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Ks. ZYGMUNT
KACZYŃSKI

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GDY SIĘ ZABIJA DUSZE...

WIEMY Z NAUKI KOŚCIOŁA, ŻE dusza ludzka jest żywą świątynią Ducha Świętego. Zamach na prawa jej i jej godność grozi najcięższymi konsekwencjami i karami. "Błaga świata dla zgorzenia" (Mat. xviii, 7) — ostrzega Chrystus Pan. W jednym z miejsc w Ewangelii Zbawiciel grozi potępieniem tym, co głodnym braciom odmawiają chleba. Jakież wobec tego los czeka tych, co zabijają dusze? Chrystus mówi o potępionym Lucyferze, że "on był męźbójcą od początku" (Jan. viii, 44). A przecież nikogo nie mordował, tylko milionom ludzi odebrał wiarę, uczciwość i do występku nakłonił.

Każda wojna pochłania ofiary w ludziach w zależności od jej rozmiarów i napięcia. Ale w żadnej wojnie dotychczas, niezależnie od bardziej lub mniej stosowanych środków okrucieństwa, nie używano metod, któreby godziły bezpośrednio w duszę ludzką.

Niemcy w swej koncepcji wojny totalnej, do której przystąpili z teorią i praktyką wybitnie antychrześcijańską, nie zaniedbali w swym laboratorium opanowania podbitych narodów również przygotowania środków, któreby zniewoliły duszę ludzką i uczyniły ją powolną nakazom programu narodowo-socjalistycznego.

Ruch narodowo-socjalistyczny w Niemczech od początku swego istnienia położył ogromny nacisk na wychowanie młodzieży. W ciągu dziesięciu lat swej pracy przygotowawczej bezkarnie w swych publikacjach i organach partyjnych zwalczał religię chrześcijańską, ośmieszał Kościół, wysyłał nakazy miłości bliźniego. Działo się to w tym czasie, gdy ster rządów w Niemczech spoczywał w ręku tak zwanych dzisiaj "dobrych Niemców," składających się z katolickiego Centrum, socjalistów i liberałów-demokratów. Gdy ruch ten dochodził do władzy w roku 1933, miał już "wychowanych" w duchu nar. soc. około dziesięciu milionów młodych ludzi, w których zabito wrażliwość sumienia ludzkiego i z których dusz wydarto wierzenia i tradycję chrześcijańską. Dziwnie słabą na to wszystko była reakcja Episkopatu niemieckiego, w którym ponadto panowały rozbieżności na tle ustosunkowania się do narodowego socjalizmu. Jakże przykrym zgrzytem był np. holdownicz list Kardynała Innitiera do Fuehrera po zajęciu Wiednia w r. 1937, kończący się słowami "Heil Hitler." Kardynał wprawdzie ciężko przeżył tę chwilę swego złudzenia, będąc niedługo potem obrzucony jajami przez gawiedź hitlerowską i patrząc w bezsilności na świętokradcze demolowanie swej kaplicy i całego zresztą pałacu arcybiskupiego.

Nie miał natomiast złudzeń co do niebezpieczeństwa niemieckiego po dojściu Hitlera do władzy Papież Pius XI. Organ partii Nazi "Das Schwarze Korps" pisał w lutym 1939 po śmierci Piusa XI:

"Widzimy w Piusie XI człowieka, który jako głowa Kościoła Katolickiego, zajmował w ostatnich latach postawę jawnie wrogą dla państw totalitarnych w ogóle, a dla Niemiec w szczególności. Przeciw Niemcom ogłosił on Encyklikę "Mit Brennender Sorge." Wszystkimi środkami, jakimi rozporządzał, starał się przeszkodzić Anschlussowi. W czasie przesilenia światowego na jesieni 1938 roku stanął otwarcie po stronie Czechosłowacji przeciw Niemcom i Sudetom. Od roku 1938 prowadził atak przeciw prawom rasistowskim faszyzmu włoskiego. Jego sympatie były całkiem otwarcie po stronie... wielkich demokracji, których najbardziej czynnymi duchownymi przedstawicielami są Kardynał Verdier z Paryża, Kardynał Mundelein z Chicago i Kardynał Hinsley z Westmisteru."

Wyznaniem tym "Das Schwarze Korps" mimowoli oddaje wspaniały hold Piusowi XI, którego wierność zasadom, rozum i jasny dar przewidywania zawstydzają wielu mążów stanu ówczesnego okresu...

Po dojściu do władzy Hitler szybko zlikwidował szkolnictwo wyznaniowe, powierając swej partii wychowanie

NIEDOSTĘPNE DLA OBCYCH

SPĘDZAJĄC NIEDAWNO WIECZÓR u kolegi Anglika, znajomego mego jeszcze z lat studenckich, dostrzegłem w jego bibliotece tom "Dzieł malarskich Wyspiańskiego," nabyte przez niego w czasie pobytu w Polsce, przed wojną. Z radością pochwyciłem w ręce to piękne, kosztowne wydawnictwo, gdzie najdoskonalszymi środkami współczesnej techniki podano reprodukcje, jedno i wiele

przypadają na ten sam niemal okres czasu, nastąpiły w epoce krańcowego przeciwieństwa w losach i warunkach bytu obu narodów.

