

# SPRAWA

The Polish Library  
London

## DWUTYGODNIK POLSKIEGO INSTYTUTU: "MIECZ DUCHA"

ADRES REDAKCJI: 27 GROSVENOR STREET, LONDON, W.1

Telefon: MAY 2928

Rok II No. 22

NIEDZIELA 14 LISTOPADA 1943

Cena 3d.

JAN REMBIELIŃSKI JAN RAJECKI

### Na Słowo Anglii

DZIŚ, GDY ŚWIAT CAŁY OMAWIA wynik narad moskiewskich, gdy oczy wszystkich zwrócone są na boje o ujście Dniepru, może nieaktualne zdają się te uwagi na temat: czemu Polska stanęła do walki z Niemcami? Zapewne, rzecz ma raczej posmak historyczny, ale skoro historia zawsze będzie "magistra vitae," taka dygresja od zagadnień bieżących da się wybaczyć, nawet usprawiedliwić...

Przed pięciu laty Polska nie dlatego zdecydowała się walczyć z Niemcami, że tak nakazał jej jakiś pęd samobójczy, lub że wolała gest śmierci pięknej, niż życie. Takie nastroje w ogóle trudno spotkać, a już tym bardziej w narodzie młodym, zdrowym, co w odzyskanym państwie tak niezwykłą żywotność przejawiał w ciągu ostatnich lat dwudziestu.

I nie dlatego przyjęła Polska walkę ze nie innego nie mogła mieć do wyboru. Hitler niejednokrotnie proponował nam sojusz i domagając się pewnych ustępstw na zachodzie, przedkładał bardzo pożyteczne obietnice udziału w zdobyciach wschodnich. A to przymierze z nami dalaoby Niemcom wiele, gdyż Polska, mogąc zmobilizować w pełni swe siły, wystawiłaby armię trzymilionową z gotą, pięć razy większą niż w okresie kampanii wrześniowej.

Jeżeli przeto Polska odrzuciła sojusz niemiecki, biorąc na siebie wszystkie następstwa tej decyzji, stało się to dlatego, że miała drugą możliwość: alians ofiarowany jej przez Wielką Brytanię. I niewątpliwie warto znaleźć choć pokrótce psychologię tego wyboru, uprzytomnić podłoże tej wiary jedynomyślnie, z jaką nasz naród zaufał słowu angielskiemu.

Polska i Anglia bardzo niewielkie mają tradycje współzależności dziejowej. W długim okresie, gdy państwo Jagiellonów stanowiło wielką potęgę europejską, Anglia nie była nią jeszcze, i rozumiałe jest zupełnie, że w tej wspólnie erocze naszych dziejów, więcej nas obchodziły takie morskie potencje jak Wenecja, Genua czy Związek Hanzy. Gdy zaś z kolei Wielka Brytania zaczęła grać rolę mocarstwa, Polska coraz to słabła, aż wreszcie na lat setkę całkowicie zniknęła z map Europy. Zrozumiałe jest przeto, że wiedza w Anglii o Polsce, i w Polsce o Anglii bynajmniej nie zalecała się pogłębieniem. Ale i tutaj nawet, w tej wzajemnej ignorancji, warto jest wskazać różnice nader istotne.

Anglik po prostu mało wie o Polsce, grzeszy zupełnym nieuctwem w tej dziedzinie. Bardzo niedawno np. wielki dziennik londyński poinformował pod dwusłownym tytułem, że naród polski w ogóle, przed pierwszą wojną światową, nie posługiwał się wspólnym językiem, i że p. Ludwik Zamenhof po to wymyślił esperanto, żeby Polacy mogli się z sobą porozumieć.

Polak podobnie wie o Anglii bardzo mało, lecz tę niewiedzę łączy z szacunkiem i podziwem. Owa daleka wyspa, i jej niezmani gospodarze, budzą w nim instynktowo nastroj sympatii i zaufania.

Jak zwykle, źródło takich usposobień da się wysledzić i bliżej uzasadnić. W czasach porzobiorowych więc, gdy propaganda wroga wmawiała w nas, żeśmy niezdatni do życia, że nasza wolność była tylko anarchią, ślepa na wyższość światłego absolutyzmu, Anglia przez swoją tradycję liberalną dodawała nam wiary w samych siebie. Czuliśmy, że w warunkach bezpieczeństwa wspaniałego dawnego nas ustroj nie wyglądałby tak śmiesznie, że również "Nihil Novi" musiało mieć sens jakiś, gdy "Magna Charta" taką ciężką jest otaczana. A ta świadomość z kolei budziła w nas zaufanie, że i w krwawych moralnych iestestw bliżej, że to, co w naszych oczach jest polityką nieuczciwą, i przez Anglików w ten sam sposób jest oceniane. Im bardziej przeto trzy mocarstwa rozbiore kroczyły drogą wiarołomstwa i ucisku, im bardziej czynem ustawicznie stwierdzały, że ich zasada jest "siła przed prawem," tym mocniej wierzyliśmy, że

### JAN KAROL CHODKIEWICZ



ZA PANOWANIA ZYGMUNTA III, Karol Chodkiewicz był drugim wielkim wodzem obok Stanisława Żółkiewskiego. O kilkanaście lat młodszy od hetmana koronnego zaczął się zaprawiać do sztuki wojennej pod jego dowództwem w dwu kampaniach na południowych granicach Rzeczypospolitej. Mniejszy statysta od Żółkiewskiego, mniej rozmiłowany w przykładach rzymskich, Chodkiewicz był przede wszystkim żołnierzem o nigdy nie słabnącej energii, praktycznym, a nawet twardym. Często napotykał na trudności z powodu braku żółdu i buntujących się oddziałów, ale zawsze w końcu dał im radę.

Należał on do wielkiej, możnowładczej rodziny litewskiej i większość wypraw wojennych odbył na północnych rubieżach W. Księstwa Litewskiego, nad brzegami Dźwiny, bijąc Szwedów, którzy w owym okresie współzawodniczyli z Polską o prawa nad Estonią oraz Kurlandią i Inflantami, czyli dzisiejszą Łotwą. W 1601 zdobył Diament (Dünamunde) i Rygę, w 1603 Dorpat, w 1604 pobit Szwedów pod Białym Kamieniem, ale największą okrył się chwałą 23 października 1605 r. bijąc znów Szwedów pod Kirholmem.

