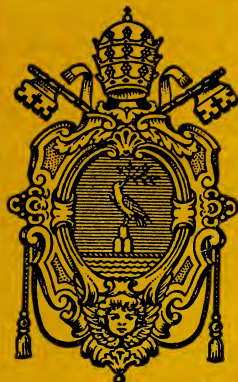


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PIUS XII AND POLAND

A Documentary Outline of Papal Pronouncements and Relief Efforts in Behalf of Poland, Since March, 1939

FOREWORD

Among all the peoples of Europe, the sons and daughters of Poland have ever been outstanding as most devoted followers of Our Lord, Jesus Christ, in union with the Vicar of Christ, the Pope.

In the present world crisis, Poland and the Polish people are once more the victims of evil and unjust aggressors. It is but right and fitting, it is the duty of a Father, that His Holiness, Pope Pius XII, should stand closely and intimately with his Polish children, should champion their cause, should envelope them with love, should aid them by all means possible in their distress.

The document here submitted was prepared by an eminent authority. It condenses volumes of records and reports. Briefly, it surveys the public pronouncements made by Pope Pius XII in favor of Poland since March, 1939, the personal letters and statements, the war relief efforts for the Polish people in Poland and in alien lands, the broadcasts delivered over the Vatican radio.

To those who love and seek the truth, here is the truth. History will record the truth that Pope Pius XII stands united with Poland, as Poland and the Polish people everywhere are united with the Pope.

FRANCIS X. TALBOT, S.J.,
Editor-in-Chief: AMERICA.

Some Remarks on the Paternal Benevolence of the Supreme Pontiff

INTRODUCTION

It should be a matter of consolation to our suffering fellow Poles to be assured, on the evidence of facts, in this critical and tragic hour of the kindly understanding and of the unfailing assistance of the Head of the Catholic Church, of the father of that social and spiritual family of nations in which for so many centuries Poland has played an honorable and important role.

It is a fact that a very deep impression has been made on the mind and heart of the Holy Father by the terrible misfortunes that have befallen that noble, Catholic nation. The Poles are all the dearer to his heart because of their trials; and it is with an earnest and tender solicitude that He has offered them His sympathy, His consolation, and a helping hand, that He has tried to dry so many tears, to soften so many sorrows and to aid so many in distress.

What we intend to do in the following pages is to present to our countrymen—and to all those others who have shown such unfailing sympathy for the Poles—a schematic outline of the evidence of the fatherly affection and deep understanding which His Holiness has revealed in regard to Poland and her people in the present situation. At best, this compilation will be a bare outline, and a merely schematic one at that. There is no intention of furnishing here a complete account of all the Pope's activities in regard to Poland in recent years (and particularly from the outbreak of hostilities to the end of 1941). Such an account would fill volumes; and it is out of the question

at a time when complete statistics are lacking and when documents are unavailable for public consultation. The best we can offer for the moment is an outline based on what has been published in newspapers and other periodicals or announced on the radio. But brief as it is, this compilation may be of some service to those who love and seek the truth.

I

Direct Evidence of the Benevolence of the Holy Father in Regard to Poland

A. HIS PUBLIC PRONOUNCEMENTS:

1. One proof of the Pope's fatherly affection for Poland is His constant plea for peace and diplomatic efforts he made in the first months of His pontificate to prevent the outbreak of hostilities. In this connection it is difficult to re-read without emotion His first invitation to peace in the radio address delivered in the Sistine Chapel on the day after His election, March 3, 1939.

To this paternal message, We wish to add a hope and an invitation to peace. We mean that peace which Our Predecessor, of holy memory, counseled with so much insistence to men, and prayed for with such ardor, and for which He made to God the offering of His life. That peace, the sublime gift of Heaven, is the desire of all good souls and the fruit of charity and justice. We invite all to the peace of those consciences that are at peace in the friendship of God; to the peace of families, at one and in harmony in the holy love of Christ; and finally to peace among nations by means of mutual, friendly help, collaboration and sincere understanding, for the supreme interests of the great Christian family, under the care and protection of Divine Providence.

And in these anxious and difficult hours, with so many apparent obstacles to the securing of that peace which is the deepest aspiration of all hearts, We lift up to the Lord a special prayer for all those on whom falls the honor and the grave obligation of guiding the peoples in the ways of

prosperity and of progress. (*Acta Apostolicae Sedis*, XXXI [1939] pp. 86, 87).

2. This first invitation was followed by others. There was, for example, the sermon preached during the solemn Pontifical Mass on Easter Sunday of that same year (*Acta Apostolicae Sedis*, XXXI [1939] p. 145 ff.). His diplomatic efforts kept pace with his spoken words, and of those efforts he made some mention in his Allocution of June 2, 1939, in response to the greetings of the Sacred College of Cardinals (*Osservatore Romano*, June 3, 1939).

Very moving was his radio appeal of August 29, 1939:

Let the strong pay heed to us, lest they become weak in their injustice. Let the powerful listen, unless they want their very power to turn to destruction rather than to be for the defense of their peoples and a bulwark of the tranquillity of order and of labor.

We beg them by the Blood of Christ, whose conquering power was derived from His meekness in life and death. And we know that in our supplication we are joined by all who are of right heart; by all who hunger and thirst after righteousness; by all those who are pained by the evils in the world. We have with us the hearts of mothers that beat with our own; the fathers who must be torn from their families; the lowly who toil and are kept in ignorance; the innocents who are most threatened by the menace of war; the young, who are ever ready to battle for the purest and noblest ideals. The soul of this ancient Europe is with us, of a Europe that was the work of Faith and the Christian spirit. The whole of humanity is with us; because humanity craves justice, bread and liberty, not the sword that kills and destroys. Christ is with us; for brotherly love was made by Him a solemn and fundamental commandment, the substance of His religion, the promises of salvation for individuals and for nations. (*Acta Apostolicae Sedis*, XXXI [1939] pp. 333, 335).

3. Finally, on the afternoon of August 31, 1939, when hostilities were just about to begin, the Cardinal Secretary of State, by order of the Holy Father, called together in his study the Ambassadors of Germany, France, Italy and Poland, and the Minister of Great Britain to the Holy See; and gave to each a copy of the following pontifical message:

Vatican, August 31, 1939. The Holy Father is unwilling to abandon the hope that the present negotiations may issue in a just and peaceful solution such as the whole world continues to implore. In the name of God, therefore, His Holiness exhorts the Governments of Germany and Poland to do everything possible to avoid incidents of every kind and to forgo every measure that might aggravate the present tension. He begs the Governments of England, France and Italy to second this request. (*Acta Apostolicae Sedis*, XXXI [1939] pp. 335, 336).

