

Text of Cardinal Hlond's Report to the Vatican on Alleged Persecution by Nazis in Poland

By The United Press.

VATICAN CITY, Jan. 28—Following is the text of the memorandum presented to Pope Pius on the religious situation in the Archdioceses of Gniezno and Poznan in the Polish territory occupied by the Germans:

Section One

At Gniezno Edward van Blericq, metropolitan canon and Doctor of Canon Law, acted as Vicar General. When the military occupation of the Germans took place he was prohibited by soldiers from ecclesiastical jurisdiction, which ban was revoked in the middle of November. However, the possibilities for action are limited. The Archdiocese Curia has been closed by the Gestapo. The Vicar General officiates in his own house without access to the records and archives which were seized by the police. He can receive priests who have permission to go to Gniezno but he is not allowed to visit parishes outside the city. The safe of the curia has been seized and funds of 80,000 zlotys sealed up. Similarly, the Metropolitan Tribunal of the first and second instance has been closed and occupied by the Gestapo. The keys of the Curia Tribunal are in the hands of the German authorities.

The Metropolitan chapter has been dispersed, the vicar general and Mgr. Krzeszkiewicz remain in their homes. Others have been expelled from their seats, and Canon Brasse deported to the Gouvernement General of Poland. The chief basilica, restored and thoroughly decorated in recent years, was declared "baufaellig" [dilapidated] and closed by the police.

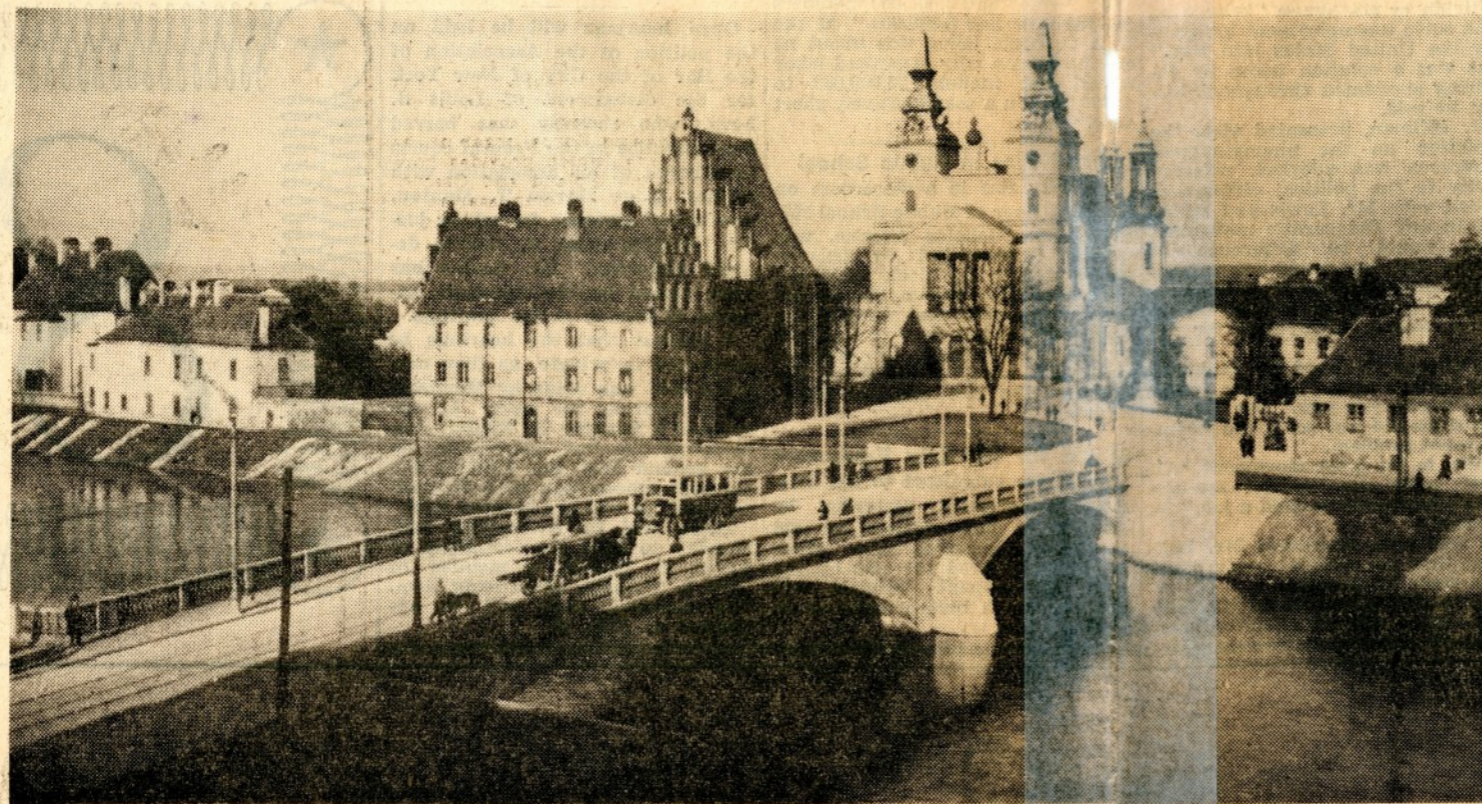
In concerts behind closed doors combined with phonograph records which give German propaganda, it seems that unascertainable work is going on inside the sanctuary and it is feared that the ancient basilica is being despoiled of its old adornments and precious belongings.