Oto ustęp z listu jego do Zygmunta III, donoszący o zwycięstwie: "Tamże na placu książę Lüneburgski, generał Linderon i wielu innych znaczniejszych rotmistrzów gardło swe położyło. Ostatek z pogromu za Dźwinę uciekających bito w Kurlandii, bito w Milgraffii, bito po

tam, w dalekiej Anglii inny panuje polityczny obyczaj, że tam zobowiązanie, słowo, nie są czczą formalnością, a premoć cnotą, gdy ma dosyć dywizyj na swe usługi.

Nasze ekonomiczne stosunki z Anglią, aczkolwiek nie nazbyt ożywione, tym bardziej jeszcze przyczyniały się ze swej strony do utrwalenia nas w tymże mniemaniu. Stykając się raczej ze wschodnim typem handlu, tym wyżej ocenialiśmy solidność angielskiego "businessman'a" co nie uważał, iż jest szczerem życzliwym sfałszować wagę lub sprzedać ślepego konia. I nie tylko angielski towar był dla nas antytezą tandety, a wyrobry angielskie — antytezą partactwa, ale każdy interes, zawarty z Anglikami, miał już — w pojęciu naszym — rękojmiej rzetelności. Wiedzieliśmy, że tu przynajmniej obowiązują zasada "dobrej wiary," że proste słowo kupca angielskiego więcej znaczy, niż najbardziej uroczyste rewersy, podpisane przez kontrahentów mniej uczciwych. I drogą analogii wyobrażaliśmy sobie, że podobnie z dziedzinie stosunków politycznych owa brytyjska zasada "gry uczciwej" niezawodne znajduje zastosowanie.

innych stronach; kilkuset do tego więźniów, chorągwi 60, a działek połowych 11 jest wzięto. Ludzi W. Król. Mości do sta zginęło." Wedle samego Chodkiewicza miał on pod swoim dowództwem 4.000 wojska przeciwko 14.000 nieprzyjacielskich.

W następnych latach, ponieważ walki ze Szwedami nie ustawały, Ryga była jedną z głównych kwater hetmana. Zwyczajem ówczesnym rok schodził mu na podróżyach między Grodnem i Wilnem, z tym, że tylko na krótko zjeżdżał do żony, do Lachowicz. Rozstaniem tym zawdzięczamy żywą i niekiedy w zwrotach scyństwa korespondencję.

Staliśmy tematem są naturalnie sprawy majątkowe, połączone z trudnością o grosz gotowy, bo wielkie dobra, przeważnie leśne nie były źródłem obfitych dochodów. Zdarzało się więc, że pieniądze przeznaczone dla pani hetmanowej sły dla zapłacenia zaległego żoldu. Cóż za radość, gdy żyto w Królewiec zostało sprzedane dobrze, nim ceny spadły. Nawet w czasie kampanii Chodkiewicz śledził za gospodarstwem, bo oto czytamy: "Pan Pukiel, który się odyma nie do mnie nie pisze o tych rzeczach, a radbym ją przecie, marszem się bawiać i o tym wiedział wiele, plughów w domu wychodzi, proszę tedy, niech wiem."

Nic tak jednak Chodkiewiczowi na sercu nie leży, jak armaty, rzecz wówczas nacienniejsza. Tak się też o swoje działa troszczy, że dwoma zwrotami poleca je żonie: "Proszę prędko, moja

poniżeniem i wyzuty z majątku, z którym przystąpił do spółki...  
Ten stan faktyczny, i płynące zeń konsekwencje dla stosunku Anglii do Polski, najlepiej zawsze są rozumiane i przedstawiane przez brytyjską prasę katolicką. Prasa ta — całkiem jednolita w swej postawie — nie broni Polski ze względu na naszą religię. Nie stara się budzić życzliwości ku nam przez wspomnianie naszych zasług kulturalnych. Nie jedno nawet jej się u nas nie podoba, tak jak się zresztą nie podoba i nam samym... I przez to właśnie, że całą sprawę nasz ujmuje w sposób tak ogólny i zasadniczy, jej stanowisko jest tak rzeczywiście — w głębszym słowa znaczeniu — katolickie.

Bo wprawdzie tak złożyło się, że Polacy istotnie są narodem katolickim najszczerzej, od lat tysiąca wiernym niezachwianie nauce Kościoła Rzymskiego. Lecz nakaz sprawiedliwości, na który się powołują, w równej zupełnie obowiązują przeciw naszemu także i wobec pogan czy mułmanów, protestantów czy wolnonauczyli. I tak złożyło się, iż Polacy na prawdę mają wielki dorobek kulturalny,

najmilsza, serdeczna Zosieńko gorąco rozkaż Puklowi," a potem kończy: "O to Cię proszę, moja najmilsza, serdeczna Zosieńko, za co cię mile i wdzięcznie da Pan Bóg, przyjechawszy, pocałuje."

Zdrowie omawiane jest w listach często, bo Chodkiewicz cierpiał na kamień, a szczególnie gwałtownemu atakowi uległ w Grodnie, w czasie Wielkiejjocy. "Kładą" pisze, "przyczynę wstrzemięźliwości. Ale się Ty moja pociecho bądźiesz z tej wstrzemięźliwości śmiała, a ja prawdziwie powiadam, że z tych przyczyn."

Dość też miejsca zajmuje omawianie prowiantów i sprawunków. Chodkiewicz posyła "pomarańczę trochę com ich dostał." Po bitwie pod Guzowem — pamięta o poleconym mu kupnie jedwabów prostych z Włoch, albo Turek, a innym razem donosi: "dzieciom co się kupilo według rejestru waszego to się już posłało, więc dla was moja duszo suchych konfektów, jako cytryn i innych rzeczy posłałem dziesięć funtów."

Tymczasem w Polsce, koło roku 1606 zaczynało się zanosić na zamieszki wewnętrzne. W porównaniu do krwawych walk domowych rozdzierających w tej epoce Francję, a także Niemcy, przygotowujący się ówczesny rokosz miał jeszcze łagodnie oblicze. W konflikcie dużą rolę odegrały osobistości i charaktery. Ludzie broniący prawa, bez sympatii dla samego króla, brali jego stronę. Do obozu rokoszian ściągali burzliwi awanturnicy, jak Stadnicki, przwany Diabłem, albo Łaszcz i trawieni ambicją dysydenci jak Podczasy W. K. L. Janusz Radziwiłł.

Na Litwie Chodkiewiczowie opowiedzieli się za królem dlatego, że przewodził stronnictwu katolickiemu, w przeciwieństwie do Radziwiłłów, głowy obozu protestanckiego i to stanowisko hetman Jan Karol poparł na zjeździe w Nowogródku 23 października 1606 r. Odpowiadało ono szerokim masom społeczeństwa, dlatego, że było katolickie. "Ogół," pisze historyk Konopczyński, "wolał dźwignąć ciężar obrony państwa i chodzić na mszę św., niż przerzucić obronę na skonfiskowane dobra duchowne i słuchać predykantów."