4. On September 3, 1939, when a great many Polish cities (including Warsaw) were already burning heaps of ruins and the whole country was covered with carnage, and bathed in blood and tears, the Holy Father received in audience at Castelgandolfo a Polish pilgrimage composed of refugees and members of the Polish colony in Rome, and at their head His Eminence the Cardinal Primate of Poland and the Ambassador of the Polish Republic to the Holy See. To all these the Pope spoke at great length, comforting the hearts of all present, and sympathizing for the terrible misfortunes that had befallen the land and people of Poland. The Pope spoke of his hope of a brighter future and of his admiration for the chivalrous virtues and the vital energy of the nation. And looking with anxiety to the future, he pointed out that the Fatherly Providence of God was the fundamental guarantee of the indestructibility of the nation and of its rebirth after the passing calamities of the moment:

Yet this fatherly Providence, which loves above all the afflicted and cares for each individual as this day bears immediate witness—is not the only possession that remains to the Poles. In the eyes of God and of His Vicar and of all men of good will, you still have many treasures—not such as you can guard in coffers of iron and steel, but such as can be stored in hearts and souls. Yours is still, above all, the glory of military valor which has filled even your enemies with admiration and to which they have paid due homage.

Like a luminous cloud in the dark night of the present, yours are still the memories of your national history, of more than ten centuries of dedication to the service of Christ, of your many, many battles in defense of Christian

Europe. You still have, above all, your Faith—a Faith that will not be belied, a Faith worthy today of all that it was in the past, of all that it will be in the future. Rivers of blood and torrents of tears have bathed the roads, tragic and glorious, that Poland has trodden. There have been deep abysses of sorrow; but likewise heights of victory. And there have been wide plains of peace illumined by all the glories of religion, literature and art. In a life of so many vicissitudes, your people have known hours of agony and periods of apparent death; but likewise days of renaissance and resurrection. There is one thing that has had no place in your history; and your presence here is the assurance that it will have no place in the future. I mean a Poland without Faith, separated from Jesus Christ and from His Church.

The land of Saint Casimir and Saint Hedwige, the land of the two Saints Stanislaus, of Saint John Cantius and Saint Andrew Bobola may have lost in the course of time some of its territory, its possessions, its independence; but never has it lost the Faith. It has at no time lost its tender devotion to the Blessed Virgin, to that sweet, strong Queen of Poland, whose miraculous image in the Sanctuary of Czestochowa has been century after century a comfort to the sorrows of a whole nation and one in whom you have confided your irrespressible hopes. We do not say to you: "Dry your tears!" Christ who wept at the death of Lazarus and over the destruction of his country gathers up—and one day will reward—the tears you shed over your beloved dead, and over a Poland that shall never perish. (*Acta Apostolicae Sedis*, XXXI [1939] pp. 393, 396).

5. Still more clearly, and this time before the whole world, in the Encyclical *Summi Pontificatus*, of October 20, 1939, the August Pontiff expressed his extreme horror for the destruction of your country and for the massacre of so many innocent victims; and he invited all Christian nations to prayer and to compassion for Poland, for a nation so faithful to the Church and so deserving of Christian civilization, for a nation that was waiting with confidence for the hour of a resurrection in conformity with the principles of justice and of true peace:

There is no need to assure you that Our heart draws near in compassionate love to all your sons, and in particular to all who are in tribulation, to the oppressed, to the persecuted. . . . The blood of so many human beings—many of them noncombatants—calls for heart-rending tears for

so beloved a land as Poland, whose fidelity to the Church and services in the defense of Christian civilization, written in indelible characters on the pages of history, have a special claim to the brotherly sympathy of the whole world; a Poland which awaits the hour, confident in the powerful intercession of Mary, Help of Christians, of a resurrection in conformity with the principles of justice and of true peace. (*Acta Apostolicae Sedis*, XXXI [1939] pp. 477, 478).

6. About two months later, December 24, 1939, in his Christmas Allocution, the Holy Father reminded the world of the blood-soaked soil of Poland (and of Finland); and he emphasized the necessity of a just and honorable peace, the five indispensable conditions of which he enumerated. In the first place:

The fundamental postulate of a just and honorable peace is to assure to all nations, large or small, powerful or weak, the right to life and independence. The will of one nation to life must never be, for another, a sentence of death. Whenever this equality of rights has been destroyed or disturbed or put in peril, the juridical order demands reparation, the measure and extent of which must not be determined by the sword or by arbitrary egoism but by the norms of justice and reciprocal equity. (*Acta Apostolicae Sedis*, XXXII [1940] p. 10).

7. Again in the following year, in the Christmas discourse of 1940, Pope Pius XII made clear, with unambiguous words and expressions, that he was aware of the destruction which "spared neither temples of worship nor historical monuments nor hospitals, and which, reckless of the norms of humanity and of the customs and conventions of war, reached such limits that future ages, less confused and stormy than our own, will one day set down these doings as one of the saddest and darkest pages in the history of the world." He observed, too, that although the course of events had put off for a time the realization of the five conditions of peace, of which he had spoken the previous year, nevertheless the thoughts there developed had lost none of their inherent truth and relation to reality, nor any of their force of moral obligation. He went on to recall the attitude and action of the Church and

his wish that there might take shape "a conviction of the truth that will look for the implementing of right and justice not merely when one's own rights are at stake, but when there is a question of satisfying the just demands of others. Only on such conditions can one give to the alluring expression, 'The New Order,' a decent, worth-while, permanent meaning that is based on the norms of morality." Among the "indispensable presuppositions for such a New Order," conceived and carried out not as "purely outward mechanism imposed by force, without full consent, without satisfaction, peace, dignity, value," the August Pontiff set forth the following:

. . . victory over the baneful principle that utility is the base and rule of right, that might makes right—a principle that undermines all international relations, to the disadvantage particularly of those States that either will not or cannot contend with others by reason of their traditional fidelity to peaceful methods or because of their lack of preparation for war; that is to say, a return to a serious and deep morality governing the concert of nations, which does not, of course, exclude all preoccupation with a proper self-interest nor a necessary and legitimate use of force to defend established rights when attacked by force or to secure reparation for what has been harmed.