Soldiers Occupy Seminary

The archiepiscopal seminary of Gniezno is occupied by soldiers. A German general has taken over the archiepiscopal palace as his habitation. Houses of the exiled canon and also the homes of the minor clergy of the basilica are occupied by Germans. The house in which spiritual exercises are held and the homes of priests were turned over to civilian use. The conventional fathers of Gniezno were driven from the parish and monastery in which Jewish prisoners were detained. The principal church in the parish, the Most Holy Trinity, was profaned and the funds were stolen.

German authorities, especially the Gestapo, persecute the Catholic clergy which lives in terror and is continually threatened without the possibility of recourse to any legitimate defense.

The Germans have shot the following priests: first, Father Antoni Lewicki, the parish priest of Goszczyn; second, Father Michele Rolski, parish priest of Szczepanow; third, Father Mateo Zablocki, parish priest of Gniezno; fourth, Father Vencesloa Janke, parish priest of Jaktorow; fifth, Father Zenon Ziolorow.



FAMOUS CATHEDRAL AT POZAN CLOSED BY THE GESTAPO

The cathedral, with four towers, is at the right. To the left is the Gothic Church of Our Lady and in front of that is one of the dormitories of Poznan University. Over the Warta River is Chroby Bridge. The first Christian King of Poland, Mieszko, ruled at Poznan in 963 A. D. and the name of the city is derived from the Polish word "Pozneli," which means "Christianity."

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while undressed and thrown into jail wearing only pajamas. A few days later he was permitted to receive his clothes.

All civilians, men, women, youths and children, were promiscuously put together with priests, which caused a pained situation for the poor priests, especially when more than 150 families were added. Recently they were all deported in cattle trains to the Gouvernement General area.

An authoritative report says: "Between Bydgoszcz and Gniezno the churches are all closed with very few exceptions." In particular, priests have been removed from all fifteen parishes in Gniezkowo, twelve parishes in Lobzenica, sixteen parishes in Naklo, twenty-one in Znin, six in Bydgoszcz, sixteen in Inowroclaw, nine in Kcylnia, seven in Powidz, seven in Trzemeszno and five in Wrzesnia. In the other eleven deaneries there is none that has not some parishes without priests.

Many parishes deprived of their pastors are considered by German authorities as "ausgehoben" ["cleaned up"]. This situation—in a total of sixty-one parishes, almost half of which are without priests—is becoming worse as the Polish populations, wildly torn from their soil, are replaced by Germans who arrive from all parts of Europe. Among them are very few Catholics. The churches that still have priests are allowed to be open only on Sundays from 9 A. M. to 11 A. M.

Only German Sermons Allowed

Sermons are permitted only in German and since they serve as a pretext for eliminating priests, they are rarely preached. Ec-

The Gestapo invaded their home and grouped the sisters in a chapel where they exposed the Holy Sacrament. One policeman jumped up on a chair and began to scream that the sisters lost their time praying because "there is no God, since if there were a God we would not be here." The sisters, excepting the Mother Superior, who was very ill, were brought out of the chapel and closed for twenty-four hours in the cellars.

Police Search the Convent

Meanwhile the Gestapo searched the convent and one policeman brought to the Mother Superior, who lay in her cell, the Holy Host, screaming "Ausfressen!" [Gobble it up!] The poor woman executed the order but presently she asked for some water, which was denied to her, after which she succeeded in eating down the Holy Host to save it from further profanation.

The church is in the hands of the Gestapo also as far as wealth is concerned. The fortunes of the Archdiocese Curia have been put under key. The Eraciszewo Farm, the property of the Archbishopric Seminary, has been closed. The wealth of the metropolitan episcopate is controlled by others for the account of other people. The Archbishop's palace was given as a habitation to the general of a division. The Gestapo took possession of the Curia Basilica of the ancient celebrated archives of the library. Parochial books were taken away.

Especially in these parishes where the priests were sent away the German authorities consider themselves owners of the church cemetery, the parochial house, the ecclesiastical inventory and private inventory. In all places

tonio Rzikki, Professor of Religion at Srem.

Other Priests Believed Shot

It is affirmed with insistence that other priests have been shot dead, but the news has not been ascertained, because of the fact that the shootings and executions are performed without any publicity.

