, the collections of Polish books in the United States are in reality the only ones that have not suffered damage as a result of enemy military action or plundering.

Among these collections, a place of honor must be reserved for the Archives of the Polish R. C. Union in Chicago. Started a mere ten years ago, the library of the Union already has 17,000 volumes, including a great number of valuable relics and manuscripts.

This priceless collection has been assembled by the curator of the Polish R. C. Union's Museum and Archives, Miecislaus Haiman, a meritorious "collector of Polish glory," who with benedictine patience studies the minutest traces of Polish life and activity in the United States.

Mr. Haiman's assistant, Dr. Alphonse S. Wolanin, a young Polish-American scholar, who did graduate work in Poland, has recently put out a catalogue of a part of the book collection of the Polish R. C. Union, entitled "*Polonica in English: Annotated Catalogue of the Archives and Museum of the Polish Roman Catholic Union.*"*

The book fills a pressing need long felt by all students of Polish affairs in the United States. It is fortunate that Dr. Wolanin worked up the section of books in English first, for researchers limited to the English language urgently need reference material in a language accessible to them. Polish investigators of course have the advantage of using material in their native tongue.

Mr. Wolanin's catalogue is divided into the following sections: History; Monographs; Biographies, Description, Travels, Customs; Language; Literature; Art; Fiction and Poetry on Poland; Non-Fiction by Polish Authors; Miscellaneous; Index.

The section on History is very extensive. Noteworthy are first editions of such old books as "*An Account of Poland*" by Hauteville (London, 1698). Dating from the same period is "*The Ancient and Present State of Poland*" published by E. Whitlock in London in 1697.

Characteristically enough, books about Poland usually appeared in moments that were most tragic for Poland—the partitions, the insurrections, World War I, World War II. It has been said that "happy nations have no history." This axiom certainly applies to Poland, for comparatively few books treat of her prosperity, while attention is centered mainly on her unhappy vicissitudes.

The section on Monographs also boasts valuable works like "*An Historical Account of the Division in Poland*" by M. de la Bizardiere (London, 1700) or "*Letters Concerning the Present State of Poland*" by John Lind (London, 1773). Students of the national minorities in Poland will find here "*A History of Ukraine*" by Michael Hrushevsky (1941) as

well as "*History of the Jews in Russia and Poland*" by S. M. Dubnow (1920). Both works contain controversial material from the Polish viewpoint, but their inclusion indicates the scientific objectivity of the directors of the Archives.

Among the biographies we have an interesting work by M. Dalerac, "*Polish Manuscripts: or the Secret History of the Reign of John Sobieski, the III, of that Name, K. of Poland*" (London, 1700). Another volume about King Sobieski is "*An Historical Account of the Life and Actions of the Most Victorious Prince John III, K. of Poland*" by H. G. (London, 1684). Many items relate to Kosciuszko and Pulaski. It may be mentioned parenthetically that the Archives and Museum have recently acquired 73 letters written by Kosciuszko and dealing chiefly with the American Revolution and the General's second sojourn in America in 1797-8, as well as letters by General Greene, Robert Morris, Washington, Jefferson, John Quincy Adams, Barlow and other famous Americans of the Revolutionary and post-Revolutionary era.

The section on Travel lists many interesting items, among others, "*Travels in Poland, Russia, Sweden and Denmark*" by William Coxe (London, 1802) and "*Travels in the Year 1806 from Italy to England, Through the Tyrol, Styria, Bohemia, Gallia, Poland, and Livonia*" by De Salvo (Troy, 1808).

Almost all the Polish-English and English-Polish dictionaries published to date are included in the section on Language.

In the remaining sections one might single out Jean B. Louvet de Couvry's "*Interesting History of the Baron De Lovzinski. With a relation of the most remarkable occurrences in the life of the celebrated Count Pulaski, well known as the champion of American liberty, and who bravely fell in its defence before Savannah*" (New York, 1807). There are many items linked with the uprisings of 1830 and 1863 that give glowing accounts of the Polish fight for independence, undeterred by the most fearful sacrifices.

As can be seen from the dates, the R. C. Union Library has expanded greatly in recent years through the purchase of books published in England and in the United States by agencies of the Polish Government-in-Exile.