He went on to speak of

. . . victory over the spirit of cold egoism that begins in pride of power and easily ends in the violation not only of the honor and sovereignty of States but of the just, sane and disciplined liberty of their citizens. This must be replaced by a sincere solidarity, juridical and economic, a friendly collaboration based on the precepts of the Divine Law, between peoples who have been guaranteed their autonomy and independence. As long as the hard necessities of war make arms prevail, one can hardly look for any action in the direction of the restoration of rights which are morally and juridically inalienable. But it might at least be hoped that even now there should be some declaration of principle in favor of the recognition of such rights as would calm the anxiety and distress of those who feel themselves menaced or attacked in their rights to life or liberty of action. (*Acta Apostolicae Sedis*, XXXIII [1941] pp. 9, 12, 13.)

8. Our fellow Poles will surely find light and

strength in the fatherly message of the August Pontiff delivered at Easter in 1941:

May the Blessings and consolations of God descend . . . upon you exiles who have been dispersed or settled in other lands, who have lost your homes and the lands that sustained your life. We feel your anguish, We suffer with your pains. . . .

To those in power in the occupied countries, We say with all due respect: Let your conscience and your honor be your guides in treating the peoples in occupied territory justly, humanely and with a regard to the future. Impose no burdens on them, which you have felt or would feel as unjust in similar circumstances. A prudent and helpful humaneness is the glory and boast of wise leaders in war; and the treatment of prisoners and of people in occupied territory is the surest mark of men and nations that are civilized. And, on a higher level, remember that the blessing or curse of God on your own land may well depend on the way you treat those whom the fortunes of war may have put in your hands.

The vision of a war so tremendous in all its aspects and of so many children of the Church in tears moves the soul of the common Father of all and urges Us to offer a word of comfort and encouragement to the pastors and the Faithful in those places where the Church, the Spouse of Christ, is in special trouble; because fidelity to the Church, the public profession of Catholic doctrine, the conscientious observance of her prescriptions, moral resistance to an atheism and de-Christianization (which is deliberately favored or tolerated) are hampered, restrained, restricted by daily, manifold and ever-increasing difficulties. The "Acts" of this new martyrdom, imposed secretly or openly by a hidden or proclaimed paganism on the followers of the Cross, are constantly multiplying into a many-volumed encyclopedia and chronicle of heroic sacrifices, a moving illustration of the words of Our Redeemer: The servant is not greater than his master. If they have persecuted me, they will also persecute you. (John, xv, 20). (*Acta Apostolicae Sedis*, XXXIII [1941] pp. 114, 115).

9. During the same year, on the Feast of Saints Peter and Paul, June 29, His Holiness in a radio message to the whole world developed certain considerations in regard to Divine Providence in the affairs of men. In His picture of "the whirlpool of ills, of sufferings, of anxieties" that engulfs the whole world the Holy Father recalled "the conquered peoples who have fallen into an abyss of misfortune . . . individuals

and families in exile, carried to other lands, torn from their homes and separated from one another, wandering in misery, without support, without any means of livelihood. . . . Evils . . . which fall not only on combatants, but which overwhelm whole populations, the aged, women, children, the innocent, the peace-loving, the defenseless. . . .” He also recalled “the incredible sufferings, sorrows and persecutions which so many of His beloved sons and daughters—priests, Religious and lay folk—suffer in some places for the Name of Christ; because of their religion, of their fidelity to the Church, to their sacred ministry. There are other pains and bitternesses which only solicitude for those who are suffering makes it imprudent to reveal in all their tragic and moving detail.” (*Acta Apostolicae Sedis*, XXXIII [1941] pp. 320, 321).

10. Finally on Christmas Eve, December 24, 1941, the Holy Father addressed another eloquent message on the radio in order to draw “the attention and meditation of the whole world to the perils and plots that are menacing the kind of peace which is the only proper basis of a true New Order and which will reflect the expectations and desires of all peoples for a more tranquil future.” And lest his word be misunderstood or his thought be misrepresented, the Pope made clear what he meant by New Order:

The kind of New Order that all peoples long to see realized after the trials and ruins of this war is an Order based on the irremovable and unchangeable rock of the moral law, often enough manifested by the Creator by means of the natural order which is engraved by Him, with indelible characters, in the hearts of men; a moral law the observance of which should be inculcated and promoted by the public opinion of all nations and all States with such a unanimity of voice and vigor that no one shall dare to put it in doubt or to lessen its binding force. . . . And now in summary and synthesis of what has on other occasions been declared by Us, We insist once again on some of the essential presuppositions of an international order which may assure to all peoples a just and enduring peace and be the source of well-being and prosperity.

In the scope of a New Order founded on the principles of morality there can be no place for any attack on the liberty, the integrity, the security of other nations, whatever their territorial extent and their power of self-defense. . . .

In the scope of a New Order founded on the principles of morality there can be no place for the persecution of religion and the Church. From a living faith in a transcendent, personal God there springs a genuine and inflexible moral vigor which informs the whole course of life. The reason is that Faith is not only a virtue, but the Divine portal through which all virtues enter the temple of the soul, and the base of that strong and inflexible character that does not waver when reason and justice make their demands. And now more than ever will this be evident, at a time when not only leaders of the nations but the simplest citizens have need of the utmost courage and moral energy for the task of reconstructing a new Europe and a new world on the ruins which the violence and hatred and animosities of a global war have heaped about us. . . .

It was with these ruins and the sufferings of His children in mind that the Holy Father implored a blessing on all:

May Our Benediction descend more particularly on all, whether priests, Religious or lay, who are suffering trials and afflictions for their faith; may it descend likewise on those who are near to Us by their faith in God and Jesus Christ, although not members of the visible body of the Catholic Church, and who are at one with us in regard to order and the fundamental aims of peace; may it descend with Our particular affection on all who moan in sadness and in the anxieties and travails of this hour. May it be a shield to all who are under arms; a balm for the sick and wounded; a comfort for prisoners and exiles from their native land, far from their hearths and homes; for those living in strange lands; for the millions of the impoverished who are in constant assault from the pangs of hunger. May it be a balm for every sorrow and misfortune; a comfort and consolation to all in need or in sorrow, who long for a friendly word to fill their hearts with strength, courage and the consolation of sympathy and fraternal aid. (*Acta Apostolicae Sedis*, XXIV [1942] pp. 10-21).

B. PERSONAL LETTERS AND OTHER EVIDENCES OF THE FEELINGS OF THE HOLY FATHER IN REGARD TO THE POLISH NATION

11. To a letter which was submitted to the Holy Father by Msgr. Janasik, Rector of the Church of

Saint Stanislaus, in the name of the Poles resident in Rome, as an act of gratitude for the fatherly affection which the Pope had shown toward Poland and the Poles, he sent an affectionate reply through His Eminence the Cardinal Secretary of State. Emphasizing the fact that it was the present sufferings of Poland that moved Him to special benevolence, He said: "The present afflictions of Poland have enkindled in His Holiness a warmer affection than ever for the noble Polish nation" (January, 1941).