Generally speaking the clergy lives with the uncertainty of tomorrow being day and night menaced by arrests and or acts of terrorism. Here and there are some zones of the country where the wave of persecution has not reached. In general the illegal elimination of the clergy of parishes has not gone to the extent that has been verified in the Archdiocese of Gniezno, but by now the new colonization of Germans and others advances itself menacingly both from the south and from the north, which has been preceded generally by the sending away of the clergy and the closing of churches.

Churches which are considered open can only be used on Sundays from 9 A. M. to 11 A. M. Priests begin to say mass on weekdays in the first hours of the morning and behind closed doors. No marriages are celebrated. There are no sermons nor psalms. From churches have been taken away crosses, sacred images and religion is no longer taught any more.

Cases of Suppression Cited

Poznan was by deliberation the Polish Episcopate the national center for organization and directing of the religious movement, especially Catholic. For all the Polish people, unfortunately all these works, institutes and publications have been annulled by the

archives and of the archdiocese libraries will disappear.

Among ecclesiastical foundations that have been closed there is an important one for Poznan, the "Fundacja Twardowski," created four years ago to receive poor women of the upper classes. It was a purely ecclesiastical foundation and administered by the Holy Father. Recently it enriched itself with a new and beautiful ceiling built for this purpose. This palace has been invaded and the women expelled without any way of living. The same fate was in reserve for other pious foundations, often asylums that were recognized and respected by the Polish State.

Section Three

The final observation of the religious aspect is that the fatal incorporation of the Archdiocese of Gniezno and of Poznan is most painful. They trample every freedom of thought and the religious rights of the people, violating the sacred rights of the church. And they are furiously annulling the faith of those lives which from the baptism of Poland have been genuine Catholics and which defended with success their faith to the last at the time of the persecutions of Bismarck.

By now there are entire districts in which the churches are closed, the priests expelled and the faithful without sacraments, while in the remaining territories the divine cults and the ecclesiastical life is being steadily extinguished. Soon the persecution will have attained its aim. By the middle of the twentieth century the action of Hitler's evilness will be an accomplished fact, so that a region with 2,000,000 Catholics, that had a flourishing and easy life, will become de-Christianized, while the cradle of faith in Poland and the most ancient diocese of the nation's historic and always efficacious center of Catholic activities in the republic will be converted into the sad cemeteries of Catholicism.

There will be installed, instead of its own peace, a Hitlerian peace. This aspect will not cease to be most painful and shameful. Even upon the ruins of 631 churches, of 454 chapels, of 253 religious houses, a few dozen German priests seem to act as the priests who would, in spite of their obstacles, continue to teach the faith to those who were the 2,000,000 diocese members. This situation becomes very grave because of the fact that the annulment of Catholicism has already been brutally realized in the diocese of Chelmno and begins to take place, without regard also, in all the Polish zone incorporated in the Reich. Most of the Catholic dioceses of Poland, with more than 7,000,000 faithful, are destined to become a land of infidels.

Called an Enormity

We cannot help but refer to this as one of the most serious enormities in all history, that is to say, the expulsion of a population of this large size. Nearly all the Polish nobility, especially all those that were landowners, tens of thousands of peasant families, tens of thousands of urban families and almost all the cultured class have been, by now, exiled to the Gouvernement General of Poland.

These people lose everything, land, houses, farms, factories, and their property. The Dominican monks lost their new seat at Poznan, which was constructed as

desperation that is easy to understand.

Those remaining, who are women or children, old people or ill, after a few days and sometimes after a few weeks of a life that is similar to a period of martyrdom, are transported in cattle trains to the Polish Gouvernement General. The trains are closed during the entire journey there and are never opened either to give food or drink to those poor people or for their natural needs. In that way they travel in frozen temperatures from two to four days. In almost every transport there are some dead upon arrival, and almost all of them are very ill.

Their destination in the first weeks was Radom or Kielce. Now instead these expelled are simply let loose at some town or some city or even in the open country and there they are abandoned to their fate. The German authorities take no interest in them.

Those who arrived first filled the cities and the villages, which were and are very hospitable and charitable. Those who arrive now, before finding a small place for themselves and their children, spend an entire day going from one small town to another among unknown people. This daily scene becomes always the more tragic for the reason that the area of the Gouvernement General was in a large part destroyed by German air bombs.

All Foodstuff Removed

All foodstuffs have been taken from the countryside by the German Army and the country already suffers from too much population. There are now arriving other hundreds of thousands of deported people from the Archdiocese of Gniezno and Poznan. There are beginning also to arrive tens of thousands from the Dioceses of Wloclawek, Plock and even from the cities of Lodz and Cracow.

According to information in the German press the obligatory transfer of the Polish population of the region must be completed by April 3, 1940. Therefore the émigrés arriving in the Gouvernement General will be millions—millions without money, without clothes, without the possibility of earning a living, millions condemned to the hardest privations from the lowest possible conditions of life to famine.