W Polsce ów "złoty wiek" twórczości malarskiej zjawiał się nagle, po skromnych, mało zapowiadających początkach, jako erupcja niespodziana narodowego geniuszu wśród najbardziej — zdawałoby się — niesprzyjających okoliczności. Zaczął się po upadku powstania styczniowego, w epoce najbardziej beznadziejnej w życiu narodu, gdy potęga mocarstw rozbiorczych wydawała się czymś wiecznym, a imię Polski — czymś na zawsze wykreślonym z pamięci świata. Zainteresowanie Polską, tak jeszcze powszechnie w epoce romantyzmu rewolucyjnego i "wiosny ludów," w okresie Mickie-

nie były wysprzedawane za granicę: W Polsce z tego powodu, że w ogóle nie interesowano się nami, że często nie raczono zauważać nawet naszego istnienia, w Anglii dlatego zaś, że sama była rynkiem artystycznym, dostatecznie wielkim, chłonnym, zasobnym w pieniądze, by nie warto było malarzom poszukiwać gdziekolwiek poza nią czy to nabywców na dzieła swe czy nawet — sławy...

Tak tedy stało się, że pojęcie o wielkim malarstwie włoskim, hiszpańskim, holenderskim, niemieckim, francuskim można wyrobić sobie w każdej z większych galerij Europy, że oryginały dzieł ich mistrzów studiować można wszędzie: w Paryżu, Londynie, Berlinie, Wiedniu, Monachium, Leningradzie. Nawet

Można z pewnym smutkiem rozmyślać o tej niedostępności dla obcych wielkiej sztuki, o tym np. że nawet i w naszych czasach średni malarze paryscy cieszyli się europejskim rozgłosem, a znakomici twórcy jak Augustus John, Brangwyn, Sickert są — poza krajami anglosaskimi — niemal nieznanymi. Można żałować, że sława Wyspiańskiego, Wyczółkowskich, Stanisławskich prawie że nie przekroczyła granic Polski.¹ Ale są również w tym właśnie stanie rzeczy pewne elementy pomyślne, o których nie godziłoby się zapominać.

Artysta tworzący wśród swoich i dla swoich ma możliwość z reguły głębszego porozumienia duchowego z widzem, ma intymniejszą łączność z nim, łatwiej więc mu zostać sobą, bez poniżania się do schlebiana modzie i sztuczek reklamy. Każdy zaś co choć trochę zna międzynarodowe targowiska sztuki, jakim był np. Paryż przedwojenny, wie jak spływają twórczość owe "smaczki" modne, rozumie niebezpieczeństwa owej atmosfery.

Dlatego więc, kto wie czy nie ta właśnie, częściowa izolacja sprawiła, że angielska i polska sztuka w dobie obecnej lepiej od innych zachowują swą indywidualność, odrębność swego klimatu duchowego i formy wyrazu. A z tego względu też tym bodaj tylko dwu malarstwom mogło ostatnio być nadawane miano "szkoły" — i to nie w sensie jakichś kierunków formalnych czy "izmów" — lecz w tym znaczeniu głębszym, w jakim posługuje się historik, mówiąc np. o szkole włoskiej, flamandzkiej, holenderskiej.

¹ Tak np. w przebogatej londyńskiej National i Tate Gallery jedynymi dziełami, mającymi reprezentować polską sztukę, są trzy obrazki p. F. Topolskiego, nabyte już w czasie wojny obecnej. Jest to tak samo całkiem jakby np. cudzoziemcowi, chcącemu poznać wielkich klasyków angielskiej literatury, dano do przeczytania, jako lekturę jedyną, trzy — powiedzmy — nowelki Phillipa Oppenheima.



JĄCEK MALCZEWSKI
Portret własny

barwne oko setki nieśmiertelnych arcydzieł artysty. Zapomniałem o wszystkim wokół, witając się, jak ze starymi przyjaciółmi, z główkami jasnowłosych, smutnookich dzieciątek, z Tetudą i Apollinem z ilustracji do Iliady, z majestatem wawelskich i franciszkańskich witraży. Oko me biegło urzeczony wzdłuż przedziwnych, rytmicznych konturów, z których wykwinętem chyba linia Botticellego da się porównać, pasło się kontrastami barw, które technice pastelu nadały nowy sens, otwarły nowe możliwości i dziedziny, o jakich nie marzyli jej mistrzowie osmnastowieczni — Quentin La Tour czy Rosalba Carriera.

— To doprawdy niepojęte, że wielcy malarze polscy tak zupełnie nieznanymi są poza granicami swego kraju — odezwał się przyjaciel mój, który przez dłuższy czas stał w milczeniu, również wpatrzony w ogladaną przeze mnie książkę. Następnie zaś, jako że jest człowiekiem bywałym, który przed wojną kilkakrotnie zjeździł wzdłuż i wszerz kontynent europejski — dodał z uśmiechem:

— Tak samo zresztą, jak i wielcy malarze angielscy...

Rozkwit nowoczesnego malarstwa polskiego i rozkwit nowoczesnego malarstwa angielskiego, chociaż chronologicznie



STANISŁAW WYSPIAŃSKI
Dziewczynka z kwiatami

wizja i Chopina — ustąpiło miejsca obojętności całkowitej w Europie z końca stulecia, w której postępie technicznym, upowszechnieniu zamożności i oświaty, Polacy, skrupowani w rozwoju, wyzyskiwani i poniżeni, nie brali prawie i nie byli w możliwości brać udziału.

W Anglii, naodwrot, rozkwit malarstwa nowoczesnego był naturalnym jakby, kolejnym ogniem ewolucji po obfitym w talenty stuleciu XVIII, trafiał na glebę, już przygotowaną od dawna, zamilowań estetycznych i znawstwa. Przypadał na erę potęgi wciąż rosnącej i prestige'u wszechświatowego Wielkiej Brytanii, na erę gromadzenia przez nią bogactw niezmiernych i niespotykane przedtem podniesienia się stopy życiowej jej mieszkańców.

