

# The Polish Review

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## CHRISTMAS FOR FIGHTING POLES



DECORATING CHRISTMAS TREE ON A POLISH WARSHIP

**F**AITH in God and in their country is the distinguishing trait of Polish national life. Patriotism and religion are its essential and inseparable characteristics.

Twice a year, the Polish people join in common thoughts, at Christmas and Easter — when Polish life reverts to ancient traditions that remind us of our ancestors, that incline our hearts to like feelings, like thoughts, like desires . . .

Years of partition and slavery strengthened the spirit of these holidays, and made the annual Christmas Eve Supper, or "wigilia," an event of deep meaning. Those who broke bread at that table turned their anxious thoughts to Polish exiles in Siberia or prison cells. To all alike, the Star of Bethlehem gave promise of better days for Poland, and was regarded

by all Poles as the symbol of Unity and Freedom. A purely religious festival had come to have a political significance.

Since 1939, the Christmas Eve "wigilia" appeals to our emotions and inspires our thoughts in a way as yet unexperienced by any Polish generation.

Poland, in the power of the enemy, raped and tortured — where each day brings new terrors and crimes of the invader, each day fresh slaughter of her best citizens — Poland embraces in the spirit all those of her sons who throughout the world are laying down their lives in defense of their country's freedom.

In these dark and tragic days the Star of Bethlehem shines ever brighter, and silencing all doubts,

*(Please turn to page 9)*

# POLAND SPEAKS . . .

NO ONE could fail to be struck by the deadly parallel between Japan's unprovoked aggression against the United States and Hitler's unprovoked aggression against Poland, which led to the greatest of world wars. In Berlin conversations were actually in progress between the two Governments and Hitler had asked for the dispatch of a special Polish Ambassador, even the British Ambassador was being led to believe that no attack was imminent, when early in the morning the first German fliers rained their bombs on Warsaw. Just as in Washington conversations were actually in progress between the two Governments and Japan had sent a special Ambassador to lull the American Government into a feeling that peace might still be preserved, when early in the morning Japanese bombers flew over Hawaii and in a most dastardly and unprovoked attack killed and wounded more than 3,000 Americans besides inflicting severe damage on the naval and air forces of the United States.

The similarity is so great that one is bound to suspect Hitler's hidden hand. It is Germany, as the senior partner of the Axis, that has nerved the arm of Japan for the treacherous blow, in order to keep as much war material as possible in the United States and thus weaken the aid being sent to the Allies fighting against Germany on the Eastern front, in Africa and in the Battle of the Atlantic. But this aim will be defeated, for the limitless industrial power of the United States and Great Britain will now be exerted to the utmost, that all those who are fighting for the freedom of the world may have the arms and ammunition needed to crush the powers of Evil.

Poland hoped for and believed in peace, just as the United States hoped for and expected peace. Poland has since felt the full bestiality of the Axis methods of war, and although the United States will certainly be spared the horrors of Japanese or German invasion, it is certain that every low-down blow that oriental and German cunning can devise will be dealt to America. Frightfulness is the policy adopted by the Axis, but frightfulness does not pay. It unites everyone in a determination to put a stop to it, . . . and may lead to the aggressor being paid back in his own coin.

## CHRISTMAS GREETING FROM A PRISON CAMP



Niech Opatronok w dniu Bozego Narodzenia  
wysłucha modlitw Waszych i naszych i wiek sie w sercach  
stanie „Pokój ludziom dobrej woli!”  
W dniu tym myśli nasze będą z Waszimi, wdzięczni  
za Wasz troskę o nas, błogostanowice opiatek nad  
rodzinami naszymi.  
Gepm.  
Oflag II E  
1  
W imieniu wszystkich —  
— jeden z oficerów obozu.

This card was sent by a Polish prisoner of war in Germany to the Polish Women's Relief Committee in New York. It says:

"On Christmas Day may Providence grant your prayers and ours. May 'Peace to men of Good Will' reign in all our hearts. On that day our thoughts will be with you! Grateful for all your kindness invoking the Lord's Blessing upon you for your tender care of our families.