This is a true extermination, conceived with diabolic evil and executed with a cruelty without equal.

It cannot be hidden, as we have seen from letters and from reports, that these unfortunate émigrés, good and Catholic people, also are subjected to the most cruel moral pains upon seeing themselves expelled from their homes, in fact from everything, upon seeing their families destroyed and their sons torn from them and cruelly condemned to die without defense or protection.

They see themselves trod upon in their religious beliefs, in their human dignity, in their right to liberty and to their families, property and life. This fills their souls with an exasperation that one day may have the most deplorable consequences for their former oppressors.

This population, so horribly put to the test, is awaiting steps to be taken to end the persecution of the church and the extermination of the Polish element.

Polish language is excluded from functions. A public prayer for Hitler was made obligatory.

Our catholic youth and, in part, the females above the age of 14 are deported into Germany. After the Sunday's functions the youth is arrested at the doors of the churches and sent to Germany. Every week the transport departs.

The Gestapo is the owner of the church. In the Archdiocese of Gniezno the Curia does not work and the home of the Curia has been sealed. The sum of 18,000 zlotys has been sequestered. The Metropolitan Tribunal does not function. Priests are not allowed to leave Gniezno. It is not permitted to send priests to vacant posts.

Priests Are Imprisoned

A priest name Brasse has for four weeks been in a concentration camp. A priest named Styczynski has been thrown out of his home. The Canon Tloczynski is in a concentration camp. The Canon Sormanowicz has been sent away from his home. The Canon Loczynski is in a concentration camp. The Archbishop's seminary has been disbanded and is occupied by soldiers. The goods of the seminary have been sequestered without any warning. The Cathedral of Gniezno is closed and the reason given for its closing was that it had to be examined by the Housing Commission.

The Bishop Zablocki of Gniezno was shot, his parochial house occupied and his capital sequestered. Priests have been thrown from their homes and they hide themselves among the poor people. The Sisters of St. Elizabeth have been sent from their homes where they did their spiritual exercises. The Conventional Fathers have been sent from the convent and put into concentration camps. Into the convent the Jews were sent. Their church has remained open until now.

At Bydgoszcz nothing certain is known of the fate of the priest Schulz. Probably he has been executed, and the same applies to the priest Casimiro Stepczynski. The Lazarist Vicars Wiorek and Szarek have been shot. All the other Lazarists are imprisoned.

In the church, which has been closed under the pretext that the dome is about to fall down, the soldiers began to indulge in orgies with public women. The priests of the vicarage of Gniezkowo were all taken to prison. Nothing was ever heard of them afterward.

The priest Skrzypca was killed with blows from a rifle butt. The parish priest Domachowski was imprisoned and obliged to repair a bridge with sandbags. He was imprisoned in a cell where he was forced to stand in water up to his waist.

No Word From Imprisoned

The clergy of the vicarage of Inowroclaw was imprisoned. Nothing is known of them. Other priests were deported. The Canon Kubski is in prison at Weimar. The Canon Jaskowski died in prison. The priests Dubrowski and Bolcat first were obliged to work in a sugar factory and then they were arrested. The priest of Klemensowo was imprisoned and forced to break stones on the streets. The priest Jankeo Jaktorowo has been executed.

The priests of Kcylnia have all been deported. The church there

szczępanow; third, Father Matteo Zablocki, parish priest of Gniezno; fourth, Father Venecio Janké, parish priest of Jaktorow; fifth, Father Zenon Ziolkiewicz, parish priest of Słaboszewo; sixth, Father Giovanni Jakubowski, parish priest of Bydgoszcz; seventh, Father Casimir Nowicki, Vicar of Janowick; eighth, Father Ladislao Nowicki, Vicar of Szczepanowo; ninth, Father Pietro Szarek, Vicar of Bydgoszcz; tenth, Father Wiorek, Vicar of Bydgoszcz.

German soldiers killed Father Mariano Skazpaczak, Vicar of Plonkovo, by hitting him with the butts of their rifles. While doing forced labor Father Giuseppe Domeracki, parish priest of Gromadno, died. Under similar conditions there also died Father Boleslao Jaskowski, parish priest of Inowroclaw and Father Romoaldo Soltysinski, parish priest of Rzadkwin. Father Leone Breczewski, parish priest of Sosnica, was killed by a German bomb.

Dozens of priests are in prison where they are being humiliated, beaten and maltreated. A certain number were deported to Germany and there is no news of them. Others have been put into concentration camps. Now the expulsion of priests into the Gouvernement General has begun, from where it is impossible to return. The number of these last is growing.

A group of priests hidden among the people is carrying out in secret a few pastors' services of the district, which is now emptied of priests.