Otóż warunki te, tak biegunowo sprzeczne, wypływające z tak całkowitej odmienności sytuacji obu narodów, pod jednym względem oddziaływały w ten sam sposób, wywoływały jednakowy zupełnie skutek. Oto w obu wypadkach, zarówno w Polsce jak w Anglii, arcydzieła twórczości malarskiej pozostawały w kraju,

częstsze o wiele, mniejsze, uboższe zbiory jak np. w Sztokholmie, w Cassel, w Krakowie, dają w tym względzie nader cenną zazwyczaj i wysoce pouczającą sposobność. Ale by poznać czym jest polskie malarstwo, trzeba je widzieć w Polsce — i w Polsce jedynie — podobnie całkiem jak w Anglii wyłącznie można zobaczyć wielkość malarstwa angielskiego. Pamiętam do dziś owo nagłe uczucie ośnienia, jakie przed laty dziejącym, po raz pierwszy odwiedzając Wielką Brytanię, odczułem w Tate Gallery, odkrywając potęgę niezrównaną nie spotykanych na kontynencie, genialnych płócien Turnera. Pomnę jak jedno po drugim nazwiska angielskich mistrzów, które dotychczas były dla mnie dźwiękiem pustym, wspomnieniem jakiegoś mało mówiącej reprodukcji, nagle stawały się czymś żywym, pełnym treści, głębokim artystycznym doznaniem. A podobną niespodziankę musiał przeżywać każdy, miłujący sztukę cudzoziemiec, który raz pierwszy poznawał polskie malarstwo w Krakowie, Warszawie czy Rogalinie.



STANISŁAW WYSPIAŃSKI
Róża

całego młodego pokolenia w Rzeszy. W końcowych latach przed wojną, przejeżdżając nieraz przez Niemcy, uderzony byłem kontrastem z przeszłością, w kościołach widziałem bowiem bardzo mało, albo wcale nie widziałem młodych ludzi, sami starsi tylko trwali na modlitwie. W krótkim czasie partia postarała się, aby dusze młodzieży niemieckiej przestały być świątyniami Ducha Świętego. Będąc w Rzymie w marcu 1940 r. od wybitnego kapłana niemieckiego usłyszałem zdanie, że olbrzymia większość społeczeństwa niemieckiego jest shilleryzowana. Nie wolno i dziś ludzi się że jest inaczej, gdyż hitlerizm zapuścił bardzo głębokie korzenie w duszę nie-

miecką. W tym są podobni dzisiejsi Niemcy do pierwszych wyznawców Mahometa. U podstaw duchowych dzisiejszego Niemca leży fanatyczna wiara w Fuehrera i w "wyższe" posłannictwo Niemiec.

Tę walkę przeciwko Duchowi Świętemu prowadzi Niemcy i w krajach okupowanych. W obronie praw Ducha Świętego walczą bohaterstwo Kościół Katolicki w Polsce i w innych krajach, Cerkiew Prawosławna w Jugosławii, Kościół Protestancki w Norwegii. W obozach koncentracyjnych zabrania się kapłanom katolickim odprawiania Mszy św. i odmawiania brewiarza, w więzieniach w Polsce księży zmusza się do przebywania w jed-

nych celach z prostytutkami. Założono obozy koncentryjne dla zakonnic, pełne dla nich udręk moralnych, zmusza się je do łamania ślubów wieczystych i do "wychodzenia z zamą" za członków partii hitlerowskiej. W Polsce utworzono specjalne hodowle typów nordyckich, gdzie zmusza się chłopów polskich do obcowania płciowego z dziewczętami niemieckimi pod nadzorem hitlerowskiego "wychowawcy" i lekarzy.

Ze szkół publicznych w Polsce (średnie i wyższe są nadal zamknięte) usunęły władze niemieckie naukę religii. Dzieciom rozdaje się broszurki, wymierzone przeciwko chrześcijaństwu, zohydżające duchowieństwo i Papieża, "odrobione"

odpowiednimi rycinami, przeważnie pornograficznymi. W teatrach i kinematografach wolno wystawiać tylko trywialne i płaskie sztuczki. Specjalnie propaguje się pijaństwo i gry hazardowe. Według zaś wiadomości, które dochodzą do nas w Londynie, tę samą politykę obniżania poziomu moralnego prowadzi Niemcy i w innych krajach ujarzmionych.

Niemcy shilleryzowane z całą świadomością i z cynizmem "burza dzieło Boga" (Rzym. xiv, 20), dusze, odkupione cierpieniami i krwią Zbawiciela. "Czy nie wiecie, żeście Kościołem Bożym, i że Duch Boży mieszka w was? A jeśli kto narusza Kościół Boży, tego Bóg zatraci" (I Kor. iii, 16-17).

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JAN REMBIELIŃSKI

WHEN SOULS ARE KILLED

WE KNOW FROM THE TEACHING of the Church that the human soul is the living temple of the Holy Spirit. Any attempt on its rights and dignity brings about the heaviest consequences and penalties. "Woe to the world because of scandals" (Mat. xviii, 7), we are warned by Christ our Lord. In another passage in the Gospel our Saviour threatens those who refuse bread to their hungry brethren with eternal fire. So what fate awaits those who kill souls? Christ says about Lucifer that "he was a murderer from the beginning" (John viii, 44). Actually Lucifer did not murder anyone, only he took their faith and integrity away from millions of men, and he induced them to sin.