"In the name of us all — One of the officers of the camp"



## CHRISTMAS IN POLAND



IN THE rich store of Polish customs, ceremonies and traditions it is certainly Christmas that occupies the most important and honored place. Around the Festival of the Nativity center numerous rites and ceremonials for whose beginnings we frequently have to turn back to pagan times. These pagan activities observed in honor of the festival of the sun combined later with ceremonies introduced by Christianity and as time went on became indistinguishable from each other. Nobody knows their origin but without them the Polish Christmas season would not be what it is.

The most important day of the Christmas season is not so much Christmas Day, but the evening preceding it, Christmas Eve, whose Polish name "wigilia" or "wilia" has the same origin as the English "vigil" and is derived from the Latin.

As soon as the first star begins to twinkle on the winter sky the family assembles around the table for the "wigilia" or Christmas Eve dinner. In commemoration of the fact that the Infant Jesus was born in a manger, hay is often put under the white table cloth.

The dinner starts with a beautiful and moving ceremony which properly introduces the true Christmas spirit of general good will, friendliness and love. The master of the house takes from the table the "opiatek" or holy wafer and breaks it with every one present, amid hugs and kisses exchanging the best wishes for prosperity and happiness not only in temporal life but also in the life to come.

Christmas Eve is a day of vigorous feasting and hence the main of the several courses established by tradition must be fish, mushroom soup, cabbage with beans (mixed), home-made macaroni with poppy seed, etc.

The master of the house does not limit himself to the members of his family and his guests but proceeds to the servants' quarters to exchange wishes with all the members of the household.

By some the custom is still preserved of having an additional cover laid at the table for some unexpected guest who might come not only from the physical but also from the spiritual world to partake in the feast of family reunion.

After the supper the Christmas Tree is lit and the guests greet the Nativity of the Lord with the singing of Carols of which Poland has probably more than any other country. The first to be sung is usually the one starting with the words:

"Amid the stillness of the night a voice rings forth: Rise shepherds, the Lord is being born unto you, hasten to Bethlehem to welcome the Lord, to welcome the Lord."

Though originally not a Polish custom we find the earliest mention of decorating, if not whole Christmas trees, then at least branches, as early as 1720 when Father Antoni Zapczyński writes about adorning branches with various golden and glittering decorations. Present Polish Christmas decorations have a special national character. Inspired first by peasant ideas they are made of paper and eggshells in a truly original and artistic way.

After rejoicing and merry-making the family usually concludes the perfect evening by going to church to the "pastorka", that is, the midnight shepherds' mass.

The first thing that will catch their eyes in church will be a

(Please turn to page 9)





# NEO-CLASSIC TRENDS IN MODERN POLISH PAINTING

By DR. IRENA PIOTROWSKA

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AS POINTED out in the article on "Modern Trends of Polish Painting," in the last issue of this magazine, the conservative naturalism from the beginning of our century was followed by a worldwide reaction which resulted in the artists' turning away from naturalistic impressionism to the opposite pole of extreme anti-naturalism — to abstract art. In Poland, this movement acquired its greatest momentum during the early post-war period. However, with the third decade of this century, not long after Poland had regained her independence, the majority of the followers of extremely leftist currents returned to nature, having experienced the yearning for this inexhaustible treasure-house of inspiration. But the conflicts that preceded this reinvigorated art, introducing new problems, endowing it with new elements of color and composition.

French "cubism," an application derived from the word "cube," and Polish "formism," derived from "form," had taught artists to respect the rules of a carefully planned composition and to combine the different parts of a painting so as to produce an harmonious whole. It also taught them to stress the essential elements of a picture and to omit the incidental ones. The Polish artists of the last fifteen years, those who were brought up in the creed either of impressionism or of abstract art as well as those

who alternately followed both trends, as usually happened in Poland and elsewhere — have combined in their work the contributions of the various art movements that preceded them. Thus when they turned back to nature, they did not try to pattern her with strict accuracy and even if they turned for inspiration to the long neglected classical traditions, they avoided slavish copying of old models.

The anti-naturalistic and abstract trends had shown them a new approach to art, had given it new vitality and strength.