Arrests are occurring under such conditions that priests have no possibility of saving the Holy Sacrament. Priests kept in the Kazimierz Biskupi camp are forced to do hard labor if they cannot pay daily four zlotys for their keep. It is not rare to see priests among workmen in the country repairing roads and bridges, pulling coal cars, working in sugar factories and even demolishing synagogues. Some priests were closed in a pigsty at night, beaten barbarously and subjected to other tortures. We cite as examples three episodes.

At Bydgoszcz in September about 5,000 men were closed in a stable where there was not even room to sit down. There was assigned for their natural needs a corner in the same stable and the Rev. Casimiro Stebczynski, parish priest of Bydgoszcz, was forced together with a Jew to carry away by hand the human excrement—fatiguing work owing to the great number of prisoners. Vicar Adamo Musial, who offered to replace the venerable priest, was brutally beaten with a rifle butt.

Priest's Robes Torn

The Rev. Antonio Dobrzynski, parish vicar at Znin, was arrested in the street, while dressed in a stole and surplice, when he was about to give extreme unction to a dying person. His robes were torn from his body and the Holy Sacrament profaned while the poor priest was taken directly to prison. In a factory at Gniezno there were locked in November about 300 families who were unexpectedly torn from their homes. Several of them were caught in the street while returning from church.

The chancellor of the archdiocese of the Curia, Father Alessio Brasse, was jailed, together with the director of the choir, Father Stanislaw Tlegzynski, and three conventional fathers, one of whom was caught

Sermons are permitted only in German, and since they serve as a pretext for eliminating priests, they are rarely preached. Ecclesiastical chants in Polish are banned. The piety of the afflicted population is waning. When churches open, the people crowd them to have their children baptized, confess themselves and receive Holy Communion. So much so that the priests have hardly time to end the holy mass before the fatal eleventh hour ends.

Marriages are not celebrated since it is severely prohibited to bless all weddings that are not contracted civilly, which by principle is not allowed among Poles. The remaining priests, who have been interned in their homes, cannot absolve dying persons.

In schools crosses have been removed. Religious instruction is not given. In churches it is prohibited to collect alms for church purposes and at present priests are forced publicly to say a prayer at Sunday mass for Hitler.

In these conditions pious and religious institutes do not flourish. Catholic Action, which was flourishing up to a half year ago, has been banned. Its best apostles have been persecuted. Catholic societies of charity and pious associations have been disbanded and their wealth sequestered. From the entrance of German troops into those regions dozens of crosses and small chapel statues of the Virgin and saints along the road have been beaten down. They also destroyed artistic statues protecting the saints on the squares of cities and even some images and sacred monuments in homes and in private gardens. At Bydgoszcz the monument to the Sacred Heart of Jesus was profaned and beaten down.

Priests begin to say holy mass and administer the sacraments secretly at private homes. The character of the priests is moving. The piety of the faithful is very strong and the attachment to the church is heroic.

The homes and works of the faithful are going before cold suppression. As we have already mentioned there were imprisoned or deported the Conventional Fathers of Gniezno. The Lazarist Fathers' homes and the church, which has just been built at Bydgoszcz, were taken over by the police, who installed themselves in the homes, while in the church, which has been sequestered, orgies are being celebrated.

Minor brothers were expelled from Jarocin College and Pakosc convent. The same fate was met by the congregation of Missionaries of the Holy Family at Gorka Klasztorna and by the Pallottini Fathers of Suchary and by the Oblates of the Immaculate Conception of Markowice and by the headquarters of the Society of Christ for Emigrés.

Much more serious are the losses of the female religious institutes. The Daughters of Charity of St. Vincent lost fourteen houses, among which were hospitals and orphan asylums. The Congregation of Sacre-Coeur lost a school at Polska Wies. The Sisters of St. Elizabeth had to close nineteen houses. The Daughters of the Immaculate Conception with headquarters at Pleszew lost nineteen houses. Two houses were seized from the Congregation of the Dominican Sisters of the Third Order and two from the Daughters of Maria Santissima Addolorata.

A sad fate was met by the Franciscan Sisters at Bydgoszcz.

German authorities consider themselves owners of the church cemetery, the parochial house, the ecclesiastical inventory and private inventory. In all places the administration of charity or funds of the church is confined to men trusted by the German Government who give nothing either to church or parish. Even in parishes which have no pastors these men are installed in parochial houses.

Funds to keep up the churches have been taken over while the priests live on the charity of the faithful. If this state of things continues there will be total confiscation of church goods and there will be enormous sums lost. There will also be total confiscation of the church.

Section Two

In the Archdiocese of Poznan the Vicar General, His Excellency Mgr. Valentino Dymek, a capable prelate, very pious and very active, since the first of October has been interned in his home. The curia of the metropolitan tribunal, of first instance there, and of second instance for Cracow, Lwow and Wloclawek, was closed after having been invaded by the Gestapo, who are examining the archives.

