

reduce the rebels filling the Jewish suburb of Warsaw by using aeroplanes. In Germany itself there are people who say that Poland's two national bases were the Church and the Army. The Army has been annihilated by the Russians, for the massacres of Katyn are no propaganda tale but a tragic truth, impossible to stage. The Church has been annihilated by the Germans. Accused of being the soul of resistance, of keeping alight the flame of Polish rancour, many priests have been imprisoned by the armies of the Reich. From the German point of view possibly the arrests were justified on the grounds that the priests did not confine themselves to their sacred ministry, and acted as Polish enemies of the "invader." However, the fact is that the Polish Church has been persecuted, and what is more important still—a thing which no ambitions should permit—has been persecuted in purely spiritual matters. Apart from this, Poles have had to wear a star like the Jews, with a "P" on it instead of a "J." In Berlin they can be seen at every turn in the winter, clearing away the snow and dirt from the streets.

South Germany, Bavaria especially, is more Catholic. But, even if the German figure of 40 million Catholics is accepted, there are only about 12 million of these who really practise their religion. They are very exemplary, and there is nothing more moving than to be present when a number of soldiers go to Communion in one of the churches where worship is maintained. The German clergy holds its ground with extraordinary courage, and at times the bishops' pastorals are very bitter criticisms of the religious policy of the State. There has been talk of the arrests of priests and even of prelates, but I cannot say whether this is true. The religious problem at present seems a little less acute than it was in the first days of National Socialism, when the "Schwartz Korps," the organ of the S.S., accused all the priests engaged in teaching of moral crimes, and tried to extend six or seven cases, at the best only probable, to the conduct of the whole German clergy.

Throughout nearly all the country there reigns now a great general indifferentism, and with the disappearance of the religious brake morality has become very low, especially sexual morality. Matrimony, as such, has become something infected by the general low morality. On the other hand, it must be recognised that the Germans keep their promises, and that the matrimonial ceremony does take place in most cases, although somewhat late in the day.

Even in Bavaria there is a sort of trial-matrimony now, when the country folk determine to be sure of progeny before the wedding takes place. There is also a law, ordained by Hess, which grants the title of "Frau"—much more esteemed in Germany than in our country—to the "girl friends" of soldiers who have fallen on the fronts, whensoever they are the mothers of a child by one of them. In this case it is required that the promise of marriage shall have been a formal one, with an exchange of rings, paternal consent, and other such ceremonies, which, indeed, in this land are practically equivalent to a wedding.

Being without religion people are on the look-out for different sorts of substitutes. Most of them have taken to believing in Nature, making up a sort of "scientific religion" with a lot of biology and astronomy stirred in. Perhaps I should say with a lot of astrology, too, for Germany has become a land of astrologers and even official bodies are not exempt from this. Hess—Germany's prime mystery I think—had a private astronomer, and it is asserted that Hitler's astrologer was shot in the Potsdammer Platz by members of the S.S. They were dissatisfied with the political advice he gave to the Führer. This belief in astrology and so forth is perhaps the cause of the undeniable fatalism encountered in so many sectors of the German people.

Of late there has been some return to religion in the Reich. Official personages no longer use veiled irony when talking of Catholic countries. More of the public are going to say their prayers in the churches. Also, the expropriation of religious buildings is not so frequent as it was. Perhaps this is due to a change in the political line pursued, corresponding to the campaign carried out in favour of smaller nationalities, a campaign so much the reverse of what once was said. Or perhaps it is that people when they lose faith in their own strength turn to hopes of a miracle.

The Problem of the Occupied Countries.

The occupied countries are both an aid and a disadvantage for Germany. On the one hand, *nolens volens* they contribute workers and fighters; on the other hand, in my opinion, they are a distinct disadvantage because, in so far as there is no resistance to collaboration by the occupied countries, this depends on their belief in the triumph of the Reich.