To a similar acknowledgment of gratitude addressed to the Holy Father in April, a reply was sent under the date May 3, 1941, expressing once more the Pope's wishes for Poland's happiness, his prayers for Poland, his Blessing for the Polish people.

12. The private declarations of the Holy Father, on the occasion of audiences granted to the Superiors of certain Orders and Polish Religious Congregations, are pervaded by a heartfelt preoccupation for the fate of the Polish nation. When the Superior General of the Sisters of the Holy Family of Nazareth, Mother Loreta Lubowidzka, mentioned in her Report on the Sisters and their work in Poland that they begged for news about the health of the Holy Father, He was much moved and replied with kindly satisfaction: "Write to them and tell them that the Vicar of Christ loves each one of them and the whole of Poland, and that all have a place in His heart. Tell them not to believe those who speak otherwise." On a later occasion, the Holy Father asked if it were really true that there could be people in Poland who believed what was said against the Holy See. When the reply was given that unfortunately such misguided persons had been observed, the Holy Father repeated with emphasis: "Write to them and tell them not to believe such things, because the Pope is very much in love with Poland; and that is the truth." The Sisters could

not fail to perceive how deeply the Pope was distressed to hear that anyone could suppose him lacking in affection for Poland.

C. PONTIFICAL ACTION IN FAVOR OF POLAND:

It should now be apparent from the above-mentioned declarations, public and private, with what preoccupation and benevolence the August Pontiff thinks of Poland. However, the feelings of the Pope in regard to Poland stand out even clearer in the light of His action in favor of that country.

13. After Italy's entry into the war, the Holy See offered hospitality to the Polish Embassy in the Città del Vaticano and the Pope continued to consider the Ambassador of the Polish Republic on a level with the other Ambassadors to the Holy See.

The sending to France of Monsignor Alfredo Pacini, Counselor of Apostolic Nunciature at Warsaw, so that he might continue his work with the Polish Government transferred to France, was a fresh proof of paternal benevolence in regard to Poland. We read in the paper *Polak we Francji* (No. 16, April 21, 1940):

The President of the Polish Republic received, on the 15th of April, 1940, Monsignor Alfredo Pacini, the Chargé d'affaires of the Holy See, who consigned to the President a letter written by His Holiness in his own hand. In this letter His Holiness gave expression to His fatherly sentiments in regard to the Polish nation, emphasizing how deeply he felt for the future of Poland. The Supreme Pastor prays unceasingly to God begging that better times may soon dawn for our country.

14. In the *religious field*, attention should be drawn to two facts among others which, though seemingly unimportant, are sufficiently eloquent.

The first has reference to the processes of Beatification of three Poles: Maria Teresa Ledóchowska, Foundress of the Sodality of Saint Peter Claver; the Salesian priest, Prince Augustus Czartoryski; Mother Frances Siedliska, Foundress of the Sisters of the Holy

Family of Nazareth. In the ordinary session of the Sacred Congregation of Rites, held on November 12, 1940, there were examined the writings of the Servant of God, Maria Teresa Ledóchowska; and in this way the first step was taken in the Process of her Beatification. On December 3 of the same year, the same Sacred Congregation discussed the Introduction of the Process of Beatification of Mother Maria Frances Siedliska. And finally on March 11, 1941, there was question of the Introduction of the Process of Beatification of Father Augustus Czartoryski, whose writings had been previously approved by the same Congregation of Rites, in its ordinary session a few months earlier, November 12, 1940.

In order to appreciate at its proper value this proof of the obvious benevolence of the Pope toward the Poles, it is important to remember that the Causes of the three Poles (out of 800 under consideration in the Sacred Congregation of Rites) relate to persons who have died in our own generation, while normally, of course, the Introduction of such Processes is delayed for at least fifty or a hundred years after death.

Still more eloquent is the second fact which caused some stir both in Italy and elsewhere, namely, the extension to Poland of the *Motu Proprio* of December 1, 1940, permitting the anticipation of the first of the Christmas Masses on the afternoon of Christmas Eve. The Decree of December 1 referred only to countries actually in the sphere of military operations and in which the black-out regulations made the midnight celebration of Holy Mass impossible. Occupied Poland was not comprised in the Decree. But on December 13, 1940, there appeared in the *Osservatore Romano* a supplement to the *Motu Proprio*, which extended the privilege to Poland. There was, it is true, no black-out regulation there, but the curfew regulation made it illegal to leave one's house after dark. Knowing how dear to the Poles was the Midnight Mass

at Christmas, the Vicar of Jesus Christ was eager to satisfy this devotion of the Polish people. Even though the occupying Authorities did not permit the promulgation of the privilege in the occupied country, that does not in the least degree alter the fact of the evidence of the Holy Father's kindly feelings for Poland and of His understanding of the Polish situation.

15. The *war-relief efforts* of the Pope both in regard to the Polish population at home and to the refugees and prisoners abroad will ever remain not merely a golden page in the pontificate of Pius XII in general, but in particular will be another evident proof of the fatherly affection of the present Pontiff toward Poland.

A great part of this manifold activity would not have been realized save for the assistance received by the Holy See from the Faithful in the United States. In November, 1939, a committee for the relief of Poland was set up by the Administrative Board of the Bishops of the N.C.W.C. At the suggestion of this relief committee, a collection was taken up in all the Dioceses to aid the Holy Father in his work of helping Poland. In 1940 this same Administration Board organized the Bishops' War Emergency and Relief Committee, of which the Polish Committee then became a part.

The committee for the distribution of relief was most carefully organized. Under the effective chairmanship of the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, merely through the usual diocesan agencies, upwards of three-quarters of a million dollars were collected for the Poles in Poland and scattered around through Europe. These sums were transmitted by Bishop Woznicki of Detroit, to the Holy Father for distribution. Of the sums collected, some were sent directly to Poland, being assigned by the Holy Father to the purchase of needed supplies. Among other assignments, according to the Committee's report of

March 5, 1942, were allotments to refugees in England and France, to refugees in Switzerland, to Portugal, aid to be distributed by Cardinal Hlond, exiled Primate of Poland, now at Lourdes; allotments to refugees in Portugal through the Patriarch of Lisbon; aid for Polish refugees in Italy, and for the same in Hungary, and contributions of like amounts to similar groups who had fled to Rumania.