Dr. Wolanin's catalogue concludes with a detailed index of authors and translators. It is enhanced by reproductions of the more precious volumes from the Library's collection. The majority of the illustrations date from the 17th century. It seems to us that it would help students of Polish affairs if the sub-division on timely subjects were broken up further into sub-groups such as the war of 1939-1945, the problems of reconstruction, underground Poland, etc. These affairs are currently of special interest and undoubtedly deserve separate attention. It also seems to us that a breaking up of the section "History" and "Monographs" is rather artificial because it is difficult to separate one group from another, overlapping as they do in many instances.

Polonica in English deserves the highest praise because of the great labor that went into its making. Dr. Wolanin took the trouble to provide informative notes about all the more important works and to give data on the authors, translators and publishers.

(Please turn to page 13)



Printed for Humphrey Moseley at the Princes-Armes in Pauls Churchyard 1646. W.M. sculps.

From the collection of the Polish Roman Catholic Union in Chicago.

* Published by Polish Roman Catholic Union of America Archives and Museum. Chicago, 1945. \$3.

AIR FORCE FOR WARSAW

by F/L JERZY

GLEBOCKI

THE Warsaw Rising broke out on August 1st, 1944. How and why was well understood in Warsaw, but for us here, in the operational Squadron, only one thing mattered—Warsaw is fighting, when do we fly to help her?

At that time, none of us thought, or imagined for a second, that this battle of Warsaw would continue in the capital for two agonizing months; that, bent over our controls, we would be paralyzed through the endless night hours, listening to Warsaw crying for help and knowing that we could do nothing, nothing for her.

It was a thousand miles to Warsaw. A thousand, long petrol-swallowing miles.

The 138 British Special Task Squadron (for land equipment and reinforcements by parachute for the underground movements throughout Europe) was stationed at Brindisi, in southern Italy. Included in it was the Polish "C" Flight consisting of five planes, the remnants of 301 Bomber Squadron, which had been reduced to the strength of a Flight through losses and lack of replacements.

The Rising began on August 1st, 1944, at 5 p.m., and already by the 4th, i.e. three days later, the First Polish planes were over Warsaw. With them flew English planes and South African crews from the 138 Special Task Squadron.

Flying conditions were more than had the whole way over. The ravines on the way were covered by mist, abysses grimed with their black peaks over which the storms howled and torrents of rain lashed down. Gigantic, compact masses of swollen cloud, loaded with electricity and with freezing rain, in places reached heights of thousands of feet, and over the mountains there were always clouds in which the deadly liquid ice lay in wait for us. A quarter of an hour in such conditions was enough to send the aircraft diving vertically to earth like an icicle.

The difficulties increased. How could the aircraft be lifted above the clouds, overloaded as it was with freight and fuel and, the cargo discharged, how could it be got back to base when it was often holed like a sieve with only three, or perhaps even two, engines working and how could we find the way if neither stars nor land were to be seen?

There were no navigational aids by radio over Poland, and there was great activity by German night fighters. The flight was a long one, twelve to fourteen hours, and the reserve of fuel was so small that it did not allow for mistakes in navigation. Warsaw had to be reached in exactly the way which had been traced out on the big map in the Operation Room of the aerodrome. To have to search for the target meant risking a parachute jump over the rocky mountains of Jugoslavia, or ditching in the Adriatic. The way to Warsaw was not easy.

Hidden in forests along the route were German radio-location stations plotting the passing planes and, among these stations, anti-aircraft guns were closely positioned in Jugoslavia, along the Danube and in the Carpathians. The radio-location stations passed on the news of the planes from one to another and the route of each aircraft was exactly plotted and communicated to the artillery and night fighters. The fighters were waiting by the slopes of the Carpathians. From the precipitous mountains of Jugoslavia, over the Carpathians, right to Warsaw, each lonely plane came under artillery fire and was dogged by fighters. There was not a moment's rest or respite. Under a shower of orange sparks, half hidden behind a curtain of flame and smoke, Warsaw greeted the approaching aircraft with an artillery barrage. The smoke hung low, obscuring the view and the machines circling the city were covered by an almost horizontal stream of bullets from machine guns. Rocket flares lit up the sky.

Under such conditions the fast but heavy Liberators and Halifaxes had to drop their cargo, to drop it on a tiny little square, directly on the point indicated, on the outpost itself. One had therefore to fly as low as possible, skimming the church towers and the rooftops. Through the fire, smoke and flames one had to search out and find this tiny square, marked at the four corners by bonfires, which was the outpost. And so the huge, awkward Liberators and Halifaxes swayed over Warsaw, held back to half speed and having to make not one, but three or four attempts to discharge their cargo. Like a blast furnace, the heat from Warsaw beat up so high that it could be felt even in the machines. Thin smoke filtered into the cabins and filled the interior of the planes with a choking grey veil. Illuminated by the conflagration from below and by the rockets from above, loaded to the limit of their capacity with petrol, these huge black crates lumbered through the inferno, and from the ground they were shot at from every angle and with every calibre of gun.