Every war costs millions of human lives, and the number depends on the scale of the war. But so far, in no war, however cruel, have methods been used which would so directly threaten the human soul.

In preparing total war, Germany, whose policies were already obviously anti-Christian, also prepared the means of enslaving the human soul and turning it into an obedient instrument of the Nazi programme.

From its beginning the Nazi movement in Germany has laid great emphasis on the education of young people. During the ten years of this spawdwork the Nazis fought the Christian religion, ridiculed the Church, made fun of the commandment to love one's neighbour, in all their Party publications and papers. All this happened during the period when Germany was governed by the so-called "good Germans," namely the Catholic Centre, the Socialists and the Liberal Democrats. When Hitler seized power in 1933, he had already some 10,000,000 young people brought up in the Nazi spirit, whose conscience was obliterated and from whose hearts the Christian tradition and faith had been torn. The reaction of the German Episcopate to all this was remarkably weak, and in addition this body was divided as to the attitude it should adopt with regard to National Socialism. For example, we all remember the telegram of homage sent by Cardinal Innitzer to the Fuehrer after the Anschluss in 1938, a telegram ending with the words "Heil Hitler!" The Cardinal had to pay dearly for his illusions, as shortly afterwards a Nazi mob pelted him with bad eggs, and he had to watch helplessly the same mob pillaging his chapel and his whole palace.

But Pope Pius XI had no illusions about the German danger after Hitler had seized power. The Nazi Party organ, "Das Schwarze Korps," wrote, in February 1939, after the death of Pius XI:

"In Pius XI we see a man who as head of the Catholic Church in the last few years took up a clearly hostile attitude to the totalitarian states in general, and in particular to Germany. It was against Germany that he issued his Encyclical 'Mit Brennender Sorge.' He attempted to oppose the Anschluss by all the means at his disposal. During the world crisis in the autumn of 1938 he openly sided with Czechoslovakia against Germany and the Sudeten Germans. From 1938 he led the attack against the racial laws of the Italian Fascists. His sympathies were quite openly on the side of the great democracies, whose most active clerical representatives are Cardinal Verdier of Paris, Cardinal Mundelein of Chicago and Cardinal Hinsley of Westminster."

By this admission, "Das Schwarze Korps" unconsciously paid magnificent homage to Pius XI, whose devotion to his principles, whose wisdom and clear prophetic vision should make many statesmen of this period blush.

After assuming power, Hitler quickly liquidated all confessional schools and entrusted the upbringing of all the younger generation to his party. During the last years before this war I was often struck, when passing through Germany, by the contrast between the generations; in the churches I saw but few or no younger people at all, only the older folk

INACCESSIBLE TO OTHERS

RECENTLY I SPENT AN EVENING at the house of one of my English friends, whom I had known from my university days. In his library I noticed a volume of "Wyspianski's Paintings," which he had bought during his visit to Poland

of the Polish nation, when it seemed that the might of the partitioning powers was something eternal, and the name of Poland for ever erased from the world's memory. The interest in Poland, so universal in the period of romantic revo-

learn something about Polish painting one must see it in Poland and in Poland alone, and similarly only in England can one form an idea of the greatness of English painting. To this day I recall how dazzled I was when I saw for the first time, nineteen years ago, in the Tate Gallery, the incomparable works of genius of Turner, which one never comes across on the continent. I still remember how on that occasion the names of the English masters, which until then were merely sounds for me, or at best were connected

But this state of affairs is also advantageous in some respects and we should not forget it.

An artist who paints among his people and for his people has, as a rule, more opportunities for a deeper spiritual understanding with those who see his work; he has a more intimate connection with them, and it is easier for him to remain himself; he is not compelled to flatter the fashion of the day or to resort to publicity tricks. Everyone who knows something about the international art markets, for instance that



STANISLAW
WYSPIANSKI

Portrait of Himself

On the back page: by the same artist, "A Girl with Flowers" and "A Rose"; and a "Portrait of Himself" by Jacek Malczewski

before the war. Overjoyed, I seized this beautiful, expensive publication in my hands. About one hundred immortal chefs d'oeuvres of this artist were reproduced there on black and coloured plates by means of the most modern technique. I forgot everything around me and I greeted the heads of the fair, sad children, Thetis and Apollo from the illustrations to the Iliad, the majestic stained-glass windows of the Wawel and of the Church of the Franciscan Friars in Cracow like old friends. My eyes followed the amazing rhythmic lines, the elegance of which could be compared only to that of Botticelli, they revelled in the contrasts of the colours, which gave a new sense to pastel technique, and opened new possibilities for it, of which the masters of pastel in the eighteenth century, Quentin-Latour or Rosalba Carriera, could not have dreamt.

"It is really amazing that the great Polish painters are so completely unknown outside the frontiers of their own country," said my friend, who had remained silent for a long time, also contemplating the book which I held in my hands. And being a man of the world, who had travelled all over Europe many times before the war, he added with a smile:

"Just like great English painters . . ."

☆

The zenith of modern Polish and English painting, though chronologically akin, occurred at a time when the fate and conditions of life of these two nations were as different as could be imagined.

In Poland this golden age of painting came suddenly, after very modest beginnings which bore but little promise. It came as an unexpected eruption of the national genius in the midst of most unfavourable circumstances. It began after the collapse of the January rising of 1863, and in the most hopeless period of the his-

torians, and of the "Spring of Nations" in the days of Mickiewicz and Chopin, was replaced by complete indifference to her fate in the Europe of the end of the nineteenth century, in the technical progress of which, its prosperity and culture, the Poles, limited in their development, exploited and humiliated, did not and could not take a fair share.