In April of this year a substantial sum was given for the purchase of goods in this country which would be shipped to the 2,000,000 Polish exiles in Russia. This included articles needed for the celebration of Holy Mass. Among these exiles, said Bishop Woznicki, are 150 Catholic priests, who according to the Russo-Polish treaty are free to practise their religion. There are also 52 other priests ministering to the forces who are fighting with the Russians against Germany.

In the interest of the Polish Population at home. In the face of the fearful misery into which the Polish population fell after the campaign of September 1939, and of the threat of new afflictions to which the coming of winter exposed especially the women and the aged, the Holy Father was so afflicted and preoccupied by the fate of those unfortunates that he at once undertook to promote efforts of immediate relief.

After a visit to Rome, His Excellency, Monsignor Besson, Bishop of Lausanne, Geneva and Fribourg, wrote in *La Semaine catholique de la Suisse Romande* in December, 1940. "His [the Pope's] frequently expressed desire to have in (occupied) Poland a representative, at least for the purpose of work of a purely relief and religious character, who might gather on the spot information regarding the most urgent oases and the best means of meeting them, has so far remained unfulfilled. Nevertheless, the Pontifical charity has found other ways of accomplishing this work." (Cf. *Osservatore Romano*, 26-27 December, 1940).

As soon as the Pope learned of the existence in Po-

land of a Central Bureau of Relief (*Rada Główna Opiekuncza*) the Holy See took steps to utilize this organization in the effort to help the Polish population in the occupied territory. Only after long and unavailing attempts to make contact with the organization was the Holy See at last able to send to Poland via Switzerland, and by means of the Apostolic Nunciature at Berne, a considerable quantity of powdered milk and Ovaltine.

Other means, too, were found of sending help to Poland: for example, by turning over to the needy the Peter's Pence of the Polish dioceses and using the funds of the Apostolic Nunciature at Warsaw (*Osservatore Romano*, July 29, 1941).

On many occasions considerable quantities of food were sent from Italy to Warsaw and to Cracow.

We know that various ecclesiastical institutes were put in charge of the distribution of aid to the most needy cases in Poland.

Considerable sums of money were sent to Hungary to pay for packages of food to be sent from Hungary to Poland; and efforts were made to obtain from America by means of special transport facilities large quantities of second-hand clothing for the needy Poles at home.

Many of the Polish clergy received *Breviaries* of which they were in need; and the students of several diocesan Seminaries were presented by the Holy See with textbooks and manuals of theology (*Osservatore Romano*, June 29, 1940).

It was also through the initiative and interest of the Holy See that large quantities of olive oil for liturgical purposes and of wine for the celebration of Holy Mass were dispatched to Poland.

Other efforts on behalf of the Poles at home include: the search for hundreds of persons; negotiations with the competent Authorities for permission for those so desiring to leave the occupied territory; interces-

sions for pardon for persons condemned to death. Efforts were made to better the condition of priests exiled to and imprisoned in Germany. In spite of the enormous difficulties of aiding Poles in the parts of Poland occupied by the Russians and Polish exiles in the USSR, attempts were made—and often enough with success—to save people from deportations and to send them aid. Efforts were made, and we are informed are being made at present, to help Poles who have been exiled to Russia and to provide them with spiritual comforts also.

For Polish Exiles and Prisoners. The works of relief undertaken by the Pope with so much charity and under such great difficulties include likewise needy and suffering Poles outside of their own country. The August Pontiff has had brought to these unfortunates, by means of His representatives and the local Bishops, words of comforts and at the same time concrete assistance amounting to many hundreds of thousands of dollars, a considerable sum, although inadequate, of course, to meet the immense needs of the sufferers.

A word in detail, however incomplete, must be said of the charity exercised in the name and through the generosity of the Holy Father in regard to the Polish exiles in Italy and France.

In Italy. It was by the august will of the Pope that the Apostolic Nunciature made direct contact with the Poles in exile (*Osservatore Romano*, June 29, 1941). An office of relief was established in the Nunciature where Poles could find financial aid and, at the same time, no less precious moral comfort. Twice in the week, Poles were received, and many contributions were made for board and lodging, for clothing and medicine, and for other necessary expenses. Payments were made for rooms for Polish women and girls in various religious institutes. Young Polish men were helped to continue their studies in Catholic colleges. A group of boys were taken care of in board-

ing schools run by Religious, and they were provided with clothing, books and other school needs. For young men and young women of college and university age, scholarships were provided. Payments were made to convents that undertook to lodge exiles or to distribute packages of provisions. A hospice for Polish women and girls was opened, and the direction entrusted to the Ursuline Sisters of the Agonizing Heart. It provided not merely board and lodging but above all a home atmosphere created by the Religious; and along with this medicine in time of sickness and help in times of sufferings and trial. The hospice has a refectory in which two warm meals are daily served by the Sisters to needy Poles.

Poor priests and Religious have been helped. Railroad fares have been paid for Poles returning home; and likewise passages for a number of families emigrating to Argentine, Brazil and the U. S. A. Funeral expenses for Poles have been paid in Italy and also stipends for Masses for the dead.

In the concentration camps Poles have been provided with money, clothing, medicine, books and souvenirs.

Spiritual help, which is particularly dear to the heart of the Pope, has been especially abundant: priests have been sent to the concentration camps to exercise the ministry and to bring comfort to the prisoners. Retreats have been given both to men and to women; and with rich fruit.

The Office at the Nunciature has likewise been of assistance by helping Poles in negotiating with the Civil Authorities, the consulates and the embassies.

The Ursuline Sisters of the Agonizing Heart, mentioned above, were the direct recipients of a considerable sum to help in the purchase of a large new building for their college, which has proved of such service to young girls. In the same way, the Polish Ecclesiastical Institute in Rome was helped with gifts of money.

Spain. The Apostolic Nunciature not only financed relief work in favor of Polish refugees, but likewise helped in bettering the conditions of the soldiers and others interned in Miranda.

In the month of March of this year, according to the *Osservatore Romano*, for March 16-17, 1942, Poles imprisoned in a Spanish concentration camp received the Vatican packages of food and other supplies with the traditional ceremonies of Polish hospitality. Consoling words were spoken to the prisoners by the venerable Bishop of Cholm, the Most Rev. Stanislas Okoniewski, and a great number of the prisoners went to Confession and received Holy Communion on this occasion.