These were difficult flights. Even the weather seemed sworn to thwart our efforts. In August there were eighteen flying days, in September only six. But aircraft repeatedly took off, tried and turned back, till human will had to cede to nature. To reach Warsaw was impossible. Between the sunny aerodrome of Brindisi and the fire-bathed city of Warsaw, stood a wall of ice and evil boding clouds. And, although October brought four days of flying weather, Warsaw no longer needed our aircraft. She had fallen.

If only we had had an aerodrome nearby! If only we had had an aerodrome nearby, at that time! Not 150, but 1,500 tons would we have dropped in Warsaw. And tanks, and guns and mortars. We might have brought parachutists and succor. Our fighters would have defended the air, our bombers would have ploughed through the German artillery. There would then have been no flames over Warsaw—she would not have fallen.

During almost the whole period of the Rising, British and Polish crews went out together. The number to set out varied according to losses and replacements, but on an aver-



Before a dangerous mission.



Polish pilot.

age, fourteen planes took off every flying day. It was only towards the end of August, when the English Squadrons suffered such heavy losses, that the flights had to be suspended, that Polish aircraft started alone.

Replacements for flying personnel came by air from England, and towards the end of the Rising, the Polish Squadron, in spite of its losses, had fifteen crews. The greatest effort was made on August 13th, when thirty planes took off for Warsaw from the Italian base, and on August 14th, when twenty-six aircraft were sent.

The night of August 27th to 28th was the unluckiest night for the Squadron. Of all the aircraft which took off that night and reached Poland, only one returned to the base and

that one, badly shot up over the target, with the wounded crew on board, crashed on landing.

Replacements arriving meanwhile profited from the advice and experiences of the old crews, and on September 10th twenty aircraft crossed the Carpathians. Unfortunately, after that date weather conditions rapidly worsened and, with the exception of six nights, the Squadron had no opportunity of going out. Even so, in the second half of September there was one still bigger flight over Warsaw. On the 18th, the 8th American Air Force sent 110 Flying Fortresses with equipment. The Americans carried out their task and lost only one machine out of that number.

Throughout the Rising, the principal items our aircraft dropped in Warsaw were arms and ammunition, foodstuffs, medical supplies and communication units, such as radios, etc.

One hundred and fifty tons of equipment were dropped on Warsaw, of which the radio station of the Home Army acknowledged 62 tons. Many deliveries could not, however, be acknowledged for technical reasons.

There were engaged in the Warsaw Battle, 95 Polish, 105 English and 110 American Flying Fortress aircraft, altogether 310. In these machines flew 660 Poles, 735 English and South Africans from the English Squadron of the 138th Squadron, and 1,100 Americans—altogether 2,495 airmen.

Out of the 660 Poles, 105 in 15 machines were shot down over Warsaw. Only 9 from these planes escaped death.

Out of the 735 members of British crews, 133 in 19 machines, were lost. Seven of them escaped with their lives.

In the one American Fortress which was lost, the crew of 11 were killed. The total loss in flying personnel over Warsaw was 249 men. From all the planes shot down, 16 airmen were saved.

Therefore, the percentage of losses in the Polish "C" Flight alone, in relation to the complement of the squadron at the outbreak of the Rising, was 300 per cent.

One can imagine how hard the conditions were on the route, what difficulties the crews had to overcome before they reached the outposts, if out of 95 Polish aircraft only 48, and out of 105 British planes only 39 arrived over the target.

We all wanted to fly over Warsaw, just as the whole of Poland wanted at that time to be in Warsaw. But, as at home, only a few reached the objective.

Warsaw fell on October 2nd.

Polonica in English at the Library of the Polish R. C. Union in Chicago

(Continued from page 11)

The writer has had the opportunity of observing the work of Mr. Haiman and his assistant Dr. Wolanin, at close range, and was in a position to appreciate how, in exceedingly difficult conditions that demanded great scientific and organizational efforts, the highest sacrifice and indefatigable energy of both researchers led to the achievement of these excellent results.