In England, on the contrary, the zenith of modern painting was only a natural link in the history of painting, an heir to the eighteenth century school, so rich in talent. Modern painting grew in soil which had been cultivated for a long time, it was facilitated by aesthetic tastes and connoisseurism of long standing. It occurred in the period of the ever-growing might and prestige of the world-wide British Empire, at a period when Britain was assembling unheard-of riches and raising the standard of living of her citizens to a level hitherto unknown.

These conditions, though so different, and reflecting the enormous difference in the position of the two nations, have yet had one similar effect. In both countries, both in England and in Poland, the chefs d'oeuvres of modern painting remained at home and were not sold abroad; in Poland because no one took any interest in us, because foreigners often did not even deign to notice our existence, and in England because there was a sufficient market for works of art to make it unnecessary for painters to look abroad for buyers or even for fame. . . .

And so it happened that one can form an idea about great Italian, Spanish, Dutch, German and French painting in any of the great galleries of Europe, that the original works of the masters of these schools can be studied anywhere: in Paris, in London, Berlin, Vienna, Munich or Leningrad. Even smaller and poorer collections, as, for instance, those in Stockholm, Cassel or Cracow, give valuable opportunities in this respect. But to



LEON WYCZOLKOWSKI

The Oaks

with some poor reproduction, suddenly came alive and left a deep artistic impression on me. A similar surprise was sprung upon every foreign art-lover who became acquainted with Polish painting in Cracow, Warsaw or Rogalin, for the first time.

This inaccessibility of a great art to foreigners is a source of melancholy. It is sad that even mediocre Parisian painters enjoyed world fame, while great painters like, for instance, Augustus John, Brangwyn or Sickert are almost unknown outside the English-speaking countries. We may regret that the fame of Wyspianski, Wyczolkowski, Stanislawski, and so on, has hardly ever crossed the frontiers of Poland.¹

¹ For instance, in the rich National and Tate Galleries in London the only works which are supposed to represent Polish art are three little

in pre-war Paris, realizes how these fashions deprive any art of deeper value and the dangers of the atmosphere of such markets.

It may be that this partial isolation is responsible for the fact that modern English and Polish art have better maintained their individuality, their separate spiritual climate, and their own forms of expression. For this reason, too, perhaps only these two schools of painting have in this time deserved the name of schools, not in a formal sense, in the sense of some "ism," but in the deeper sense used by historians when they speak about the Italian, Flemish or Dutch school.

pictures by Jelik Topolski, acquired during the present war. It is exactly as if a foreigner, wishful to become acquainted with the classical chefs d'oeuvres of English literature, was given, let us say, three short stories by Phillips Oppenheim.

remaining true to their faith. Within a short period the Party had succeeded in expelling the Holy Spirit from the soul of German youth. While I was in Rome in March 1940 I was told by a prominent German priest that the immense majority of the German people was already Nazified. Nor should we today harbour any illusions, that this may have changed — indeed, Hitlerism has very deep roots in the German soul. Present-day Germany reminds one of the first followers of Mahomet. The spiritual foundation of present-day Germany consists in a fanatical faith in the Fuehrer and in the "superior" mission of Germany.

Germany is waging this war against the Holy Spirit in the German-occupied countries too. The Catholic Church in Poland and in other countries is fighting heroically in defence of the Holy Ghost, and so is the Orthodox Church in Yugoslavia and the Protestant Church in Norway. Catholic priests are forbidden to say the Holy Mass and their breviary in the concentration camps. In prisons in Poland the priests are forced to remain in the same cells with prostitutes. Special concentration camps have been instituted for nuns, where they have to endure unspeakable moral tortures. They are forced to break their vows of chastity and to

"marry" members of the Nazi Party. In Poland special breeding-farms of Nordic types have been set up, where Polish boys are forced to have sexual intercourse with German girls under the supervision of Nazi "educators" and physicians.

The German authorities have suppressed the teaching of religion in the primary schools in Poland (the secondary schools and universities are closed). Children are given pamphlets directed against Christianity in which the clergy and the Pope are calumniated, and which are "adorned" with suitable drawings, mostly of a pornographic nature. Only

low and vulgar plays are permitted in the theatres and cinemas. Drink and gambling are specially encouraged. According to the information which reaches us here in London, Germany is applying the same policy of lowering the moral level in other conquered countries also.

Nazi Germany "destroys the work of God" (Romans xiv, 20) consciously and cynically; she destroys the souls redeemed by the sufferings and blood of our Saviour. "Know you not that you are the temple of God and that the Spirit of God dwelleth in you? But if any man violate the temples of God, him shall God destroy."

JÓZEF WINIEWICZ

TRANSFER OF POPULATION

IN 1906 A GERMAN, J. REIMER, published a pamphlet in which he urged the German nation to annex the whole of Central Europe to Germany. His advice was to expel wholesale the population belonging to alien nations. This pamphlet was deemed by the contemporary political writers who took any notice as the ravings of a madman. But in 1910 the German Committee for Colonization was already scientifically examining the possibilities of expelling the Poles far to the east in case of a war between Germany and Russia and a German victory. In 1915 one Johannes Marbod urged the German Government to expel all the Poles from the Polish provinces to the east and all the Frenchmen from Alsace-Lorraine to the west, and to do it quickly, without paying any attention to sentiment. In 1916 this subject was again raised by two German writers, Otto Freiherr von Taube and Ernst Hunkel. The first of them even thought that the German legislation should treat Poles as second-class citizens. The other one advised the Government to create for Poles a "Gouvernement Grodno" with frontiers stretching far out into what is today Soviet White Russia. The historians of the First World War state that the German General Staff took a keen and profound interest in this matter.