Artists learned how to become more impartial in their search for objective truth. Art ceased to be a mere reflection of subjective naturalistic impressions, as it was during the predominance of impressionism. The Polish artists of the last fifteen years made all possible efforts to attain a deeper knowledge of their medium, and thanks to these endeavors they succeeded in creating new art forms. These were not merely a transient result of a feverish search for original self-expression, but a result of long and perseverant studies. This serious attitude toward art is responsible for the difference between the latest trend of Polish painting and that of twenty years ago. Now artists do not pursue new ways and means of expression at all costs, but new forms of art have appeared in the course of the artist's evolution, just as was the case in the classical art of bygone centuries. For that very reason, and also because of the ability of the most modern Polish artists to combine naturalistic themes with a carefully planned composition, this new tendency of Polish and other painting has often been termed "neo-classic," as already mentioned in our previous article.

Obviously modern neo-classicism appears in some works of art more, in other less distinctly. Besides, it has assumed various forms, depending upon the influence that swayed the artists, the schools to which they belonged before maturity, and their individuality complex. In the past also various categories of classical artists had existed. Thus during the Italian Renaissance, one trend of classical art was represented by Raphael, master of line, another by Titian, master of color, and still another by Cor-

reggio, chiefly interested in the play of light and shadow, and whose art was imbued with a lyrical atmosphere, to mention only these three. But classical artists, besides developing their own individual traits, all paid special attention to a well balanced composition, to clearness and logic of form.

And so it is not strange that in Polish "neo-classic" art we also find linearists and colorists and admirers of *chiaroscuro*. First among Polish "neo-classical" linearists in independent Poland was Ludomir Slendzinski (1889) of Wilno, one of whose most typical paintings is reproduced here. He was a faithful follower of the Florentine school, and influenced a number of talented artists, all of whom developed their own interpretation of neoclassic style, as for instance K. Kwiatkowski. W. Lam represented this same tendency in Poznan, Tamara Lempicka, now in the U.S.A., in Paris. But thanks to the contributions of the impressionists, some of whose representatives were still creative during the twenty years of free Poland, the neo-classical colorists definitely outnumbered the linearists. Among the most outstanding colorists were perhaps the most popular, T. Pruszkowski, L. Dołżycki, F. Fedkiewicz, T. Hrynkowski, R. Kramsztyk, F. S. Kowarski and many others. Rafał Malczewski, now in South America, is the landscapist of this neo-classical tendency, and Waclaw Borowski (1886), the master of *chiaroscuro* and lyricism. On the other hand W. Skoczylas, painter in

water colors and wood engraver combines the balanced composition and masterly drawing of the neo-classicists with national traits inspired by Polish peasant art. The last generation of artists to reach maturity in free Poland embraced pupils of the "neo-classic" artists. In the main these younger artists, trained from the start in independent Poland, remained true to the "neo-classic" ideals of their masters. They wasted no time on controversy, they concentrated all their efforts on perfecting their painting, on analyzing methods of the great masters, old or new, to discover the technique responsible for the creation of masterpieces that have endured for centuries. No wonder, then, that one of the groups of younger artists took

the old-fashioned name of "Brotherhood of St. Luke," which proclaimed: "The organization is bound only by ties of comradeship and long collaboration. Its object is to paint as well as possible, of course within the limits of our possibilities. Mutual assistance and comparison constitutes the principal means of attaining this end." Antoni Michalak, Jan Zamoyski and Bolesław Cybis are among the foremost representatives of this group. Aside from the "Brotherhood of St. Luke," many of the younger Polish artists were grouped in other societies. They differed from the members of the Brotherhood in that they preferred to study more modern painters instead of the masters of by-gone ages whether Polish or foreign. They placed greater emphasis on color than did the others.

Many artists as well as art lovers are convinced that there exists a great confusion of styles and trends in Polish painting of the last twenty years. This is not so. Although some Polish painters show clear traces of anti-naturalistic trends, and others pattern their art more directly upon nature, although some are linearists and others colorists, all sought the same goal, albeit by different paths. All served the same ideal: perfect form combined with clearness and logic of composition.