Small wonder, then, that on the occasion of the tenth anniversary of the Archives and Museum of the Polish R. C. Union of America, the President of the United States wrote to curator Miecislav Haiman: "Keep up this good work." *Polonica in English* covers but the first part of the Polish

R. C. Union Archives. Other parts of the reference collection are: books and pamphlets by Polish American authors, regardless of language or subject; materials on the history of Poles in the United States; publications on Polish art, de luxe editions, rare books, and serials. We trust that the directors of the Library will do everything in their power to hasten the appearance of further catalogues.

It is to be hoped that other collections in the United States and particularly the Slavonic Division of the New York Public Library will follow the example of the Polish R. C. Union and work up similar catalogues, which would be of great aid to American students of the Polish question in the United States.

NEW POLISH CARDS FOR CHRISTMAS

CHRISTMAS cards by several refugee artists from Poland are being marketed by Edwarda Mortkowicz-Markoe, of 33 West 42nd Street, New York City. These offer good design and a joyful peasant flavor that should captivate plenty of fussy buyers—we read in an article entitled “Cards for War Christmas” which appeared in the November 1943 issue of the leading New York art magazine, the *Art News*. The author of this article, T. K., did not hesitate to mention the Polish Christmas cards published by Miss Mortkowicz along with the “miniature art gallery” at the Associated American Artists in New York City, which showed a varied collection of Christmas cards done in a lithographing process, and along with the cards exhibited in 1943 by the American Artists Group featuring reproductions of a competition entitled “Interpreting the Christmas Message for our Own Times.”

The very fine Polish Christmas cards produced in New York also interpret the Christmas message for our own times, the Polish Christmas message. Today, when Polish art in Poland is almost completely non-existent, when scores of Polish artists are dead, when those who survived the German occupation are on the brink of starvation, these Polish Christmas cards bring memories of happy pre-war days in Poland. The Christmas cards published by Miss Mortkowicz during the last two or three years represent works by such Polish artists as Zofia Stryjenska, whose fate is still unknown; Tadeusz Cieslewski, Jr., killed in Warsaw in 1944 during the Polish Uprising; Stanislaw Ostoja-Chrostowski and Stefan Mrozewski, who are among the few survivors of the horrors of occupation; Irena Lorentowicz and Marya Werten, now resident in this country; and the famous American artist of Polish descent, Erica Gorecka-Egan.

This year, Irena Lorentowicz and Marya Werten have substantially augmented this “miniature gallery” of Polish art by two series of beautiful cards of which one represents relics of Polish architecture, the other children in peasant costumes. These Christmas cards bring a precious message of hope to Poles in this country, showing them Poland in her two aspects most dear to them. Old Polish churches, castles, city halls and town houses, artistically drawn by Irena Lorentowicz, are a symbol of Poland’s glorious past; they stand witness to Poland’s high culture and intense spiritual life in bygone ages. The children in colorful native costumes designed by Marya Werten recall the carefree mirth of Polish boys and girls who grew up in the reborn Republic



Polish Peasant Boy by Marya Werten.

of Poland and who were regarded as the future of Poland. Love for Polish customs, preserved by the peasants, was instilled into their hearts, a special effort being made to acquaint them with the crafts of Polish folk artists, the most faithful custodians of meaningful and picturesque Polish traditions.

While the series of cards with old Polish architectural relics and with Polish peasant children stir the innermost emotions in Poles, they present no less interest for those who never even saw Poland, acquainting them with the

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

The six cards with drawings by Irena Lorentowicz of old Polish architectural relics represent the art of Poland which was produced by professional artists. They prove that Polish city architecture has always been most closely linked with that of the whole of Western Europe. Descriptions of the architectural monuments depicted are printed on the back. Prepared by Dr. Irena Piotrowska, they explain which European style is represented by each of the buildings reproduced. Thus, for instance, the Church of Our Lady in Cracow takes us back to the fourteenth century when Gothic style was paramount in Europe. The City Hall in Poznan and the Pointed Gate in Wilno are examples of sixteenth-century Renaissance architecture, while the Church of the Bernardine Monks in Lwow, the Royal Castle and the houses of the Old Market Square in Warsaw are manifestations of Baroque style. All these and other architectural monuments, however, were by no means slavish imitations of foreign work, but their creators, whether Polish or foreign-born, succeeded in bestowing upon them certain architectural features of local origin, expressing the predilections of the Polish people.