Śpieszyli ku obronie króla obaj hetmani, Żółkiewski i Chodkiewicz i o to jak o wypadkach w listach do żony donosi ten ostatni: "Wszelkich sposobów król J. mość szukał dla uspokojenia tych rzeczy, ale nie złości; radzić nie miło; zaczem już innej rady nie masz jeno szablę rozprawić."

Po rozbiciu zaś rokowań, pisze 5.VIII. 1607 r. "Już nas P. Bóg rozprawił przez szablę dnia 4 lipca, pod Guzowem doszliśmy ich, stawili nam pole jako ludzie rycerscy ale przegrali. Na placu nie wiele trupa, nie masz dwuset, ale rannych zbiegło wiele, pojmanych i znacznych; głowy pouciakaly. Widzi P. Bóg jako z obu stron jestechemy żałośni, patrząc na braci swoją i na takie grono grzecznych ludzi. Żałośni i oni, gdyż są zwiedzeni bałamuctwy wojewody krakowskiego (Mikołaj Zebrzydowski), który wszystkie traktaty królewskie ulatwiał, a co innego

do zburzenia ich powiedział... Panie Boże się pożał takiej ich sprawy; ale iż się już stało, ty sam Panie racz uśmierzyć już aby do czego gorszego nie doszło. Chorągwie, działa nieprzyjacielskie (jeśli ich tak niebożąt nazwać) pobrane; i tak masz, moja pociecho, tragedię tuteczną."

Przyznać należy, że w wojnie domowej trudno o ton większego umiaru i pojednania, dlatego jest wymownym dokumentem i opinii ówczesnej i narodowego usposobienia. Osobiście Chodkiewicz zachował długoletni uraz do "księcia Stuckiego, albo Podczaszego," czyli Janusza Radziwiłła, przekonany będąc iż nawet czyha na jego życie. Ale tymczasem żył i wojsował dalej, czy to ze Szwedami, czy w przydługich kampaniach moskiewskich zakończonych dopiero w 1618 r. Symbolicznym wyrazem takiego stanu rzeczy jest ostatni list bez daty: "Mnie czasu do pisania nie masz, noc nadchodzi, zbroja na grzbiecie idzie, bo nieprzyjacieli jeno w miłę, a bić się niecnota nie chce. Prochy dla Boga niech Hans Frydrych wyprawuje, gwałt w tym wielki. Zatem ci szczęśliwej nocy i wszystkiego pocieszenia za życia uprzejmie życzę, oddając się wzajemnie miłości Twej."

Autoritetu na Litwie Chodkiewicz używał tak wielkiego, że mówiono, iż partia hetmańska przewodzi na sejmach. Trudno też nie wspomnieć o tym kraju, którego był ciągle obrońcą, kraju rozległym i jak on raczej surowym, pokrytym lasami sosen, jodeł, dębów, gdzie po miastach i większych osiedlach strzelaly w górę wieże kościołów i klasztorów, przeważnie białe i wśród tego północnego otoczenia lasów i jezior, wzorowane na architekturze włoskiej, barokowej. Dziś jeszcze, choć dużo się zmieniło, kościoły te wznoszą się na tle czarnego horyzontu lasów. Sam Chodkiewicz fundował i budował ich sporo w ciągu życia: klasztor bernardynów w Kretyndze nad Morzem Bałtyckim, w Lachowiczach obok zamku, kościół farny, w Kroczach kościół Wniebowzięcia Matki Boskiej, kościół jezuitski św. Michała w Nieświeżu.

Chodkiewicz ostatni raz poprowadził liczne szczyki na wojnę, około 70.000, ażeby odpedchnąć najście tureckie na Polskę i pomóc śmierci Żółkiewskiego, z poprzedniego roku pod Cecorą. Był już schorowany, a jednak jego energią i darowi kierowania wojskiem zawdzięczał Polacy zwycięstwo pod Chocimem. Sam wódz umarł w ciągu kampanii 24 września 1621 na zamku chocimskim.

Na dowód niebezpieczeństwa jakie Polsce zagrażało i ulgi po jego usunięciu posłuży fakt, że na mocy postanowienia papieża Grzegorza XV i Urbana VIII, księza polscy co roku 10 października przy mszy dziękczynnej o Trojcy Przenajświętszej odmawiają następującą kolektę:

"Boże, który w największych Królestwa naszego niebezpieczeństwach wznowił dawne cuda prawicy Twojej, przyjmij dziękczynienia rozradowanego ludu, a tym, którym tyle wesela przysporzyłeś dozwól dojść do radości wiecznej."  
Poczem po Ewangelii — Cum audieritis proelia — odmawia się Credo.

że wiele dokonali w naukach i w sztuce, dali światu Kopernika i Szopena. Ale dotrzymanie umów jest znów obowiązkiem takim samym również i w stosunku do tych narodów, które nie mogą pochłubić się zasługami na polu muzyki czy astronomii. Kwestia więc, czy się Polska podoba czy nie podoba, jest w tym wypadku pobocznym raczej zagadnieniem. Sprawa ma bowiem znaczenie ogólne całkiem: uczciwość w stosunkach międzynarodowych — a tylko układ wydarzeń sprawił, że właśnie na przykładzie Polski rzecz cała w tak bijącej w oczy, tak prostej i klasycznej ujawniła się obecnie postaci.

I tu dopiero rozumiemy czemu — w myśl cytowanych często słów Kardynała Hinsleya — Polska istotnie jest probierzem rzetelności polityki Wielkiej Brytanii. Probierzem prztem nie tyle nawet w obliczu opinii europejskiej: z nią ostatecznie, ma nie czołej i samotny, nie tak trudno byłoby się nie liczyć. Ale probierzem przed trybunałem nieuchronnym w ciszy sumienia brytyjskich obywateli, którego żaden propagandowy entuzjazm nie będzie zdolny zwiésć ani zagłuszyć.







# THE COMMON CAUSE

FORTNIGHTLY OF THE POLISH SECTION OF THE "SWORD OF THE SPIRIT"

EDITORIAL OFFICE: 27 GROSVENOR STREET, LONDON, W.1.

Telephone: MAY 2928

Vol. II No. 22

SUNDAY, NOVEMBER 14th, 1943

Price 3d.