B. Cybis:

Nativity at Lowicz



L. Slendzinski: Portrait of Mr. and Mrs. Ch. Dewey



(Cont'd from page 5)

And now once more, as in the days of the Second Reich, men of good faith would like to differentiate between Hitler and the German nation, and to absolve the latter of responsibility for the tragedy through which we are passing today.

It is sometimes said today that the average German does not want this war, which was

forced upon him by Hitler. It must be borne in mind, however, that among the mass of average Germans upon whom Wilhelm II "forced" war in 1914, was a soldier, Adolf Hitler, who, speaking of himself on December 10, 1940, rightly said: "Before the World War I was a completely unknown man, and, during the War I was quite an insignificant soldier." Who can say with certainty that there is not today, among the mass of contemporary average Germans, and especially among contemporary German youth, another "completely unknown man and insignificant soldier" who in the next generation will "force" Germany into a third war?

In their own interests and those of their children, people who reason thus should ask themselves whether their hypothesis of 1918 still holds good: whether it is a fact that the German nation was really opposed to Wilhelm II and is opposed to Hitler today. For otherwise at some future day Europe may find herself bathed in blood and covered with ruins for yet a third time through having to resist the attempts of a new Reich, under a new Leader to conquer the world. Between 1914 and 1918 the Germans more than once came very close to victory; in this war they have achieved almost complete hegemony on the Continent, and who knows whether in the event of a third war they might not come out victorious?

After the events of 1914 and 1940 an exceptionally heavy responsibility for the future rests on the present generation, and it should make it its business to ascertain whether the German nation is or is not to blame for what occurred in those two years.

Let the Germans provide their own answer to this question. Listen to the words of Frederick the Great and Bismarck, of Wilhelm II and Hitler, the Reich of Stresemann and the Reich of the Nazis; listen to the words of politicians, generals, and historians, of

lawyers and journalists, of those who have moulded public opinion and have educated German youth. The reader can then judge for himself. He will soon realize that as a nation the Germans are not like other European peoples. They have a character peculiarly their own. Subject to continual petty worries, unstable by nature, regarding themselves as a chosen nation which other peoples are destined to serve, utterly ruthless, insincere, delighting in brute-force, ready to resign their own personal freedom in order to rob other nations of theirs with all the greater ease — heedless of all man-made and God-made laws, the Germans are in fundamental contrast to the peoples of civilized and Christian Europe.

Adolph Hitler and the Nazis finally laid bare the true aspect of the German soul, which today is more reminiscent than ever of the ghoulish heroes of

Germanic mythology. Hitler did not create this soul, for it would be impossible for any one man within a few brief years to fashion the soul of a nation out of nothing. The conceptions, principles and plans at the base of National Socialism are but a new and ampler expression of the German soul. Nazism

came as a surprise only to those who were completely unacquainted with German thought in the past, or, having studied it, unwilling or unable to believe their own eyes.

The Germans of the Nibelungen legends, the Eastern Germans of medieval times who put the Slavonic peoples east of the Elbe to fire and sword and created the province of Brandenburg out of the land which they had reduced to an enormous graveyard, the Teutonic Knights, the Germans of the Sack of Rome, of Frederick the Great, of Bismarck, of Wilhelm II and Stresemann — these are the true ancestors of the Third Reich.

**"Oh my brothers, I raise above you this new law:  
BECOME HARD!"** Friedrich Nietzsche

**"Martial force is the basis of all the political virtues; in the rich treasure of Germany's glories the Prussian military glory is a jewel as precious, as loyally acquired as the masterpieces of our poets and our thinkers . . . That war should be banished from the world is a hope not only absurd, but profoundly immoral. Imagine, it would involve the atrophy of many of the essential and sublime forces of the human soul . . ."**

Heinrich von Treitschke, famous German Historian, 1869-71, Bibl. V, 202 (b), Vol. iii, p. 466.

## C H R I S T M A S I N P O L A N D

(Continued from page 3)

large "szopka" or the stable of Bethlehem with all the traditional figures of the Scriptures with the addition of peasants, shepherds in Polish folk costumes.