These predilections manifest themselves most clearly in Polish folk art. The artistic qualities of Polish folk creations have been fully appreciated in Poland, especially by the artists, among whom Marya Werten, designer of the enchanting Christmas cards with Polish peasant children, occupies a place of distinction. Her cards show once again how clearly she realizes that Polish folk art is so important a fragment of Polish creative art because of its inexhaustible wealth of decorative motifs, the intoxicating freshness of its lively colors in articles of industry and costumes, as well as because of its forceful expression in pictures and sculptures. Marya Werten’s designs for Polish Christmas cards breathe the same spirit as the old colored folk woodcuts and have through their expressive charm a special appeal to the child and to the young and unsophisticated. She proves to have a special gift for understanding the soul of Polish peasants who in the color and wealth of their patterns, in their textiles and in all their decorations, reveal a tendency to beautify their lives. Two of the pictures by Marya Werten are accompanied by verses of Polish folk Christmas carols, beautifully translated into English by Jadwiga Rynas.

(Please turn to page 16)



Church of Our Lady in Cracow. Drawing by Irena Lorentowicz.

Polish Participation in the Women's International Exposition in New York

The Polish booth at the 22nd Annual Women's International Exposition held in New York's Madison Square Garden from November 13th through November 18th featured art decorations by Erica Gorecka-Egan, samples of Polish handicrafts and books on Polish subjects. The exhibit was conducted by the Committee of Polish American Women, a federation of some 30 clubs of women of Polish background in Greater New York. A gala Polish program on November 17th included an address on Polish women in the post-war world by Ann Su Cardwell, folk dances by the Polish Youth Circles and folk songs by the Melody Girls with Regina Kujawa Jedrzejewska as soloist. In a message from the Committee of Polish American Women, Mrs. Peter P. Yolles declared: "With our slogan, POLAND FIRST TO FIGHT AND STILL NOT FREE, we challenge all women who are seriously concerned about women's responsibility for the new world of unity and peace. Poland's case is a flagrant violation of all the moral tenets that were held up to our boys as 'worth fighting and dying for.' The women of America must be conscious of this violation and give expression to their condemnation."

PM Photo by Arthur Leipzig



WESTERN REACTION TO THE RESURRECTION OF POLAND

(Continued from page 3)

ing with ease and with celerity along a path to which the human eye can assign no term. The American struggles against the natural obstacles which oppose him; the adversaries of the Russian are men; the former combats the wilderness and savage life; the latter, civilization with all its weapons and its arts; the conquests of the one are therefore gained by the ploughshare; those of the other by the sword. The Anglo-American relies upon personal interest to accomplish his ends, and gives free scope to the unguided exertions and common-sense of the citizens; the Russian centers all the authority of society in a single arm: the principal instrument of the former is freedom; of the latter servitude."¹

It would be an easy task to put forth innumerable illustrations of the antithesis with which de Tocqueville closes his poignant comparison of Russia and America. But a mere juxtaposition of two events that took place simultaneously should illuminate the point sufficiently. Russia was just quitting World War I and the United States, on the other hand, was gradually entering it. On January 8, 1918, President Wilson addressed Congress, outlined the American peace program and enumerated the fourteen points. Almost at the same time, on January 18, 1918, the All-Russian Constituent Assembly was holding its first meeting. But its fate was tragic. The Kerensky Government had fixed November 25, 1917, as the date for universal, secret and direct elections to the Assembly. At election time the Government was already in the hands of Bolsheviks. The result of the balloting, nevertheless, was a signal victory for radical socialists who fiercely opposed the Bolshevik ideology and regime. Together with a small group of Constitutional Democrats (K.D. — "Kadets") who before the war had formed a liberal opposition to the Tsarist regime, they emerged with flying colors. The Constituent Assembly met on January 18, 1918. Victor Chernov, a well-known revolutionary socialist, was elected President. Alas, the Assembly lasted only one day. On January 19 it was dispersed by soldiers of the Red Army, as a distinctly reactionary body.

¹ Petite Bibliothèque Américaine. Institut Français de Washington. Tocqueville: *De la Démocratie en Amérique*, Princeton University Press, 1943, pp. 51, 52. English translation: *Democracy in America*, by Alexis de Tocqueville, translated by Henry Reeve, Revised Ed., Vol. I. The Colonial Press, New York, 1930, pp. 441, 442.