The Archbishop's palace is occupied by soldiers. It was entirely devastated and sacked and then put somewhat in order.

The papers of the Primate's chancellery are still the objects of examination by the Gestapo, who also invaded the Archdiocese's archives.

Canon Fucinski and Canons Zborowski and Szreybrowski of the Metropolitan Chapter were imprisoned. Mgr. Pradzynski, who is gravely ill, is imprisoned and his dwelling is guarded by soldiers. Canon Jedwabski, chancellor of the Archdiocese curia, and two Germans, Canons Steuer and Paech, remained.

Of the canons of the College of St. Mary Magdalene only Canon Zwolski has remained free.

The Cathedral of Poznan, which is the parish church for 14,000 souls, was closed by the police under the pretext that it was unsafe. The keys are in the hands of the Gestapo.

The useful temple of the Poznan College of St. Mary Magdalene, a parochial church for 23,000 souls, also is closed, and it is stated the Germans are doing some work behind the closed doors, which arouses apprehension.

The vicar and parish priests of the city, excepting a few minors, are imprisoned. Of the parochial vicars a good number were deported so that in twenty-one Poznan parishes there is only 25 per cent of the parochial clergy.

The Theological Seminary, which counted in its four theological courses 120 students, was dispersed and taken over by the German authorities and the buildings were destined to become a school of policemen. The lands of the seminary—roughly about 1,700 hectares—were given to be exploited. The clergy receives the same treatment as that accorded to priests in the Archdiocese of Gniezno. They are insulted, arrested and clapped into prison and concentration camps, sent into Germany or expelled to the Polish Gouvernement General. There are about fifty of them in prison. Shot to death were the following parish priests: Giovanni Jadrzyk of Lechlin, Antonino Kozlowski of Bukowiec and Adamo Schmidt of Roznowo as also the priest, An-

ment, especially Catholic Action, for all the Polish Catholics. Unfortunately all these works, institutes and publications have been annulled by the German authorities in particular.

(A) There have been suppressed the national centers of the Propagation of the Faith and of St. Peter the Apostle. Their funds of about 250,000 zlotys have been sequestered.

(B) The official office which directed all Catholic movement has been abolished. Its funds of 70,000 zlotys, plus the old editions of a value of more than 100,000 zlotys and the furnishings of the offices, have been sequestered. The national president of Catholic Action, a lawyer by the name of Dziembowski, and the personnel of the offices are in prison. The director of the National Institute, a priest named Francesco Marlewski, was imprisoned and then deported into the Gouvernement General.

(C) There have been invaded and used for other purposes the offices of the national centers of the Union of Catholic Women, of the Young Men's Catholic Unions and Young Women's Catholic Unions. The national president of the Young Men's Catholic Union, a nobleman by the name of Edoardo Potworowski, was publicly executed in the square of Gostyn.

The national president of the Young Women's Catholic Association, a young noblewoman named Maria Suchocki, was with her mother and brother taken from a drug store in Pleszew and her personal things were stolen from her and she was confined in the Gouvernement General.

(D) The Superior Catholic Social Study, a school equivalent to a university, was suppressed. This school was almost unique in the Catholic world and was destined to prepare through courses of three years specialists of Action work, writers and teachers of fiction, and other Catholic activities especially in the social field.

(E) There was suppressed the Catholic Pedagogic Institute, a school which had the scope of forming for institutes and Catholic hospitals competent and qualified teachers and nurses. It was frequented by many nuns.

Publications Are Banned

(F) The Przewodnik Katolicki, after a brilliant existence of forty-three years as a weekly Catholic periodical, has been banned. On the technical side it was one of the best in the world and had a circulation of 220,000 copies.

(G) The Kultura, a worthy Catholic weekly dealing with literary, cultural, social and artistic questions for the upper classes has been abolished.

(H) Tecza, a Catholic literary monthly publication, has been suppressed.

(I) The Ruch Katolicki, a monthly publication and official organ of Catholic Action in Poland, has been suppressed.

(J) The Przewodnik Spoleczny, Catholic monthly publication devoted to the study of social questions, has been suppressed. There also has been suppressed the organs of the National Union of Catholic Women, Zjednoczenie, and the organs of the National Union of the Young Men's Catholic Youth and the Young Women's Catholic Youth, called Przyjaciel Mlodziezy and Mlada Polka. There has been suppressed the pastoral publication for the clergy of Poland called Teologia Praktyczna. There has been sup-

pressed 5,000,000 zlotys. The Dominican brothers lost their new seat at Poznan, which was constructed as a home university having been entrusted to teachers to care for the soul of the students of the university and commercial academy. Lost also was the College of Kobylin and the Theological Seminary of Wronki. The Conventional Fathers of Poznan were expelled and substituted by German fathers. The Jesuits of Poznan are in prison.