JAN REMBIELIŃSKI JAN RAJECKI

## England's Word

TODAY, WHEN THE WHOLE world is debating the outcome of the Moscow conference and everyone is anxiously watching the progress of the battle of the lower reaches of the Dnieper, an article on the reasons which induced Poland to fight Germany may seem to be slightly out of time and place. This subject is indeed of rather historical interest; but it is true that history is "vitae magistra," such a digression may be pardonable and even justified. . . .

Five years ago Poland decided to fight Germany not because of an urge for suicide or because she preferred a theatrical death to life. Such an attitude would be hardly possible in a young and sturdy nation which made such time progress in the last twenty years of its new independent life.

Nor did Poland accept the German challenge because she had no choice. Hitler offered us an alliance several times and in return for some concessions in the west he promised us a substantial part of the future conquests in the east. This Polish alliance would have been of greatest value to Germany. Poland indeed, when fully mobilized, could have had an army of more than three million men under arms, a force five times larger than that she had time to muster during the September 1939 campaign.

Poland rejected the German alliance and laced deliberately all the consequences of her stand because she had a second alternative: the alliance which Britain offered her. Therefore we should analyze briefly why Poland made this choice and why our people were so unanimous in placing their trust in Britain's pledge.

In the past, co-operation between Britain and Poland has been rather slight. When under the Jagellons Poland was a European power, England's relations with the Continent were only limited, and thus we naturally had more to do with the great sea-powers of those days, such as Venice, Genoa and the Hansa League. And at the time when the star of Britain was rising, Poland grew weaker and weaker until she disappeared completely from Europe's map for the whole nineteenth century. It was only natural then that Poland had but a scanty knowledge of England and vice-versa. But even in this field of mutual ignorance there was one difference worthy to be mentioned.

The average Englishman knows very little about Poland, she is to him almost a blank. Recently a big London daily informed its readers in an item under a large headline that before the first world war the Poles had no common language, and that Dr. L. Zamenhof had to invent Esperanto in order to provide the Poles with a common medium of intercourse.

The average Pole also knows very little about England, but his ignorance is tinted with respect and admiration. He has an instinctive sympathy for and confidence in this far-off island and her unknown inhabitants.

The source of this difference is easy to trace. During the partitions, when enemy propaganda was attempting to convince us that we were incapable of self-government, that our freedom was mere anarchy, and that we were blind to the superior virtues of absolutism, England and her liberal tradition infused us with a new self-confidence. We felt that our old constitution would not have been so open to ridicule, if we, too, had enjoyed island security, and that our "Nihil Novi" was not so foolish after all, if the "Magna Charta" was so revered here. And we inferred from these facts that we were also akin to the English in our assessment of moral values—and that the English must also denounce as immoral the policies which in our opinion were contrary to ethical principles. The more the three partitioning powers followed the path of bad faith and oppression, the more often they confirmed by deeds their faith in

IN THE REIGN OF SIGISMUND III, Charles Chodkiewicz was, next to Stanislaw Zolkiewski, the most prominent Polish commander of the time. He



The armour of the Hussars (heavy Polish cavalry). The charge of this regiment decided the Kirholm victory in 1605.

On the back page: Charles Chodkiewicz, from a contemporary engraving.

was some fifteen years younger than the great Constable of the Crown, and it was under his leadership that he began to study the art of war in two campaigns on the southern borders of the Commonwealth. He was less of a statesman than Zolkiewski, he was less versed in Roman literature and history—he was a soldier in the first place, energetic, level-headed, practical and tough. He often had to cope with difficulties because the pay of his soldiers was in arrears, but he always managed to restore discipline among his soldiers.

He was a scion of a great and powerful Lithuanian noble family. He spent most of his life campaigning on the northern borders of the Grand Duchy of Lithuania, along the banks of the Dvina, and he fought mainly against the Swedes, who, in those days, vied with Poland for the control of what is today Latvia and Estonia. In 1601 he captured Dunamunde and Riga, in 1603 Dorpa (Tallin), in 1604 he defeated the Swedes at the Battle of Bialy Kamien (White Stone), but his greatest feat of arms was his victory over the Swedes at Kirholm on October 23rd, 1605.

the principle of "might before right," the more we believed in the prevalence of different principles in England: here—we believed—the pledged word was no mere formality, and brute force backed by a sufficient number of divisions was not yet a virtue.

Our economic relations with England, though none too close, especially before 1914, also contributed to our faith in the English character. As we were mainly in touch with traders of an eastern type, we were in a position to appreciate fully the solid qualities of the English businessman who did not consider the selling of a blind horse or giving a false weight as the summit of his craft. English goods were looked upon by us as the antithesis of cheap wares, and English products were renowned for their careful finish. Indeed, every business deal we made with the English was looked upon by us as solid and honest. We knew that the deal was made in good faith and that a simple word of an English merchant meant more than the most solemn oaths of other people, less honest. And we believed that, in political relations, Eng-

Here is an excerpt from his letter to Sigismund III in which he informed the King of his great victory: "In the field, the Duke of Luneburg, General Linderson, and many other eminent commanders, lost their lives. Those who escaped across the Dvina from the field of the disaster were beaten in Kurland, in Milgrafen and in other parts; we took hundreds of prisoners, sixty banners and eleven field guns. Your Majesty has lost close on 100 men." According to Chodkiewicz, his force numbered less than 4,000 men, while the enemy had 14,000.

As the war with Sweden went on, the Headquarters of the Hetman were in Riga for a number of years. He often travelled between his armies and Grodno and Wilno, and it was only rarely that he had time to pay a flying visit to his wife in Lachowicze. To the fact that they were so often separated we owe a voluminous correspondence, which was always vivid and sometimes passionate.

Business affairs formed a permanent subject of his letters, and the Grand Hetman often complained of the difficulty of obtaining ready cash, because his very large estates consisted mostly of forests and yielded but a small income. It often happened that the money for Madame la Connaitable was spent in paying the arrears of pay of his soldiers. The Hetman was overjoyed whenever he sold his rye in Koenigsberg for a good price, before a slump set in. Even while campaigning, Chodkiewicz's heart was in his farms; for instance, in one of his letters we read: "Mr. Pukiel writes nothing to me about these things, and I would be glad, while engaged in forced marches, to know how many ploughs go out every morning at home, so please let me know."

However, Chodkiewicz seemed to be even more anxious about his guns, which in those days were priceless. He was so anxious about his guns that in one letter he twice asked his wife to take good care of them: "Please, dearest beloved Zosienka, give these orders to Pukiel quickly and urgently," and in conclusion he adds, "Please my dearest and beloved Zosienka, remember my requests about the guns, and for heeding them I shall kiss you gently and gratefully when God allows me to come back."