The following quotation taken in extenso from the Memoirs of George Clemenceau, the indisputable architect of the Allied victory, sufficiently illustrates the way in which the consequences of Russia's withdrawal from the war were appraised by the leading statesman of France, a country so closely allied with Russia:

"... Alas, we must have the courage to say that our programme, when we entered the War, was not one of liberation! I had allowed myself in the bygone days to recommend an alliance with England, which at that time was not yet offered us. But the Tsar needed our money for his military displays, and it was the policy of displays that won . . .

"The surrender of Russia, no longer able to bear the strain of war, changed the data of the problem, by grouping round us forces striving for national restoration, which had been incompatible with the presence of the Tsar in our ranks. We have started a war for our own deliverance in which we called on all who were capable of offering resistance, and here at the height of the struggle the Russian champions of oppression in Europe collapse before the German champions, at grips with such remnants of the dismembered nations as still had life in them. In the heroic example of Poland the reader sees the whole scope of the question. It would be a tragic story to describe the dreadful future of all that long line of human wretchedness endured to maintain a national shrine, the supreme shelter for the consciousness of a race striving to take its place among their fellows . . .

"Suddenly, by the shameful Peace of Brest-Litovsk, we were freed from the so-called help of allies who upheld aggression, so that we could build up our higher moral forces again, in touch with downtrodden peoples from the Adriatic to Belgrade, from Prague to Bucharest, from Warsaw to the countries in the North that have not yet recovered their equilibrium. Suddenly when the War was raging at its fiercest, the whole scheme of military aims was completely changed . . .

"... We had started as allies of the Russian oppressors of Poland, with the Polish soldiers of Silesia and Galicia fighting against us. By the collapse of military Russia Poland found herself suddenly set free and re-created, and then all over Europe oppressed peoples raised their heads, and our war of national defense was transformed by force of events

(Please turn to page 16)

NEW POLISH CARDS FOR CHRISTMAS

(Continued from page 14)

We must not forget that it is precisely the peasant art of Poland that has attracted most attention abroad, particularly in America. Both American artists and tourists who used to visit Poland, first of all sought to get acquainted with the Polish village. They came to Poland in order to refresh themselves inwardly while inhaling the forcefulness of Polish peasant art. And although every American who arrived in Poland duly visited old Polish churches, castles, townhalls and houses of bygone days, to become familiar with the general evolution of Polish art and with age-old architectural relics,—yet the soul of this American yearned for the Polish village. There American artists seemed relieved of the bur-

den of sophistication inescapable in the modern way of life, there they found consolation and inspiration.

How many of the old art relics have remained intact, we do not as yet know. All we know is that many of the finest buildings have been effaced from this earth.—How gay are the Polish children today? Do the peasant youngsters wear their traditional costumes? Photographs coming from Poland show them emaciated and in rags. But the beautiful pictures of old Polish architecture by Irena Lorentowicz, and those of Polish children clad in colorful costumes, bring us the glad Christmas tidings of hope that before long Poland will rebuild many of her ruins and will again resound with the laughter of happy children.

—I. P.

WESTERN REACTION TO THE RESURRECTION OF POLAND

(Continued from page 15)

into a war of liberation.

"The whole aspect of the peace is thus completely changed. A peace of justice, a Europe founded upon right, the creator of independent states whose military power is augmented by all the moral energies . . .

"A Europe founded on right, instead of a dismembered Europe was a fine dramatic turn of events. Our victory did not allow us to hesitate. The nations had appeared on the battlefield in response to our appeal. The shedding of blood and the winning of rights went together. Germany, like Austria and Russia had battered on the dismembered peoples. Dying nations were about to revive. Throughout Europe the words right, liberty and justice would mean something . . .

"Let us recall the partition of Poland, the greatest crime in history, which leaves an everlasting stigma on the names of Catherine, Maria Theresa and Frederick II. No outrage had ever less excuse, no violence perpetrated against humanity ever cried louder for a redress that had been indefinitely postponed. The wrong was so great that at no time in the life of Europe, among so many other acts of violence for which there was no expiation, could it appear less heinous. It has become a byword in history as one of the worst felonies that can be laid to the charge of our 'civilization' . . ."¹

¹ Georges Clémenceau: *Grandeurs et Misères de la Victoire*. Paris, Librairie Plon, 1930, pages 159-162. English translation: George Clémenceau: *Grandeur and Misery of Victory*. New York, 1930. Harcourt, Brace and Co., pages 190-194.



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