The village boys play an important part in the holiday season. On the second day of the Christmas celebrations they wander in groups from house to house, dressed in very primitive costumes, and give a Christmas show. Their songs never vary — they date from the olden times when these productions were the only theatricals; and the play is the same all over Poland. The various roles represent King Herod, his knights, a Jew, the Three Kings of the Orient and of course "Death" and the "Devil," who come to kill the wicked Herod.

In some districts instead of having persons act, the boys carried with them small puppet shows, or "szopki." These miniature theatres varied in shape according to the province, but usually they looked like a little house with two towers. In the front there was a small crib, and before it the marionettes would sing their dialogues. They were always the same: the pair of peasants from Cracow, the Ukrainians, the Jew, the Gypsy man with his bear, the Witch making butter, the beloved hero of Polish fiction, Pan Twardowski; and of course, King Herod whose head would be cut off, and whom the Devil would take to Hell "for all the mischief he has made." At the end of the show an old beggar would appear with a bag, into which the spectators were expected to drop pennies.



B. Krasnodebska: With The Star

(Continued from page 1)

brings hope of future Freedom and happiness, when the clouds of slavery shall be dispelled, the fetters of bondage broken.

At this time the hearts of all Poles yearn for the light that guided the Three Kings. They turn to it with buoyant hope, — in silent admiration of the courage with which Polish civilians resist German oppression, of their unshaken faith in Victory.

Nowhere in the world is the Christmas Eve "wigilia" so heart-warming and inspiring as among the Polish soldiers in Scotland, at the front in Libya, in the air-force in England, in Russia, in Canada; among the Polish sailors on the seven seas.

Other customs include the "Turon" or the "Bison." Boys dressed up as various characters carry a contraption representing the head of some ferocious animal which is able to open its mouth in a most terrifying fashion.

Such are the joys and entertainments of the Polish Christmas season celebrated with the merry singing of carols not all of which are very religious, oh no, quite a few are rather "profane" laughter, exchanging of wishes and general rejoicing.

Towards the end of December in Poland, excitement hung in the atmosphere and seemed to enfold all activity in a brisk suspense. The squares and sidewalks in the cities were filled with groves of green Christmas trees brought in from the country, which were quickly powdered with the snow which blanketed the roofs and lay in tidy piles along the frosty sidewalks. Vendors of colored balls and strings of tinsel lined the curbs, calling their wares. The shops were brightly lighted and displayed their most tempting goods.

Busy crowds thronged the streets carrying chubby parcels. All was in preparation for the great holiday of Christmas, which, because of many living traditions, was a celebration of unusual interest in Poland.

Amid great difficulties and dangers, the majority of these soldiers escaped from German clutches. These boys — many of them in their teens — passed through the bitter ordeal of modern war. Particularly the Polish pilots who have won glory in the skies and the Polish sailors whose deeds of valor and bravery will live forever — soldiers, sailors and airmen unite in fervent prayers that news of their deeds and achievements may reach the ears of their oppressed fellow countrymen and women, to inspire them with renewed hope and faith and courage to endure until final Victory.

# CHRISTMAS EVE OF THE LONELY

JERZY TEPA

SEVERAL years ago a Polish broadcasting station introduced a new feature, ever since transmitted on December 24th, "The Christmas Eve of the Lonely," for all who were unable to join their families at the supper table: railway men on duty, soldiers on guard, sailors on the seven seas, and thousands of lonely men whose Christmas Eve was spent away from their loved ones.

Now the ranks of the lonely have swollen manyfold . . . Polish mothers gaze with sad eyes at the table, deep in thought of absent sons of whom no news has come for two years. Polish soldiers peer through the misty Scottish fog, thinking of families from which they parted in September 1939, amid the debris of Warsaw. Wives look at cards from con-

## CONDITIONS IN POLAND TODAY

*A correspondent, recently escaped from the WARTHELAND gives the following description of conditions in Poland today.*

IN THE old Polish territories illegally "incorporated" in the Reich, the Germans are pursuing their inexorable policy of extermination. These areas must be thoroughly Germanized and Polish life ruthlessly and mechanically destroyed. The Poles are outside the pale of law. Their lot in life is to do heavy work for low pay. The Poles are objects of exploitation and contempt, literally chattels of which any German may freely dispose, if he but listens to German propaganda and Nazi ordinances. The freedom of action of the Poles is more than limited. Even their religion is, if not forbidden, at least rendered impossible of observance. Their future and that of their children is of no concern to anybody.