In his letters Chodkiewicz often referred to his health, because he suffered from gallstones; in particular he had a very painful attack once at Grodno at Easter. "The physicians say it is all the result of my continence. Perhaps you will laugh, my darling, at this continence, but I tell you truthfully that this is so."

In his correspondence Chodkiewicz also devoted much space to the problems of provisions and stocks for his household. He sends "a few oranges, which I managed to get hold of." After the Battle of Guzow, he had time to remember that he was asked to buy some silk

lishmen could be no less reliable and trustworthy than in business.

It was this store of faith and sympathy, perhaps even unconscious, which made us responsive to the English offer of an alliance five years ago. It was because of that faith and sympathy that, when Britain offered us her alliance on the eve of the world war, we at once accepted this partnership and staked all we had in this deal.

We knew we were courting a high risk. We knew we exposed our country to the danger of immediate occupation by the enemy; we realized that on this alliance our lot was that of a vanguard sacrificed to save the main force of allied troops. We even reckoned with the possibility of the war ending in the defeat of all the allies.

There was only one eventuality which we never could foresee. We never deemed it possible that, after victory, one of the partners could reap all the glory and all the profits, while the other partner who sacrificed his all, who paid his share to the full and to the very end, could be rewarded only by humiliation and even

from Italy or Turkey. Another time he wrote: "I have already sent what I bought for the children in accordance with your list, so now I am sending, for you, my soul, dried sweets, lemons and other things—ten pounds in all."

Meanwhile the internal situation in Poland became confused about 1606. The rebellion, which was then in its initial stages, was a minor affair when compared with the bloody civil war which was raging at that time in France or Germany. Character was a decisive factor in assigning people to one side or another. Those who were legally minded supported the King, even though they disliked him. The rebels were mostly violent characters and adventurers like Stadnicki, who was nicknamed "the devil," or Laszcz, the notorious law-breaker, and ambitious dissenters like Janusz Radziwill, the cup bearer of the Grand Duchy of Lithuania.

In Lithuania the Chodkiewicz family, who headed the Catholic gentry, backed the King, who was opposed by the Radziwills, the leaders of the Protestant party. The Hetman Charles Chodkiewicz strongly supported the King at the conference of his partisans at Nowogrodek, held on October 23rd, 1606. The vast majority of the people supported him, because the cause of the King was supposed to be the Catholic Cause. "The people," wrote the historian Konopczynski, "preferred to bear the burden of the defence of the state and attend Mass than to pass on this burden to the confiscated estates of the clergy and listen to the sermons of Protestant preachers."

The two Grand Hetman, Zolkiewski and Chodkiewicz, rushed to the defence of the King. This is how the latter described these events in his letters to his wife: "The King tried every means of quietening things, but no councils can prevail against ill-will, so no other means are left but the sword."

When the negotiations between the King and the rebels finally broke down, he wrote, on July 5th, 1607: "God has spoken through the sword—on July 4th at Guzow we overran them—they stood their ground like chivalrous men, but they lost. Few people were killed in the field, less than 200; but very many were wounded and many important people were captured; the leaders fled. God sees that we are very sad on both sides when we look at our brothers and at such fine people. They are also sad, because they are the victims of the intrigues of the Palatine of Cracow (Nicholas Zebrzydowski), who concealed all the royal proclamations and instigated his followers by saying they contained entirely different things. . . . God have pity on them and on their cause; still, once it has happened, let God help us to avoid worse happenings. The banners and the guns of the enemy (if the poor wretches may be so called) have been captured; and this, my sweet, is the end of the tragedy."

It must be admitted that it is difficult

dispossessed from the part of the capital with which he entered into partnership.

This factual state and the ensuing consequences for the relationship between Britain and Poland are always best understood and presented by the British Catholic Press. This press—which is unanimous in this respect—has not taken its stand in the defence of Poland out of regard for our religion. These papers do not refer to our services in the cultural field in order to increase sympathy for our cause. On the contrary, they often dislike some of the aspects of our national life, as, incidentally, we often dislike them ourselves. . . . And just by taking up our cause from a more general and fundamental point of view—from the point of principles—this press truly deserves the label of Catholic, in the deepest sense of the term.

It is a fact indeed that the Poles are a truly Catholic nation and that for a thousand years they have remained faithful to the Church of Rome. But the justice which they claim would be equally imperative if it were invoked by

to write about civil war with more restraint and in a more conciliatory spirit; and the Hetman's letters are an eloquent testimony to the then prevailing national mood. Chodkiewicz bore a personal grudge against the leaders of the rebels for many years, the Duke of Sluck and the cup bearer, Janusz Radziwill, and he even suspected the latter of conspiring against his life. Meanwhile, he continued campaigning against the Swedes, or in the long drawn-out Moscow campaign which ended only in 1618. His last letter, undated, is highly significant: "I have no time to write, night is falling. I am already putting on my armour, because the enemy is only one mile away, but the blackguards do not want to fight. For heaven's sake, order Hans Fryaerych to send the powder as quickly as possible. This is really very urgent. I sincerely wish you a happy night and every enjoyment in your lifetime, and I give myself to our mutual love."

Chodkiewicz's authority in Lithuania was so great that it was said that his partisans, or "The Hetman's Party," as they were called, ruled the Diets. Indeed, he was the permanent defender of the Grand Duchy, a vast country, rather forbidding, as he was himself, covered by deep pine, fir and oak forests, whose towns and larger villages were distinguished by the white spires of churches and cloisters, mostly copied from Italian Baroque churches. Even today, though so many things have changed since, these whitewashed churches can be seen against the black background of the forests. Chodkiewicz himself founded and built a good many churches, for instance the Bernadine monastery church in Kretynga, on the shores of the Baltic; the parish church in Lachowicze, near his castle; the Church of the Assumption of Our Lady in Kroze, and the Jesuit Church of St. Michael in Nieswicz.

For the last time, Chodkiewicz led a big army of 70,000 to repulse the Turkish invasion and avenge the death of Zolkiewski of the year before at Cecora. He was already old and sick, and still the victory of Chocim, in what is today Bessarabia, was due to his energy and ability. He died in the course of the victorious campaign of Chocim, on September 24th, 1621.