On October 6th, 1939, the Chancellor of the Third Reich, A. Hitler, announced the deportation of the Poles from Western Poland and the settlement of Germans from Eastern Europe in their place. Shortly afterwards the Gestapo began to expel the Poles wholesale from their homes. They were permitted to take along only small bundles of personal belongings. They were deported in truck cars to the east. These wagons were sealed, no food was given on the way, and the main transports were sent eastwards in the winter. At their destination often only frozen bodies were unloaded. The property stolen from these people was given to German settlers from the Baltic countries, Bessarabia, Bukovina, etc.

In 1915 Monsieur Georges Montandon, a Professor of Ethnology, championed the idea of compulsory transfers of population as the best method of settling the problem of national minorities, in his pamphlet "Frontières Nationales — Determination Objective de la Condition Primordiale necessaire a l'Obtention d'une Paix Durable," published on the occasion of the Congress of Nationalities at Lausanne. In 1924 Giraud returned to this idea in the "Revue Generale de Droit Internationale Publique." The same thought was taken up by the great Nansen in order to eliminate the friction between Greece and Turkey. On January 30th, 1923, an agreement between Turkey and Greece was signed at Lausanne which established the exchange of minorities between these two states. The American Red Cross came to the assistance of the transferees and the Council of the League of Nations constituted an "Office Autonome d'Etablissement des Refugies," by the Protocol and additional Act of September 1924. This office took care of the economic needs of the population transferred.

Thus we have two ways of looking at the same problem. For Germany, transfers of population are a barbarous act of brute force by which imperialistic conquests are made more secure. For the rest of the world, which recognizes the principles of international morality, and a universal rein of law, such transfers are only one of the methods of establishing friendly relations between various states by eliminating the possibilities of friction in minority problems. This is not only a difference in method, there is also a difference in principle, namely in some cases transfers of population are simply a crime, in others they are not only tolerable but even necessary.

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At the end of 1940—I hope that readers will forgive me for only quoting drily actual facts—the "Ostdeutscher Beobachter" printed an interview given to its reporter by the German commissioner of a small town in Western Poland, Zerkow. This official related the difficulties with which the German administration had to contend in this district. Here is a quotation from this interview: "Does anyone who is remote from these problems ever think of the difficulties which had to be overcome here? Will everyone ever understand what it meant to begin the work of Germanization of a purely Polish district such as was Zerkow, being the one and only German there? . . . But a large part of the Polish element has already been suppressed by several ruthless evacuations."

About the same time, the "Frankfurter Zeitung" deplored the Polish character

of the town and county of Ciechanow, in Central Poland, in the following terms:

"The streets are crowded with Polish children . . . we must wait till the end of the war to settle Germans here, who will bring the work of the first pioneers of Germanism to a conclusion."

Thus Germany is expelling the Polish population from Polish soil, from the land of their forefathers, with which Poles have been linked for a thousand years, by their national traditions, by the existence of their state, by the efforts of generations, on which they built their culture and the happiness of their home lives. Actually the Poles never conducted any wars of conquest against Germany. During the thousand years of the existence of the Polish state, we have never conquered even a patch of German soil. On the other hand, the German state—whether Prussia, Austria or the Nazi Reich—has always extended its territories at Poland's expense, especially during the last three hundred years. German conquests were accompanied by the systematic extermination of the native Polish population and the ruthless changing of the character of these Polish territories by settling on them alien German colonists.

The first World War was also the first decisive German attempt in the twentieth century to push the Poles farther east. After the collapse of the first attempt Germany has embarked upon a second one, taking advantage of the possibilities left open to her by the authors of the Treaty of Versailles. The feverish speed with which Germany is now planning the expulsion of the Poles from their homes shows the importance of this problem for German policy.

Throughout all the Polish territories the Germans are an alien element. Those of them who looked for tolerance for their religious beliefs or simply for bread in Poland were quickly attracted by Polish culture and became Poles. Many of them have proved by sacrificing their lives how closely they were knit to the Polish nation. Their long list is headed by the names of the Protestant pastors, Doctor Juliusz Bursche, Dr. Edmond Bursche

and Dr. Krusche, who were tortured to death by the Gestapo like many other Polish patriots.

Other Germans came to Poland as the instruments of a conscious policy of Germanization; they came as Germans and they remained Germans. From them was recruited the German minority which lived in Poland on September 1st, 1939. This minority formed only 2.3 per cent of the total population. Their attitude to Poland was clear. They made the Nazi doctrine their own, without any restrictions. All the German organizations of Poland, beginning with Socialists and Workers' Unions, and ending with Conservative Unions and Landowners' Associations, declared not only full loyalty to Hitler as the head of the German Reich but also they promised to obey him in the oaths they had to take to their organizations. For a long time they concealed their true attitude, with cynical declarations, such as, for instance, the declaration of Herr Wiesner, the head of the Jungdeutsche Partei in Poland, which was made at the Congress of this Party in Bydgoszcz in November 1938:

"Everyone has realized that our Fuehrer Adolf Hitler is the most disinterested and the sincerest friend of the Polish nation and state."