Polish parents have been deprived of the right to bring up their own children, who are abducted and deported to forced labor at the age of twelve. Mothers are taken away from housework and compelled to labor for the invaders. Manhunts in the streets and in private dwellings continue. Adults and children are being taken. Not even mothers of two little children are exempt from compulsory work. The granting of a food ration card depends upon producing one's labor card. How the Poles manage to live is of no interest to the Germans. The Poles are forbidden to own anything: real estate, as well as movable property, even house furniture, jewelry, bicycles, clothing. They are forced to live in dreary cellars. They are continually deported to the General Gouvernement or to forced labor in the Reich. They are deprived of all their possessions — often imprisoned and put in concentration camps. In August the farm buildings in a village near Sroda, occupied by a German transferred from the Baltic

concentration camps that say, "I am well, everything is all right," hoping for some sign that will tell them if everything really is "all right."

Far away in Poland — where Christmas trees are bare of golden nuts and men are hung instead, where singing has given way to sorrow — there will be no Christmas Eve supper, no Christmas tree. There is nothing to prepare for supper, the ration of one egg and two ounces of fat had to be given yesterday to the baby, it was so hungry and cried so much! And the Christmas tree, — well, there is no one to get it, since father left "for work at Dachau."

Christmas Eve in Poland will be lonely indeed. Millions will be left without a smile of happiness, without a word of kindness.

states, burned down. Poles inhabiting the village were at once suspected of arson. They were all arrested and imprisoned, sixty of them. Some other Poles living in the neighborhood shared the same fate. Then they were told that if the one who had committed the crime did not come forward voluntarily, 25 would be shot. Nobody confessed. So the 25 were brought to the spot of the fire and the execution by the Gestapo began. The chief of the detachment and all the soldiers were drunk. After ten men had been shot the German colonist came forward and confessed that he had set the fire. But the execution was not stopped, all 25 were shot.

German physicians have been told to treat their Polish patients differently from Germans . . . The Poles are allowed ridiculously small food ration cards. Illegal purchase of foodstuffs is severely punished. Poles are not permitted to buy fruits and vegetables. Their children get no milk or eggs.

The attitude of the Germans in the "incorporated" provinces is one of limitless self-assurance and arrogance. Their mentality has been shaped by Goebbels' propaganda. The German who would show pity and compassion to a Pole, is no German. They have all been convinced that the Poles are an inferior race, that they should be oppressed and exterminated. The Poznan Gauleiter, Greiser, threatens to punish severely any German showing compassion to a Pole. Germans who still possess something resembling a conscience, and who inwardly condemn such a policy have not the courage to oppose it. If they do they are arrested. In the provinces, German satraps are dealing with the Poles according to their good pleasure. For instance, in the town of Gobicze even Polish women have been ordered to salute the Burgomaster. On Sundays the latter calls all the Poles together

*(Continued at bottom of page 11)*

# THE TRUE MEANING OF NATIONHOOD

By STANISLAW STRZETELSKI

IN THE process of historical change, the true content and meaning of a word is often lost, though the word itself continues in circulation like a withdrawn coin. And the converse is also true. Lofty ideals, brought into disrepute by misapplication, are at times forced to wear strange disguises.

Take, for instance, the word "nationalism." With the French Revolution and the Napoleonic wars, there set in a period of political and intellectual movements that replaced the concept of "divine right" with the idea that the nation and not the ruler is the main object of concern in history. The French Revolution first raised the banner of "self-determination of nations," one of the great turning points in the history of mankind. As a result of that Revolution, nations, heretofore condemned to anemic existence within the moulded form of decaying empires, realized the possibility of full development. Under the influence of national consciousness, freed from the fetters of absolutism, the face of history changed socially and economically. The State ceased to be the omnipotent executive and became an organ of the will of the nation itself. Man, as if aroused from a deep dream, grew aware of larger values in life than the mere fact of existence. The new nationalism, as the principle of inter-relation between peoples, became an inexhaustible source of new and powerful cultural energies.