The extent of the danger which then threatened Poland and the relief which was felt at the dispelling of the danger, may be gauged from the fact that by decrees of Popes Gregory XV and Urban VIII, Polish priests were ordered to say the following Collecta every year during the Mass of the Holy Trinity on October 10th: "O God, who has removed the greatest danger to our Kingdom by the miracles of Thy right hand, accept the gratitude of the rejoicing people and allow those to whom Thou hast given so much joy to achieve eternal happiness." The Credo is recited then after the "Cum audieritis proelia."

pagans or Moslems, protestants or free-thinkers. It is also a fact that Poles have great cultural achievements to their credit, that they gave Copernicus and Chopin to the world. But pledges should be kept just as well with regard to those nations which cannot boast of any achievements in the field of music or astronomy. So it is rather immaterial here whether Poland is liked or disliked. The problem is a fundamental one; it is a problem of honesty in international relations, and it is rather by accident that this problem today is most obvious and most sharply drawn just in the case of Poland.

Here I may quote Cardinal Hinsley again in saying that Poland is the test to assess how far Britain's policy is honest. It is a test not so much even for the European public opinion: after all, when one has a sufficient number of tanks and planes, one may discount it. But Poland's treatment will provide such a test before the inner tribunal of the conscience of the average British citizen, which never can, by any propaganda, be utterly silenced or misled.



STANISŁAW STROŃSKI

## THE LATE EDWARD DUBANOWICZ

(ADDRESS AT HIS FUNERAL)

I MET DUBANOWICZ EXACTLY forty-three years ago, in the autumn of 1900, at the beginning of the academic year in Lwów. As the leaves are falling here now, so then they were falling from the old trees which crowned the High Castle Hill, and the Mount of the Union of Lublin, and the Stryjski Park and the Lyczaków Cemetery. From then on, for almost half a century we always worked together in close association, in affairs both small and great: we were friends at the University, we studied together under the same great professors, Roman Pilat and Peter Chmielowski, Twardowski and Głębinski, Balcer and Askenazy; we presided in turn over the Lwów University Union, so famous by its traditions and so well loved by us all; later we studied together abroad; again we found ourselves side by side in secret patriotic organizations, first in the youth organization and then in the National League, under the leadership of Jan Poplawski, who was our guide and preceptor in public life, and later under Zygmunt Balicki and Roman Dmowski. Still later we both took part in the political debates of the National Council of the southern part of Poland, then under Austrian domination, where we co-operated with Thaddeus Cienski and Albin Rayski, and in mature years we were linked again by our common work in the great family of university professors, in Catholic associations, in journalism and in parliament. It is hard for me to speak over this open grave: I almost feel as if a large part of my life were buried there too. But I deem it to be my duty to speak here on behalf of all those who worked with Dubanowicz in the various fields of public life which I have just enumerated briefly, and to express their grief at the passing of a man of whom our generation could be truly proud, because he was a man of unflinching principles.

I should like to point to a fact which is usually not noticed in the bustle of every day life and which usually escapes the notice of contemporaries: it has been the lot of these men to live in a period second to none, in all our thousand year history, in momentous events—second not even to the forty years between 960 and 1000, when the foundations of the Polish state were laid, nor to the forty years around 1400 when the Union with Lithuania and the Battle of Grunwald took place, nor to the forty years which elapsed between the Confederation of Bar and the Battle of Leipzig. Indeed, our generation has seen the rebirth of our country after one hundred years of bondage and now, after twenty years, she fights again for her existence, salvation and greatness.

Our literature around 1900—which was assimilated fervently and almost religiously by the young people of these days—was the herald of the coming drama. Sienkiewicz's magnificent works lifted our hearts; then Szczapanowski's appeal for modern reform, as complementary to the traditional patriotism, echoed throughout the land; Zeromski's powerful novels expressed the mood of rebellion of the public against national humiliation, and Wyspianski was the prophet of liberation. Only those who have seen his "Wedding" both before the restoration of our independence and after, realise how much greater was its appeal before 1918, when it was only a prophecy of the future events; only they can realize how great was the influence of our literature on our generation. We often spent whole nights reading together; I particularly remember the time when we thus became acquainted with Zeromski's *Ashes*: for us it was no casual reading, but an important event in our lives, and so we preferred not to part then, particularly because Dubanowicz had a great appreciation of literary values.

Even our scholarly work was influenced by our patriotic feelings. Dubanowicz chose Slowacki's "Father Mark" as subject for his Ph.D. thesis, because this drama and its leading figures, Father Mark and Werynhora (who also appears in the "Wedding") is deeply permeated with an abiding faith in the miracle of the restoration of a great and powerful Poland. Level-headed though he was, Dubanowicz unflinchingly believed this miracle would come true. His first legal treatise was on the subject of "Expropriation for the Benefit of the Public," and his choice was due to the fact that the Prussian law on expropriation of 1908 had then incensed and filled with indignation all Poles, and indeed the whole world, though today, when we compare this law to the present German iniquities, it seems to be something almost innocent and childish. But the fact remains that, though we were con-

scientious scholars and we knew that we served Poland well by advancing along the path of wisdom, we were mostly interested in problems which directly affected our national interests.

Later, when Poland had recovered independence, I often heard that our generation born in bondage and raised in chains had no true, inborn sense of independence. This was absolutely false. In our secret societies, to which we were wholeheartedly devoted, we lived a purely Polish life, outside the world of the partitioning powers. It may be argued that we lived in a dream, but it is also true that, though many of our dreams were not fulfilled, still in our generation life brought us greater achievements than we dared to dream of.

When our dream of independence came true, Dubanowicz was returned to the first Parliament: as the greatest expert in constitutional law, he was elected chairman of the Diet's Constitutional Committee and its rapporteur. For two years—from the beginning of 1919 till March 17th, 1921—he laboured tirelessly on the draft of the new constitution. The difference of opinion on the future constitution was wide and deep, and it may be said that there lay the root of the great drama of internal politics of the twenty years of our independent existence. A superficial observer could think that, with regard to the constitution, the Right and the Left differed in their desire for fuller or more limited democracy, but actually the demand for an extreme parliamentary democracy was fostered by those who longed for the concentration of power in the hands of one individual and who hoped to achieve their aim by making parliamentary government weak and inefficient. Dubanowicz saw this danger; by his patience and insistence he succeeded in introducing the two-chamber system into the constitution and intended the Senate to be a factor of strength and poise in the parliamentary regime; he also constantly advocated speed in devising a new constitution, not only for reasons of foreign policy—our frontiers both in the west and east were then still unsettled—but also in order to provide the state with a firm legal foundation. And it was a sad thing for Dubanowicz to see realized some of the dangers he had been striving to forestall.

Of all his parliamentary records, Dubanowicz cherished most his "rapport" on the Concordat with the Holy See with which he was entrusted in 1925. He passionately believed in the indissoluble bonds between Poland and the Church—which have existed from the dawn of our history till the present day. With the assistance of Archbishop Teodorowicz, Mgr. Lutoslawski, Korfanty, General Haller and Witos, he carried through the Diet the articles of the constitution which assured to the Catholic Church a position of prominence in the state, without infringing the principle of freedom of worship. He considered the Concordat as a visible expression of the Catholic character of Poland, and for this reason he worked with all his heart on it.