As early as 1936 the Polish authorities discovered a conspiracy of German youth organized in a secret "Nazionalzocialistische Arbeiterbewegung Kampfbund," which received its instructions from Germany, while its members were told that the aim of the organization was to prepare the incorporation of Polish Upper Silesia to Germany. In September 1939 the whole German minority formed a Fifth Column in the rear of the Polish armies. All the leaders of this minority, without a single exception, were immediately appointed high dignitaries of the S.S. after the entry of the German forces into Poland; they were also decorated with the golden insignia of the Nazi Party for their services to the German nation and state.

The Germans in Poland chose unity with the German Reich, and they refused to serve the interests of the state of which they were citizens. By their behaviour

before the war and during the war they broke the last formal links which united them to the Polish state. They should be deported from Poland. The Germans from those parts of Germany which Poland intends to recover must be deported too. Poland intends to recover them, because these areas have been ethnographically, culturally and politically linked with Poland for centuries, but their character was artificially altered by the influx of German elements as a consequence of Germany's imperialistic policy. There is nothing new in this way of settling the problem. It has precedents and already belongs to international law.

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We should harbour no illusions that there will be no resistance to overcome. Even at the time of the negotiations between Greece and Turkey Lord Curzon spoke as follows about transfers of population:

"A thoroughly bad and vicious solution, for which the world would pay a heavy penalty for a hundred years to come."

Nevertheless, the exchange of populations between Greece and Turkey provided a solution to the relations between these two countries. Lord Curzon's fears proved to be groundless. Objections will also be made to compulsion in the process of deportation. Non-compulsory transfers of population have been known much longer in international law than compulsory ones. They were known under the name of options. For instance, the agreement of 1913 between Bulgaria and Turkey provided for the right of option in favour of either of these two states. The option may be more satisfactory to individuals, but it fails to settle the problems in dispute to the interests of the communities. The stipulations of the Treaty of Versailles gave the right of option to the Germans in Poland. These stipulations only permitted the creation of a Fifth Column in Poland directed from Berlin and Stuttgart.

This explains why today Polish public opinion is determined in its request for a final solution.

KAROL LESKOWICZ

ECONOMIC AND SOCIAL REFORM

THE BELIEF THAT SOCIAL AND economic reform will be inevitable in post-war Europe is almost universal. There is, however, no agreement as to the direction of these reforms. It is usually easier to say what we do not want than what we do want.

We do not want a return to pre-war economics, which was a peculiar mixture of liberal capitalism and state economy, developed under the influence of socialism. There are, therefore, some people who see only two ways out: either a return to the principles of pure liberalism or a socialist economy on the Soviet model.

The Christian Social Movement, however, rejects both these solutions. Neither Wall Street nor the Kremlin should be our model.

We do not desire a return to the doctrines of liberal capitalism, because we have seen that they cannot prevent economic catastrophes. If any state had an economic organization which closely approached the ideal of liberal economy—it was the U.S.A. And it was in this country that an appalling economic depression set in quite suddenly and unexpectedly, and the whole world suffered from the effects of this depression. It began in October 1929, that is to say, ten years after the first world war, so that we cannot trace its origin either to the last war or even to armaments. Be it as it may, this depression deprived over a score of million workers of work in the U.S.A. alone, and it has brought about so much poverty and misery that there is no doubt that it was one of the major catastrophes in the twentieth century.

We also object to communist economy. It turns the citizen into a slave. In the country, it has restored the old forms of serfdom, with this difference only, that the peasant now works for his Government and not for his landlord. It is a fact that Communist economy levels out social differences (this is always emphasised by the champions of this system), but it also lowers the standard of living of the people. Communism reduces the number of the rich, but increases the number of beggars.

The post-war social and economic system ought to be based on private property, and should leave private initiative a proper field of action. But the old mistaken liberal ideas that property entitles

the owner to use it at will without any limitations and the mistaken principle that private prosperity ought to be the main aim, must be definitely abandoned in the new legislation. Half a century ago Pope Leo XIII reminded the world in his Encyclical, "Rerum Novarum" that those who have received, by the grace of God, a larger amount of goods, ought to use them not only for their own happiness but also to the advantage of others, and that this is a duty imposed upon them by Providence.

The same Pope declared that when harsh, unjust working conditions are imposed upon a worker, an agreement to this effect, allegedly voluntary, is in fact an "act of lawlessness," against which justice raises its protest.

Pius XI also taught us, in his Encyclical, that men should not be completely free in spending their income. He warned us against overrating the benefits of free competition and wrote in his Encyclical, "Quadragesimo Anno" (1931):

"Free competition, though just and useful within certain limits, should not be the guiding principle of economic life, and experience has shown this truth only too much, since the time when the principles of overgrown individualism have been applied. For this reason it is urgently necessary to submit economic life to true and effective direction."

One should expect a quick rise in production immediately after the war, when millions of soldiers return to their old jobs, while the needs of the population will undoubtedly be very great after years of destruction and compulsory limitation of expenses. It may be, therefore, that in this first period after the war the shortcomings of the present social and economic system will not be very obvious. But if we fail to carry out reforms, if Stock Exchange speculators come into their own again, if capitalistic cliques, looking only for gold, start fighting among themselves again or conspire to exploit whole nations, if the Governments continue to tolerate the disorderly, planless activities of the big business bosses—then we shall again witness big economic convulsions which handicap progress and assist the growth of extremist, revolutionary movements.