What do we find today, one hundred and fifty years after the birth of nationalism? How many there are to whom the word itself connotes something horrible and sinister. How many volumes have been written, how many speeches made to prove that "nationalism" is the root of all evil in the world today — before all else, the primary and fundamental cause of war.

Those movements of the 18th and 19th Centuries in the "springtime of nations," those bloody revolutions and insurrections, the thesis of "self-determination," — were they all mistakes? Was the blood poured out on so many battlegrounds on our earth in behalf of freedom a meaningless sacrifice born of a tragic misconception?

No! The concept of nationalism was one of the most splendid and sublime, one of the most creative and dynamic of all human ideals. The nation is and will continue to be for ages to come the best and most satisfactory form of human association. Misunderstanding has arisen from the fact that during

the last half century so many things that had nothing to do with the true essence of nationalism have cloaked themselves with its name.

The perversion of true nationalism began with the illegitimate alliance of nationalistic groups with state imperialism. In the wake of this there followed various social reactionary movements which led eventually to the deification of the state and finally totalitarianism.

The idea of nationalism developed first as a reaction from the mechanical construction of the absolute State. Its true essence lies in the fact that freedom of one group of people must not infringe on the freedom and liberty of another group. But in the XIXth Century a group of people calling themselves "nationalists" again tried to establish the sovereignty of the state over the nation. By applying a policy of oppression and extermination to other peoples they turned their feet to the road that led backward.

This illegitimate alliance between nationalism and imperialism became the source of modern political deformity. One wonders sometimes whether this form of political incest had its source in a hidden inferiority complex, whether perhaps the German nation, without faith in the strength of its own civilization, sought to conquer and oppress other nations to avoid their influence. However this may be, the principle of unlimited egoism united with the totalitarian system has usurped the place of the principle of true nationalism. The word has remained, its meaning has changed.

It may be asked whether such a development is not inherent to the nature of things? Is it not inevitable that when once the idea of nationalism has been fully awakened, it will ultimately lead to intolerance and a "crusading" spirit? Having once adopted its own peculiar ethics of imperialism, will it not feel itself entitled in the name of all that is holy to trample on, slaughter and destroy other nations? At a certain stage of development is not the nationalistic idea of Fichte and Herder, bound to transform itself into the brutal totalitarianism of the ever-hungry and insatiable German people?

## CONDITIONS IN POLAND TODAY

*(Continued from page 10)*

and orders them to work for him. The beating up of Poles is of daily occurrence. In the provinces of Pomorze and Silesia, Poles are punished for speaking their mother tongue in the streets.

In August last, two Poles in Poznan were sentenced to death for listening to foreign broadcasts, five others to 12 years' hard labor.

No words can adequately describe the gehenna of those locked up in prisons, forts and concentration camps.





## POLISH PARACHUTIST



PARACHUTIST BADGE

OCTOBER leaves are falling.

Somewhere in Scotland, Polish forces are engaged in their first parachute maneuvers. This branch of modern fighting appeals to the imagination of Polish soldiers, and they practice it with much enthusiasm.

The maneuver is spectacular: planes of a Polish air squadron dive towards the target, and drop their loads of bombs. The transport planes follow.

The first cast of attacking parachutists gathers round its commander. The others quickly take arms out of the "supply bags" and run to join them. They crouch low to the ground, and only by seeing men bounding forward singly from one position to another can one tell that an attack is in progress.

The whole action is swift, purposeful and effective. This is really modern warfare. The planes accompany every phase of the operation influencing its development at every step. The parachutists have taken the enemy by surprise, they push forward with lightning speed to their objectives.

British officers, observing the maneuver praise the Poles highly. They stress the realism of conditions under which the operation is being carried out and the effectiveness of the action of the Polish troops.