During this war, Dubanowicz was deported with his family from Lwów to Kazakstan early in 1940. I said that the root of the Polish internal drama lay in the heated discussion which accompanied the birth of the first Polish Constitution. How infinitely more grim is the story of the truly horrible deportation of hundreds of thousands of people, mostly women and children, from their homes into the barbaric wilderness of Central Asia. Few of these stories are as depressing as that of the Dubanowicz family, who was "allocated" to the service of a Mongolian herdsman in an empty desert where they had to build a hut for themselves which hardly protected them from the icy cold but which even so was better than the damp, dark and dirty pig-sty which was their first abode there.

But Dubanowicz preferred to pass over in silence his personal experiences and would rather take up the subject of what he saw after the signature of the Polish-Soviet Agreement in 1941, when he was appointed delegate of the Polish Welfare and Relief Organization for the district of Ajaguz: the sufferings and misery of the Polish deportees were so appalling that the sight of every new exile entering his "office" was a shock to him.

Dubanowicz arrived in London from Russia in the autumn of 1942 with a mind as alert as ever but with his health ruined, a true Lazarus. But Lazaruses of this stamp are different from others. During this last year of his life—from September 1942 to September 1943, when he was stricken with this mortal illness—Dubanowicz worked indefatigably: he knew he would not live to see Poland again, though he never confessed this even to me; he only said that to the one

FATHER KAZYS MATULAITIS

## MODERN LITHUANIA

A Catholic Country

One of the spiritual leaders of the Lithuanian emigres in Great Britain, the rector of the Lithuanian Catholic Church in London, Father Matulaitis, has sent at our request the following article on his country:

## INTRODUCTORY REMARKS

Mr. J. F. Stewart, F.R.S.G.S., writes in the *Scottish Geographical Magazine*, volume 56, of November 1940:

"Long before the beginning of the Christian era, we have an historical record of the Lithuanians. They were peaceful and industrious, excellent agriculturalists, and far from being the savages that our own ancestors probably were at that time. Instead of being clothed, like our forebears, mostly in woad, they wore good woven clothes of linen and wool. They had all kinds of farm implements, weapons and artistic ornaments. Their state of culture was high (p. 118). . . . They lived peacefully till the thirteenth century, fighting fiercely only to repel the Slavs and Scandinavians who occasionally attempted to invade their country. . . . They were attacked by the forerunners of the Nazis, the Teutonic Order of the Knights of the Cross. Instead of succumbing, as other people had done, this interference with a peaceful people, after 200 years of fighting, ended in one of the most powerful states in Europe. . . . It may be of interest to mention that the Lithuanian language is said to be the oldest in Europe, unchanged from the earliest times (p. 122).

And Mr. T. S. Thurston writes: 1

"Lithuanian and Swedish archaeologists state that Lithuanian tribes settled in this part of Europe over 7,000 years ago; and that there is no evidence that any other people had ever lived there before (p. 5). Heydeck asserts that the Lithuanian and Prussian culture of those days was in no way inferior to that of the Teutonic Crusaders (p. 7). . . . The Lithuanian, among European languages, has the best claim to represent the primitive speech. More perfectly, even than Greek, far more perfectly than Gothic, it has preserved the original inflections as well as the original sounds (p. 13). . . . Grammatical construction of the Sanskrit is almost identical with that of the Lithuanian (p. 15). . . . Scholars have recognized the Lithuanians as exponents of primitive Aryan culture and civilization. The Lithuanian language has been agreed upon by philologists to be, not only the oldest language in the world today, but also the language used by Aryans before the invention or evolution of Sanskrit (p. 16)."

## LITHUANIA—LIETUVA

Lithuania is a country of pine forests, green fields and quietly flowing rivers. It is situated close to the shores of the Baltic and its population almost reaches the three million mark.

In the seventeenth century Lithuania had over six million inhabitants, as shown by the report of the Bishop of Wilno to the Pope of 1651. But political revolutions, long wars, famine and the plague of 1709-1710 decimated the towns and villages of Lithuania.

1 "Lithuanian History, Philology and Grammar," First Edition, by Theodore S. Thurston with the assistance of Caroline Coulson. For Students of Philology, June 1941. Chicago, Illinois.

person who was dearest to him and who is present here. He wrote three books: a large volume of war memoirs, a textbook of citizenship for schools, and a paper on the two Polish Constitutions of 1921 and 1935. He prepared the drafts of five constitutional laws, some of them very difficult, such as the laws on the Supreme Economic Council and on the Supreme Authorities in the State. He lectured in three classes for University Students. When I think of the indefatigable work of this true Knight of Labour, I cannot help remembering the famous passage in Sienkiewicz's *With Fire and Sword*: when the starving and half-dead Skrzetuski hears in Toporów words of commiseration, he pulls himself up and shouts: twenty assaults repelled, fifteen victorious encounters in the fields, and so many patrols. . . .

When he was dying, his heart was filled with his burning love of Poland, with his unshakable faith in the victory of our cause and hope that good will prevail against evil, but he was also keenly aware of the magnitude of our task and of all the anxieties which must today fill every Polish heart.

He bequeathed us his love, his faith, his hope and his anxieties—and these will be for ever connected with his memory.

Here, over this open grave, we wish him and ourselves that we may soon be able to bury him in the cemetery of the Defenders of Lwów, next to Skarbek, Mączynski, Cienski and Archbishop Teodorowicz, with all of whom he worked so closely for so many years, always for the same cause—for Poland.

Modern Lithuania recovered her political independence and for 22 years she was an independent republic. But in 1940 she was occupied by the Soviet Forces and forcibly incorporated in the communist Soviet Union. This first war occupation lasted one year, but, during this short period, the Soviets managed to ruin Lithuania, to scatter over the Siberian tundras tens of thousands of her most prominent sons and to repress every form of religious and social life.

The second occupation began with the German invasion of Russia in 1941. This occupation is perhaps even harder, because it is marked by the deportation of hundreds of thousands of workers for forced labour in the Reich and by the seizure of 25,000 Lithuanian children from their parents, who are to be forcibly Germanized. There will be few regions in the world after the war in which the population has suffered such heavy losses as in Lithuania. The Lithuanians put their trust only in God, because justice can hardly be found among men.