In France. Through the fatherly generosity of the Supreme Pontiff help has been provided by the Apostolic Nunciature at Vichy and by Monsignor Pacini: to prisoners of war (packages of food and clothing); for the improvement of the Red Cross shelters; for concentration camps (food, clothing, blankets); for improvements in concentration camp kitchens; for railroad fares. Help was given through the Archbishops of Algiers and Toulouse and through the Bishop of Perpignan to the Polish refugees in their dioceses. Special subventions were made to the Polish centers at Hyères and Lourdes (*Osservatore Romano*, September 27, 1941). A Polish lady was entrusted with sums of money for distribution to small groups and to patients in various hospitals. Individual families were helped to pay their monthly rent. Considerable donations were given for the sick and wounded soldiers, especially to the Hospital of La Calade near Marseilles and the Hospital of the Bastide near Mende. The Holy See provided financial assistance for the organization of a hospital for tuberculosis. University students were enabled to continue their studies; and a grant in aid was made to the Polish High School in Paris. Offerings were made to priests, diocesan and regular, exercising spiritual ministry among the exiles

and Polish workers, who were visited in concentration camps and remote centers. Sums were given to Soldiers Homes which were of spiritual and moral aid to Polish soldiers; and to libraries in various Polish centers for the purchase of books.

His Excellency the Apostolic Nunzio and Monsignor Pacini put themselves at the complete disposition of the Polish refugees; and aided them by counsel, information, intercessions with the Civil authorities (Cf. *Polak we Francji*, April 20, 1940).

Sums of money and other assistance were given to Poles in Hungary, Lithuania, Rumania, Germany, Spain and Tangiers, Portugal, Jugoslavia, England, Ireland, Sweden, Bulgaria, Latvia, Estonia, Switzerland, Holland and Palestine.

With a view to make the distributions according to a principle of equity, the Holy See took great pains to obtain the best possible information, on the number and needs of the Polish exiles in various countries. And offerings, especially on the occasion of the feasts of Easter and Christmas, were made in increasing amounts wherever the Holy Father saw that needs were particularly urgent and distressing.

A special word must be said about *Hungary*, where with the help and encouragement of the Apostolic Nunciature the Hungarian Episcopate saw to it that the Polish exiles were provided with spiritual and moral aid. Financed by the Holy See, a hospice was erected and maintained in Budapest for Polish girls in exile, where along with spiritual and moral assistance they were instructed in Hungarian, German and French, in sewing and embroidery. A considerable sum of money was sent by the Holy Father to aid a large group of Polish students to continue their University courses.

In *Rumania*. Mention may be made of twenty-six large cases and six trunks filled with thousands of articles of clothing and a great quantity of medicine, all of

which was collected by the sympathetic and generous Catholics of Argentine as soon as they learned of the desire of the Holy Father to proffer such aid to the Polish exiles who were suffering serious penury in Rumania. Mention, too, should be made of the special interest of the Holy See in a number of priests and Polish refugees who fled from their homes at the time of the Russian invasion. The *Osservatore Romano* for March 30, 1940, published a long article on relief work among the Polish exiles in Rumania. Mention was made of the same Pontifical charity by the *Revue Internationale de la Croix Rouge* (1939, pp. 899-900).

In *England*, in the name and through the kind generosity of the Holy Father, a large sum was donated for the restoration of a hospital to be used by Polish refugees.

Switzerland. Special mention must be made of the aid given to Polish priests and seminarists interned in Switzerland, for whom—as for the French priests and seminarists in like condition—there was obtained special favors. They were dispensed from military service, and allowed to engage in spiritual work among their fellow soldiers. Later the Polish seminarists were assembled in the Abbey of Hauterive along with French seminarists, and were permitted, through the intervention of the Holy See, to pursue their studies for the priesthood in the Seminary of Fribourg. In order to help the great numbers of Polish soldiers interned in Switzerland, priests capable of doing this work were sent to minister among the soldiers. Polish students in Switzerland were given subventions to help them continue their college and university studies (*Osservatore Romano*, June 29, 1941).

Balkans. Mention must be made of the interest of the Holy See in favor of the Polish functionaries and diplomatic agents in service in Jugoslavia; and of the special grants made for Polish refugees after the mili-

tary and political disturbances in this country, particularly to the refugees in Crkvenica.

Germany. As far as was possible under the local circumstances the relief work of the Holy Father extended to Polish prisoners of war in Germany. So long as this was possible, packages of provisions were sent through the intermediary of the wife of the Polish Ambassador to the Holy See, of the Polish Branch of the Red Cross in Italy, and all were paid for by the sums generously offered by the August Pontiff. To the same prisoners, and again through the benefaction of the Holy Father, specially edited prayer books (such as *Droga do Nieba*), yearly almanacs, and works of sound reading in Polish were sent.

Quite recently the Vatican Press has published at the expense of the Holy See a volume especially prepared for the Polish prisoners and refugees. The book contains the Gospels, the Acts of the Apostles, and a manual of prayers and hymns.

It was in reference to all this work of beneficence that the Rector of the Pontifical Polish Ecclesiastical Institute in Rome, Monsignor Mlodochowski, spoke as follows in a discourse pronounced on May 8, 1941, in the Church of Saint Stanislaus of the Poles: "Like a good father who loves all his children in equal measure but who showers special affection and feeling and care on a child who has met with misfortune, so it has been with Pope Pius XII. To use an expression of Monsignor Besson. . . . He has put Poland at the top of the list because the misfortunes of this much tried nation have been and are particularly severe."

What further measures the Holy Father intends to take in favor of Polish refugees, and above all for the poor and famished population at home, we do not know. One thing is certain. He will do everything possible to be of service the moment the war ends and as soon as a way can be found for sending a Commission. How abundant this aid will be must depend on

the further generosity of Catholics throughout the world and of those Poles in various countries who are still blessed with material means. In His Christmas address of 1940, the Vicar of Christ declared that it was the offerings of the Faithful that made possible his benefactions. He has surely a right to rely on the magnanimity and generosity of those Poles who are blessed with a fortune and are willing to help their less fortunate fellow Poles. The Great Almoner of Poland, who more than all others knows the pressing needs of those in most misery and distress, holds out one hand so that he may be able, with the other, to dry the tears of those who are weeping, to clothe the naked, to feed the hungry—all of whom the sad lot moves and wounds His paternal heart.

II

Indirect Action in Favor of Poland

16. *Messages on the Vatican Radio.* It is well known that the transmissions on the Vatican Radio have no official relation to the Holy See. Nevertheless, it seems proper to include them in the present account, because they are at least a manifestation of the interest which the Catholic world has unfailingly felt in regard to Poland.