The Polish Army in Scotland is richer for its experience in this new form of warfare.

After the parachute maneuvers Prime Minister and Commander-in-Chief of the Polish Armed Forces, General Sikorski, in an order to his troops, said in part:



"When I compare this Brigade, one of the first to be formed, with what it was when I visited you for the first time, the difference is as between the sky and the earth . . . Serving in a new arms formation, which demands from the soldier self-sacrifice as well as great self-control, you have transformed yourselves into new men . . . The present is a time for strong and brave men, because they alone can win, and free the world from tyranny . . . You are the first Polish Parachute Brigade . . . To honor the task and sacrifice of our parachutist troops I have caused to be designed a parachute badge, as an outward sign of your service. These badges will distinguish you from other soldiers, as men who on all occasions and at all posts are giving their lives for their country . . . Today, when victory is closer than ever, I call on you for further service that will bring freedom to Poland, and to you the honor of being the first to return to our native land . . ."



FIRING A MORTAR



CROSSING A RIVER



# POLISH PARACHUT



PARACHUTIST BADGE

**O**CTOBER leaves are falling. Somewhere in Scotland, Polish forces are engaged in their first parachute maneuvers. This branch of modern fighting appeals to the imagination of Polish soldiers, and they practice it with much enthusiasm.

The maneuver is spectacular: planes of a Polish air squadron dive towards the target, and drop their loads of bombs. The transport planes follow.

The first cast of attacking parachutists gathers round its commander. The others quickly take arms out of the "supply bags" and run to join them. They crouch low to the ground, and only by seeing men bounding forward singly from one position to another can one tell that an

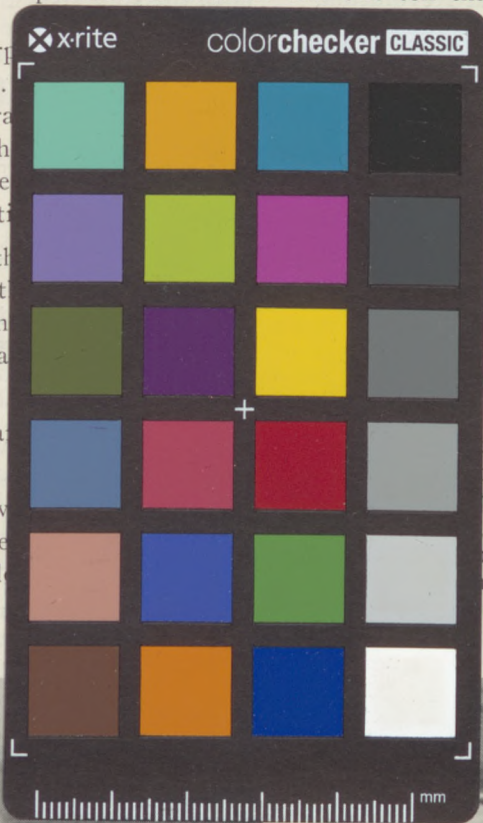


The whole action is swift, pure. This is really modern warfare. In company every phase of the operation develops at every step. They have taken the enemy by surprise, the lightning speed to their objective.

British officers, observing the Poles highly. They stress the conditions under which the operation and the effectiveness of the troops.

The Polish Army in Scotland has experience in this new form of warfare.

After the parachute maneuver and Commander-in-Chief of the forces, General Sikorski, in an order in part:



Compare this Brigade, one of the first to see what it was when I visited you for the difference is as between the sky and the earth. . . . Serving in a new arms formation, you are a soldier from the soldier self-sacrifice as well as control, you have transformed your- selves into new men . . . The present is a time for brave men, because they alone can win, and free the world from tyranny . . . You are the first of the Parachute Brigade . . . To honor the task and the courage of your parachutist troops I have caused to be made a new parachute badge, as an outward sign of your service. These badges will distinguish you as soldiers, as men who on all occasions are giving their lives for their country. . . . when victory is closer than ever, I call on you for further service that will bring freedom to our native land . . ."



FIRING A MORTAR



CROSSING A RIVER