Their church has been closed by the police. Theological student groups of the Oblates of the Immaculate Conception at Obra and that of the Missionaries of the Sacred Family at Babilin have been disbanded. The Alscians at Poznan lost their schools and the College of Ostrzeszow and the philosophical student group of Marszalki. The Fathers of the Divine Word were deprived of their college of Chuldowo. The Society of Lione missions and Seminary Nine were taken away. The Society of Christ for Emigrés was deprived of its new theological student house of Poznan and the diocese congregation of the Brothers of the Sacred Heart lost its headquarters at Puszczykowo.

The Orsolin of the Roman Union were deprived of their schools and home at Poznan. The headquarters of the Orsolin of Mother Ledochowska at Pniewy is in the hands of "Treuhaendlerin," who make the nuns work as servants.

Hospitals Are Taken Over

Vincentine nuns were eliminated from their great Hospital of the Transfiguration of Poznan and also various other hospitals and about twenty institutes, which were very prosperous.

The Sisters of St. Elizabeth lost about twenty homes. The Sisters of the Immaculate Conception with headquarters at Tapleszew also lost about twenty institutes. The Sisters of the Sacred Family of Nazareth had to abandon the flourishing school of Ostrzeszow. The Sisters of the Resurrection had to close an important domestic school at Poznan.

Other religious male and female institutes are undergoing or expecting the same destinies from one day to another while already hundreds of faithful and nuns are dispersed from their families or are retreating toward the Gouvernement General, where they are crowding the few convents that they own, not having anything to do and not knowing how to live.

The economic situation of the church in the Archdiocese of Poznan is similar to that of the Archdiocese of Gniezno. The German authorities consider themselves owners of ecclesiastical goods and sack that which they want and pay for nothing. His Excellency, Mgr. Dymek, lives on the charity of others, having no money and having no patrimony nor cash. The goods of the Metropolitan of the Archbishops' Chapter are exploited by others. The people support the priests.

From the parochial clergy they have also taken away the administration and also the interest of charity.

There is no way of insuring the maintenance of churches and ecclesiastical edifices. Here and there are taken away holy objects from the churches. In certain districts even the wax was sequestered from the churches. It is to be feared that the most precious things of the cathedral, of the

illies and almost all the cultured class have been, by now, exiled to the Gouvernement General of Poland.

These people lose everything, land, houses, farms, factories, laboratories, furniture, cash, bank deposits, precious things, family jewels and even their clothes. All this is taken without pity for them and without a minimum of recompense. On the contrary, their money is even stolen from them and they can take with them only 10 marks. On the spot there are left only a certain number of industrial laborers, cultural laborers and servants.

Especially inhuman is the way in which the people have been treated in the city of Poznan. So that no one could hide himself and so escape expulsion, a decree was published and republished by the Ostdeutscher Beobachter on Dec. 10, 1939, under the title "Die Zuegel straffer angelegt" [the reins put on tighter]. The basis of this, under severe penalty, was the prohibition to Jews and Poles to be out of their own habitations or homes from the hour of 7:30 P. M. until 6 A. M.

It is exactly during these hours that the Gestapo, without advising any one, swoops down and at different hours brings away inhabitants from their homes, numbering from 500 to 1,500 each night.

The people do not sleep because of worry, and spend the nights dressed because the time allowed to abandon their homes has been recently reduced to a few minutes and those not ready to go out immediately have been forced to leave in whatever they happened to be wearing. On the streets these groups from individual homes await, under the rifles of the Gestapo, for the police to come to get them in buses. Their wait sometimes lasts for hours. It happened this Winter, with the temperature at 15 degrees below zero, that poor people, women, old men, babies and the sick, were obliged to stand still on the public streets up to four hours, filling the silence of the frozen night with their lamentations and painful cries.

They were transported to a camp in a suburb of Glowna to sleep on a cement pavement without any mattresses. They slept on straw that had not been changed for weeks and therefore was insect-ridden and stank. There were no hygienic facilities. There was no hot water. There was no respect for any one, for the sick, the old, for children, for the dying, nor for pregnant mothers.

In great bleak rooms these people were sustained by lukewarm coffee given by good people. Their food is terrible. Sickness rises to a fearful percentage. The mortality is great. Neither doctors nor priests are admitted except those who by chance are found in the groups of persons transported there. It is prohibited to bring food from outside to those arrested.

Many Taken to Germany

During one period at Glowna, the healthy, strong men were torn from their families and sent, under military escort, to work in Germany. No news has been received from them.

Young men from the age of 14 up are all to be deported to Germany and will probably go there to be forced to receive a Hitler education. Even girls—and especially the pretty ones—are deported and cause their families that

former oppressors, so horribly put to the test, is awaiting steps to be taken to end the persecution of the church and the extermination of the Polish element.

It is necessary that the Red Cross and foreign commissions of aid, through the Gouvernement General of Poland, begin to work in this section where there is taking place the last act of an incredible tragedy.