It is doubtful whether a world economic plan will ever be worked out. The aims of the nations vary too much, the differ-

ences in their economic and cultural level are too great. Nevertheless, some principles should be admitted everywhere, namely the principle of justice instead of the principles of freedom which has so often been abused and of complete equality, which can never be attained, and also the principle of respect for the individual and of the defence of the individual against totalitarianism, the defence of the family, the respect for work, the duty to produce not so much for profit as for the satisfaction of the needs of the people, and lastly, the struggle against want and wrong. This is a great problem, and much time will elapse before it can be accomplished even in part.

THE LATE STEFAN BORSUKIEWICZ

ON AUGUST 24th THE MORNING MAIL brought me a letter from Second Lieutenant Stefan Borsukiewicz, in which he told me that in addition to his duties as parachute instructor he had been appointed Cultural Officer of his Parachute Training Centre, and he asked me to send "The Common Cause" to his new mess.

At the same time I saw the obituary of the late Stefan Borsukiewicz in the "Dziennik Polski" ("Polish Daily") which arrived by the same mail. He died a soldier's death during parachute training, while carrying out his duties as instructor. His letter was sent a few hours before his death, and before it reached London the sender was no longer alive.

Should I wish to draw the spiritual picture of the late Stefan Borsukiewicz, I should say that his most characteristic trait was integrity.

He was honest as a soldier. His behaviour was a model during the Polish September campaign, which earned him the promotion from cadet to second lieutenant. He earned the respect of all while on service in Brittany. Finally he distinguished himself in the Parachute Brigade, where he was first trained himself as a parachutist, and where he met his death while teaching others and giving them his courage as an example.

He was honest as a poet. His fine poem "Diem acu tetigi" and especially his volume of verse "Contrasts," recently published in London, show that he had a rare ability to create a poetic atmosphere, and they show something more. They show that his attitude to the use of words was honest, that he was anxious to discard everything that was super-

POLISH PRESS REVIEW

The "DZIENNIK POLSKI" publishes an Order of the Day which General Sikorski issued to the Polish Armed Forces on hearing of the death of the Duke of Kent.

"His Royal Highness the Duke of Kent has met an airman's death in an operational flight to Iceland.

"He was an old friend of Poland and of the Polish Armed Forces, and he was supposed to visit the Polish Forces in Scotland on September 8th, to show once more his sincere friendship for us and his sympathy for the Polish cause.

"The Polish soldiers always feel the friendship shown to them deeply, and they repay kindness with kindness. For this reason they waited with keen joy for the visit of this member of the British Royal House, which is altogether so friendly to our forces. Unfortunately His Royal Highness the Duke of Kent was killed on August 25th on active service and we all mourn him.

"The British Empire has been given a new and eloquent example of the sense of duty of its highest representatives.

"Poland has suffered a very grievous loss. The memory of the Duke of Kent will remain for ever amongst the ranks of the Polish Armed Forces.

"This Order of the Day is to be read in front of all detachments of the land forces, of the Air Squadrons, and on the decks of the ships of the Republic."

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The "DZIENNIK ZOLNIERZA" ("Soldiers' Daily"), published in Scotland, says:

"The Duke of Kent was the only member of the British Royal Family who had ever visited Poland. During his visit there—his visit was of a private nature—the Duke of Kent was the guest of Count Alfred Potocki in Lancut. He also visited Cracow. Just before the war, the Duke of Kent was planning a second trip to Poland, but the advent of the war made the execution of this plan impossible.

"Here in Britain the Polish soldiers of almost all our formations saw the Duke of Kent in 1940, when he toured the Polish camps in Scotland, showing a great friendship to all Polish soldiers he met."

LETTER TO THE EDITOR

Sir,—The very interesting article in your last number on "Reflections on the Middle Ages" raises one point in the third last paragraph. Might I venture to suggest a more expressive title for that magnificent period of Christian Culture by calling it the "Altruistic Age." In those far-off days, the edification of mankind was the ideal rather than self and pelf as in post-"Reformation" days.

Altruism was then surely manifested by the unstinted hospitality given gratis by all monastic houses, large or small, to wayfarers and the poor, a marked contrast to the profit-making of hotels and boarding-houses today.

True altruism has so largely disappeared in the past four centuries that everything has been commercialized (even by "Flag Days" which permit the rich to evade their responsibilities by a paltry silver coin, whereas formerly the rich endowed hospitals, churches, etc.)

Why, even at the risk of being called a cynic, I would add that if it were possible to charge us for fresh air and sunshine, some profiteers would now be doing so.

D. MACFADYEN.

Edinburgh.

fluous, to avoid unnecessary loquacity, to be concise and brief.

This last characteristic trait of his, and his shyness, which made him express his personal emotions by a hint or an allegory, often caused his verses to seem obscure. They often contained too many metaphors, insufficiently developed.

He was very self-controlled, and very discreet in expressing his feelings. He but rarely unveiled his inner self, and the ideals for which he lived and died. His love of Poland and his deep longing for her could be detected in his parables, which now and then brought back the atmosphere of the home country, in the subjects from which he derived his metaphors, in the pictures to which his memory returned ceaselessly. Only occasionally, when he mentioned "the Fourteenth Poznan Infantry Division" which "was decimated on the shore of the Bzura River with its gallant commander General Wlad," his poetic emotion would find expression in the following words:

"Lamps burn with vengeance before the altars,

For our truth and yours,
Oh, Fourteenth Infantry Division,
Pray for us."

Today he prays for us himself. One more of those who "only yesterday were full of youth and vigour." One more of those who appear before the throne of God to bear witness to our misery and our determination. J. R.