As far as is known, the Vatican broadcasts in Polish, directed to the radio audiences in Europe, began one year before the present war, and from the beginning took place once a week. Later, from December 1938 on, they occurred twice a week. After a brief interval occasioned by the departure from Rome of the announcer in August, 1939, the Polish broadcasts were resumed in September and continued once a week until October, 1940, from which time they have been given twice a week. In January, 1941, a

weekly broadcast destined for Poles in America North was started.

These broadcasts, both before and since the outbreak of the war, have been limited to religious and ecclesiastical topics, to matters of cultural and national interest, and are meant to inform Polish Catholics about the life and work of the Church in general. The listeners are interested in these broadcasts by reason of their relation to our holy religion; and the listeners are put on their guard against propaganda against the Holy See which has been spread among the Poles both at home and abroad. The broadcasts have attempted to give an objective picture of the sad conditions of the Church in Poland in the period of the two occupations.

In addition to broadcasts in Polish, mention should be made of others in various languages, aimed at enlightening public opinion on the conditions created for the Catholic Poles by those in charge of occupation.

We recall hearing, for example, broadcasts in our language relative to the persecution of the Church in Poland, January 13, 20, 27 and again April 25 and December 20 in 1940; and again March 28 and April 4, 1941.

Among broadcasts relative to Poland in other languages we may recall among others—it is impossible for a single listener to attempt a complete catalogue—the denial by the Vatican Radio of erroneous information given in the Spanish press in October, 1940. In the Catholic periodical, *Correo Catalan*, October 2, 1940, appeared a note under the title “Religious Resurrection in Ancient Poland,” and about the same time in the Catholic press of Spain there was published an interview given by a certain “German Catholic priest, Krawczyk,” who, it was said, had traveled throughout Poland and had remarked a splendid unfolding of religious life in the provinces occupied by the Germans. Thereupon the Vatican Radio, basing itself on the most

recent and reliable information, issued a series of broadcasts in Spanish and Portuguese for Spain, Portugal and the countries of South America; and later in November in other languages—French, English, German and Italian—for the countries of Europe and America using these languages. The purpose of these broadcasts was to rectify reports and indicate the reality which, unfortunately, was far otherwise and all too distressing.

At a later date, another announcement of the Vatican Rádio, made in all the main languages, cited almost word for word an article of the *Osservatore Romano*, December 12, 1940, under the title "Apropos of a Publication." That article was a dignified reply to the errors in a work in Italian, *German and Catholic Worship in Poland*, published in October, 1940, and distributed by the thousands, for the obvious purpose of deceiving Italian public opinion.

Finally the Vatican Radio in its broadcast of April 15, 1941, in regard to the religious situation in Germany, has put Spanish Catholics on their guard against false propaganda. In this broadcast mention was made of the Polish territory which has been annexed to the Reich.

17. The *Osservatore Romano*. It is important to repeat in regard to the *Osservatore Romano* what was said in connection with the broadcasts of the Vatican Radio, namely, that the articles of the Vatican newspaper have no official character save in the case, of course, of certain matters indicated as official. Nevertheless, a particular importance attaches to articles in the *Osservatore Romano*; they deserve special attention; and they are read outside of Catholic circles.

We mentioned the article, "Apropos of a Publication." This is reproduced in an appendix¹ to this pamphlet by reason of its special significance.

From the frequent references to the Vatican periodical made in this summary, an idea may be formed

of an interest which that daily has always shown in Poland and Polish affairs. We might mention, among many others, the articles of April 3, 1940 ("The Activity of the Godless in Poland"), April 21, 1940 ("In the Occupied Polish Territories"); and of December 18 of the same year ("The Fate of the Poles exiled to Russia").

Very often the *Osservatore Romano* publishes articles not only about Poland, but about her centuries-old culture, religious and national, her ancient and venerable popular traditions, the heroes of her history: saints and scholars, poets, artists and missionaries, to whom not merely the nation but Christian civilization owes a great deal (such as Copernicus, Sarbiewski, Beyzym, Ryllo, Mickiewicz, Kaysiewicz, Chopin and many others); cultural institutions of undoubted importance such as the Jagellon University, etc. These and similar topics developed in the pages of the *Osservatore Romano* recall and glorify the Polish contribution to the Christian culture of many nations.

An important supplement to these articles on the glorious past of Poland is constituted by the notices inserted from time to time in the columns of the Vatican daily under the heading *Documentazioni*, and relative to the Poland of today. These consist of long extracts or summaries of speeches or declarations of Polish men of affairs (e.g. in the *Osservatore Romano* for March 23, 1941, the text of the discourse of General Sikorski pronounced on the occasion of the conferring of the honorary doctorate by the University of Saint Andrew).

We may here end this "schematic outline." We repeat that there has been no intention to give—what would have been absurd to attempt—an exact and exhaustive memorandum on all that the Holy See has done for our nation during the time that it has been so sorely tried by the storm of the present war. We have brought together merely the better known facts

for the simple purpose of making known to our fellow Poles to whom these pages may reach the facts that the Pope knows the present afflictions of Poland, that he prays for Poland, blesses her people, and with a fatherly and generous hand tries to aid her, comfort her and do her service.

* * *

APPENDIX I

From the *Osservatore Romano*, No. 288,
December 12, 1940.

APROPOS OF A PUBLICATION:

A small volume, *La Germania e il culto cattolico in Polonia* (Germany and the Catholic worship in Poland) has been printed at Ceprano by the press of Antonio Corsetti, and has been widely distributed. It is therein affirmed that the Authorities have not taken, and are not now taking, any measures to limit the religious activity of the Poles; that the churches remain open from early morning to late in the evening; that some churches are in course of construction, thanks to the favor of the civil administration which are financing them and are furnishing free building material.

This work calls for some comment, because it is our painful duty to point out that the impression it may leave does not correspond to facts as they are in reality.

It should be noticed, in the first place, that the publication carries the name of no author and that when the word "Poland" is used it covers only a part of the territory which constituted the Polish Republic before the outbreak of the German-Polish conflict. It is well known that Poland is in part overrun by the Germans and in part by the Russians. The territory occupied by the Germans—about one half of the Republic—has

been further divided into two parts: the western provinces; and the remaining regions, now called the Generalgouvernement and ruled by a Governor resident in Cracow.