Section Four

Report of Nov. 29, 1939

Between Bydgoszcz and Gniezno the churches, with a very few exceptions, are closed. The lands of the church have been expropriated. There are no religious functions. The capital of the church has been confiscated. The people die without holy unction. The General Vicar can no longer send out new priests because they are immediately arrested, expelled, beaten and insulted.

The Germans openly proclaim themselves in their speeches to be the owners of the occupied territory and say that the Poles are their slaves. Peasants, even if their families have been on the spot for centuries, are thrown out without pity from their lands and they are not allowed to take anything with them. Thus, for example, in the districts of Szubin and of Inowroclaw, in Polish towns without Germans, today one no longer meets any Poles.

From the cities storekeepers, all the cultured classes, handicraft workmen, all those who have some way of making a living are expelled. They are prohibited from taking their things with them. They have even to abandon their beds and their clothes and take with them only the Winter clothes that they are wearing. Sometimes they are told to bring their money and jewels, but in the concentration fields everything they have is confiscated through a very careful examination. Their habitations, laboratories and so on are consigned to Germans of the Baltic countries, of Volhynia or the Ukraine.

The Germans act according to a diabolic plan, according to which all the Poles of the territory of Pomerania, Poznan and Silesia have to be expelled. Only servants and laborers may remain. If we do not obtain valid moral help from some side we will all be condemned to die.

It is merely a question of time. Today or tomorrow we shall undergo this fate. Our churches will be taken by Protestants. And if among the Germans coming from the Baltic or Volhynia there should be some Catholics, these must be taken care of by priests who have come from Germany.

Sacraments Are Secret

The church, as such, enters into the catacombs. Secretly confessions are heard and Holy Communion is distributed. Civil marriages have been suspended for Poles for more than a month, so the parish priest only in secret or in exceptional cases can bless a marriage, and he exposes himself to severe penalty in these cases.

At Bydgoszcz at this moment there is more liberty after the atrocities that have been committed. The number executed is not known because their bodies have not been consigned to the families, and rarely is the fact that an execution has taken place published. Even the church now has more liberty at Bydgoszcz, but the

streets. The priest Januko Jaktorowo has been executed.

The priests of Keynia have all been deported. The church there has been closed for two months. The priests Soldtysinski, Romauldo and Rzadkwin died in prison. At Strzelno eighteen priests were placed in prison. Later some were freed while others were deported. The priests Cichowski of Sokolniki has been in prison since the beginning of the war. Nothing is known of his fate. The priest Namyslowski was beaten. There was an attempt made to force him, with inhuman cruelty, to profane the cross. He was transported to Wrzesnia half dead and then nothing more was heard of him.

The priest Smolinski of Morzeb was imprisoned and put on a job digging potatoes. At Naklo the parish priest Geppert and the Vicars Chojnacki and Domek were imprisoned, and they probably are to be found at Weimar in a concentration camp. The church has been closed. The wealth of the church has been confiscated. The priest Koncewicz, who was first put in jail at Gniezno, was later deported to Germany. The priest Schwartz was imprisoned. The Prelate Schoenborn is in prison.

The priest Lewicki of Koscieszyn has been executed. The imprisoned priests of the Vicarage of Trzemeszno were occupied in demolishing a synagogue. In the district of Znin for two months no masses have been allowed to be celebrated. All the priests have been arrested and it is prohibited to administer any sacrament. The priest Zenone Niziolkiewicz has been executed. The priest Rolski and the Vicar Noicki have been executed. Now the priests of Znin are obliged to repair the roads.

Second Report, Dec. 30, 1939

Parochial books have been taken away. Ecclesiastical goods are in the hands of "Treuhaendler." The churches in the district of Znin, Szubin, Wyrzysk and Wrzesnia have been closed. There also have been closed the cathedrals of Gniezno and Poznan. In this latter city there is also closed the school of St. Mary Magdalene of the Church of the Jesuit Fathers.

At Gniezno it is prohibited to hear confession. Outside of Bydgoszcz the churches can be opened only on Sunday from 9 A. M. to 11 A. M. During the week in some parishes a permit is given to celebrate a mass for the dead. Mass is begun to be said at home in a secret form where confession is carried out. There are no sermons at all. In the churches there is no singing.

This situation is found everywhere in Poland. In the Seminary of Gniezno there live soldiers. In that of Poznan a school for police was created. Hundreds of crosses were destroyed and profaned. Monuments to the Sacred Heart at Poznan and Bydgoszcz have been torn down.

There were also executed the priests Zablocki, Rolski, Ladislao Nowicki, Casimir Nowicki, Niziolkiewicz, Janke, Jakubowski, Lewicki and two Lazarists of Bydgoszcz. The priests of Breczewski were killed by a bomb. The priests Domeracki and Jaskowski died here in prison. A certain number of priests were deported into Germany, while others are in prison and in concen-

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