## THE CHURCH PROVINCE

The independent Church Province of Lithuania was founded by Pope Pius XI in 1926. It comprises five bishoprics with sees in Kaunas, Panevezys, Kaidorai, Telsiai and Klaipeda and Vilkauskis.

Before the Soviet occupation, Lithuania had three Archbishops, six Bishops, over 1,800 priests and monks, two diocesan seminaries, and one inter-diocesan seminary with a Faculty of Theology at the University of Kovno.

In 1936 there were 20 monasteries with 94 monks and 389 lay brothers, while in 40 convents there were 566 nuns and sisters. Six monasteries and eight convents were devoted to science and welfare work. This growth of religious life began in 1917 with the founding of only one convent of St. Mary's Monks in Mariampol in 1917. Almost all the monasteries published religious periodicals. *Liurdas* had the largest circulation: 110,000 copies. The *Zvaigzde* and *Varpelis* had 35,000 each; the weekly *Saltinis* had 12,000; and the Catholic daily *XX Amzius* had 35,000 subscribers.

## CULTURAL LIFE

Latin culture, and in particular Catholic culture, forms the basis of modern Lithuanian spiritual life. The Concordat which was signed with the Holy See in 1927 guaranteed religious teaching in all primary and secondary schools, and it assured religious freedom in the political and social life of Lithuania. Eighty-two per cent of Lithuania's population are Catholic.

Modern Lithuania made great strides in the field of education. Elementary education became compulsory, and it lasted four years at first and later six years. In 1938-39 99% of the children of school age were attending school.

In 1911 64% of the Lithuanian population was illiterate, while in 1939 they were only 15%. In 1939 Lithuania had 2,335 primary schools, 27 higher primary schools, 56 secondary schools, 5 teachers' seminaries, 21 special high schools and 126 colleges for special studies. In 1938 the University of Kovno had 292 professors and 2,041 students.

The progress of the press was no less striking. In 1911-1919 there were 25 papers and periodical publications in Lithuania. In 1927 there were 93 of them, and twelve years later, in 1939, 260. Lithuanian literature also grew year by year. In 1919 about 200 Lithuanian books were published; in 1936, 1,010; in 1937, 1,080; and in 1939, 1,400. The average number of pages was 106.

The State Conservatory of Music, the Opera and the State School of Dramatic Art produced new musical works every year, and, in addition to the classical repertoire, a good many new original works, operatic and symphonic, were produced. Popular song was also developing. Some ten thousand people sang on the first day of the Popular Song Festival. The Lithuanian Olympic Games organized in 1938 attracted representatives of almost the whole sporting world of Europe.

Shortly after the recovery of independence, regional museums were opened in county boroughs, and in 1933 a central museum to commemorate Witold the Great was opened in Kaunas.

## ECONOMIC LIFE

The First World War wrought havoc with the whole economic system of Eastern Europe. People had no money and hardly any property left. In 1922 Lithuania, who started from scratch, introduced her first currency unit, the Litas, which was based on the American gold dollar, the parity being one dollar

= 10 Lithuanian litas, and the litas remained at this level though the value of the dollar was reduced by 40 per cent. There was hardly any unemployment in Lithuania. The Agrarian Reform was carried in 1920-1925 and 34,925 new independent and highly productive farms were created. The budget was balanced and the expenses defrayed out of taxes. In the years 1923-26 the tax revenue amounted to 654,500,000 litas, while the expenditure during the same period amounted to 632,900,000 litas.

Foreign trade developed favourably. Exports steadily grew. In 1921 they amounted to 58 million litas, in 1922 to 77 million, in 1923 to 147 million, in 1924 to 267 millions, in 1925 to 243 million, and in 1926 to 253 million. The total exports during these six years exceeded imports by 17 million litas. The figures for foreign trade in the last three years before the war were as follows:

	1937	1938	1939
Imports	212,667,000	223,686,000	169,362,000
Exports	208,325,000	233,200,000	203,194,000

In 1924 the Lithuanian national debt amounted to 72,800,000 litas.

## CATHOLIC LITHUANIA AND HER NEIGHBOURS

War cannot alter basic facts. Lithuania will have the same neighbours after this war as she had before. Catholic Lithuania fears most Communist Russia, and her tendency to engulf her neighbours. Not 1% of the Catholic people of Lithuania would like to belong to the Soviet Union.

With Poland Lithuania is linked by the Catholic religion and by centuries of a common past. If it had not been for some Polonized Lithuanians who held high office in Warsaw, Lithuania would have sooner achieved co-operation with pre-war Poland, instead of waging a "paper war" on her between 1920 and 1938. As everybody knows, in 1941, the Lithuanians rose and expelled the Soviet Forces from their country without any assistance from outside. Catholic Lithuania demands no foreign territory, but she will never give up her own.

Lithuania's relations with Latvia are very friendly, both countries being linked by racial and linguistic affinity and common misfortunes.

The Lithuanians loudly demand a just punishment of the Reich, because the Germans have done and are doing an immeasurable wrong to Lithuania.

## THE LATE ERYK SOPOČKO

ERIK SOPOČKO, A LIEUTENANT IN THE Polish Navy, met his death aboard the destroyer "Orkan," whose loss by enemy action was recently announced by the Polish Admiralty.

Our readers certainly remember the two articles he had recently published in the "Common Cause"—"A Sailor's Heart" and "Three Prayers," in which he described his war adventures. They could not fail to be impressed by the lofty moral level of these stories and by the author's highly individual and original style, truly striking in a beginner. All his readers will agree that here was a writer of great promise.

Though wholeheartedly devoted to duty, Sopočko spent all his leisure time in literary pursuits and he made ambitious plans for the future in this field. Shortly before his untimely death on September 19th, 1943, he wrote to me from his ship that he hoped to publish shortly, in English, eighteen short stories about seafaring life under the title "Life through a Ventilator." In concluding his letter he added: ". . . in the immediate future I hope to send a new short story for the 'Common Cause.'" I feel a pang in my heart when I think that death has put an end so soon to a life so full of promise.

Personally, I miss the young, slim, fair-haired sailor, with his good, pale blue eyes, so typical of the people of Wilno district, even more than the promising, budding writer. It is agonising to think that this scion of an old and respectable family of our marchlands met his death on the wide expanses of the ocean at the moment when there are people who are intending to turn his native place away from Poland. And while praying to God "who from on high strikes with His thunderbolts the defenders of the country," I repeat the prayer of the great son of Volhynia, may the death of the sons of Eastern Poland be a witness to the Polish character of the land which gave birth to them may it speak loudly to the people and stir the conscience of the world: "May the world at least take notice of us when we breathe our last. . . ."

J. R.