The western provinces include the Archdioceses of Gniesen and Posnan, a part of the Archdioceses of Warsaw and Cracow, a part of those of Lomza, Łódź, Czenstochowa and Kielce. The Generalgouvernement includes the greater part of the Archdioceses of Warsaw and Cracow, the Dioceses of Siedlce, Lublin, Tarnow, Sandomir and a part of those of Przemysl, Czenstochowa, Kielce, Łódź, Lomza and a small part of the Archdiocese of Lwów.

When the little volume published in Ceprano speaks of "Poland" it means only the "Generalgouvernement." Even here the situation is not in truth so rosy as the reading of the work implies. The Bishop of one diocese is in exile outside of his jurisdiction, while his Auxiliary is held in Germany in a concentration camp. Not a few ecclesiastics, mainly Religious, are in prison. Serious obstacles limit the normal functioning of the seminaries and religious vocations.

The religious press, at one time flourishing, is placed under rigorous restrictions; the publication of many works of devotion is prohibited; and the very *Messenger of the Sacred Heart*, which the author says is published now as before is suspended and was, in fact, already suspended last October, the date of the publication of the work in question. The few diocesan bulletins which remain are subject to censure.

The Catholic University of Lublin has been closed; and for the most part the high schools and colleges conducted by Orders and Religious Congregations have been closed. Polish Catholic Action is not allowed to function.

The book says: "Millions of German Catholics, belonging both to the former and present provinces of the Reich, are living in full religious freedom."

If we include among the "present provinces" the regions of Western Poland—including, as noted, two archdioceses and several dioceses—the affirmation is not even true in regard to German Catholics who have been, at least in certain places, forbidden to attend services conducted by Polish priests.

In these districts there are many millions of Catholics who live under the gravest religious restrictions. A certain number of churches, including some cathedrals, have been closed; in many other churches the faithful are allowed to assemble on feast days during certain hours, and on ordinary days for a still shorter period. Hundreds and hundreds of priests, diocesan and regular, have been sent into exile or confined to concentration camps, where several have died. Many parishes have been deprived of many of their priests and the few that remain have practically no means of livelihood, since stipends formerly paid by the Republic have been stopped. Nearly all the seminaries are closed. The Diocesan Authorities are without the liberty necessary for the government of the Faithful. Certain bishops have been forbidden to return to their dioceses; other bishops are interned or in prison.

These short notes should make it clear that the religious life of the Poles is far from being as normal as the little volume would have us believe. It should rather be said that the Poles have great need of the prayers of the Catholics throughout the world in order to help them bear the trials which have been imposed on them.

APPENDIX II

Osservatore Romano, 16-17 March, 1942.

FOR THE POLISH EXILES IN SPAIN (Madrid):

The Poles in exiles in Spain have received during the past months not merely words of comfort but also generous aid from the Supreme Pontiff, whose mag-

nanimous heart beats in sympathy with the miseries, spiritual and material, of His children.

This supreme interest has been shown particularly to the Polish exiles who have been interned in a concentration camp. They have been visited, with the benevolent consent of the competent Authorities, by His Excellency Monsignor Stanislaus Okoniewski, Bishop of Kulm, who came in the name of the August Pontiff to bring them such succor as could be put at the disposition of the Bishop by the Pope's Representative in Madrid.

Those who were interned received packages of clothing, linens, blankets and provisions.

They received above all a word of consolation. His Excellency assembled these fellow Poles and addressed them briefly as follows:

Hard indeed is the lot of one who is an exile from his own land, a lot like that of dark clouds blown about the sky without a place of rest. You are waiting for a ray of light; and that I come to bring you. The Holy Father, who knows of your needs and your misfortunes, sends you through His Representative in Spain and through me a great consolation and efficacious material assistance.

A warm ovation, mingled with tears and sighs, revealed the indescribable commotion of those poor Poles. They lifted their hands to Heaven and blessed and applauded the Holy Father, so full were they of consolation and gratitude.

In the same camp, at Christmas, a banquet was organized; and it proved a most cordial and moving occasion.

For the interned Poles gifts had been prepared—packages of fruit, religious images, such as they had asked for, reading matter, games, and a gramophone and disks for each section.

The distribution of gifts took place in an atmosphere of Christian serenity. A great many of the Poles went to confession and Holy Communion; and all received from the hands of two Polish priests the gifts which

the Holy Father had sent to be distributed during this *agape*, a modest supper. According to a very ancient Polish tradition those present begin the "agape" by offering each other a particle of unleavened bread, greeting each other with good wishes. Before this ceremony which was carried out with an almost religious emotion, one of the priests gave a short talk, exhorting all to persevere in the Faith and to have confidence in Divine Providence. The priest spoke of the Pope, Pius XII, saying He had not forgotten his unfortunate sons, that He had sent them a special Blessing, and a generous gift. He ended with words of praise for the common Father of the Faithful.

In the name of the others, one of the interned Poles replied to this speech and expressed the feelings of all. He asked all to reaffirm their convictions, as Catholics, of fidelity to the Church, and of gratitude to the Pope. After this there were songs appropriate to the occasion and a Christmas play. The gramophones were put to immediate use; and above their beds were put up the pictures which, they said, would remind them of the goodness of the Pope and be a comfort to them in moments of depression.

Likewise to the more needy Poles in Spain, refugees but not interned, aid has been given wherever possible; and this not only in many parts of Spain but also in Morocco.

The Prelate who brought the Pontifical gifts has said that there is an indescribable joy among all these poor people and abundant expressions of gratitude are poured out when aid is brought them, and especially when they are told that the help comes from the Pope.



ALWAYS, IN EVERY GREAT NATIONAL CALAMITY, THE SAME THOUGHT COMES TO MIND. IF THESE TERRIBLE DISASTERS HAD NOT BEFALLEN A COUNTRY, CERTAIN MARVELS OF CHARITY AND GOODNESS WOULD NEVER HAVE COME TO PASS.

THIS IS SEEN IN THE AFFLICTIONS WHICH HAVE BEFALLEN POLAND. THE CHURCH'S SOLICITUDE EXTENDS EQUALLY TO ALL PEOPLES. BUT THE AGONY OF POLAND IN THE PRESENT WAR HAS TOUCHED CERTAIN CHORDS WHOSE HEARTSHAKING NOTES WILL VIBRATE FOREVER. THEY ARE THE CHORDS OF CHARITY, THE CHORDS OF TRUTH; AND THE SOUNDING-BOARD OF THEIR RESONANCE IS THE ACTION, IN WORD AND DEED, OF THE PRESENT HOLY FATHER, POPE PIUS XII, ON BEHALF OF POLAND. (John La Farge, S.J., writing in AMERICA, National Catholic Weekly, September 12, 1942.)