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HEADQUARTERS
7707 MILITARY INTELLIGENCE SERVICE CENTER
APO 757 US ARMY
FINAL INTERROGATION REPORT (CI-FIR) No 123

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: Auth: CO, MISC :
: Init: _____ :
: Date: 3-1-47 :
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Prisoner: HARTL, Albert

SS-Stubaf Amts IV, VI and VII

HARTL is a renegade Catholic priest who was active in Nazi church politics for the SD, Gestapo and RSHA from 1934 to 1945.

	CONTENTS	PAGE
1.	References	2
2.	Personal Data	2
3.	Administrative Data	2
4.	Report	3
	a. Life History	3
	b. Organization of Church Intelligence within the SD and RSHA	9
	c. Intelligence Sources within the Churches	15
5.	Conclusions	24
6.	Comments and Recommendations	26

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ANNEXES

I.	The Vatican Intelligence	27
II.	Vatican Politics	32
III.	Vatican Exploitation of Military Intelligence	36
IV.	National Socialism and the Church 1933-1945	38
V.	Ecclesiastical Condonation of Luthanasia	42
VI.	HARTL's Trip to Austria in March 1938	45
VII.	The Catholic Church in Poland	47
VIII.	The Orthodox Church	50
IX.	HARTL's Trip to Russia	53
X.	Personalities	61

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1. REFERENCES USFET MIS Center CI-FIR/106 atd 22 Mar 46
USFET MIS Center CI-IIR/53 atd 17 May 46

2. PERSONAL DATA

- a. SURNAME: HARTL
- b. CHRISTIAN NAME: Albert
- c. ALIASES: Anton HOLZNER and Georg ALBERT
- d. DATE AND PLACE OF BIRTH: 13 Nov 04 ROSSEHOLZEN, Bavaria.
- e. NATIONALITY CLAIMED: German
- f. OCCUPATION: Teacher, priest, SD official
- g. RELIGION: Protestant, formerly Catholic
- h. DESCRIPTION:
 - (1) HEIGHT: 1.60 m
 - (2) WEIGHT: 65 kg
 - (3) BUILD: stocky
 - (4) FACE: round
 - (5) HAIR: dark blond, cropped and thinning.
 - (6) PHYSICAL PECULIARITIES or DISTINGUISHING FEATURES: none
- i. LAST PERMANENT ADDRESS: KITZBUEHEL, Austria.
- j. LANGUAGES: School knowledge of English, French, Italian
- k. FATHER: Albert
- l. MOTHER: Babette nee HARTL
- m. BROTHER: Georg
- n. SISTERS: Annie Alberts; Betty
- o. WIFE: Marianne nee SCHUEER-STOLLE
- p. CHILDREN: 2 sons (twins)
- q. IDENTITY DOCUMENTS: Wehrpass

3. ADMINISTRATIVE DATA

- a. SOURCE OF PRISONER, INCLUDING ARRESTING AGENCY:
Arrested 26 May 45 by 52 CIC Det KITZBUEHEL, Austria.
- b. ACCEPTED ON RECOMMENDATION OR REQUEST OF:
G-2 USFET, Int Sec.
- c. DATE OF ARRIVAL: 14 Feb 46
- d. RESUME OF ANY REPORTS AND/OR DOCUMENTS SENT IN WITH PRISONER:
Fragebogen, some drafts of material included in this FIR and Wehrpass.
- e. RESULTS OF NAME CHECK AGAINST PERSONALITY CARD INDEX: SHAEF Fink Card No 61372.
- f. BRIEFS UPON WHICH PRISONER WAS INTERROGATED: None
- g. NAMES AND UNIT OF INTERROGATORS: Alan MEWHAN, 7707 MIS Centers
- h. PRISONER'S ATTITUDE AND REACTIONS: Has attempted to win confidence of US Intelligence by submitting much material on GIS relations to church in the hope of being employed by US in an intelligence capacity. Intentionally vague in statements which might prove incriminating. Tendency to exaggerate or minimize importance of testimony in order to place himself in favorable light.
- i. EVALUATION OF PRISONER'S RELIABILITY: Limited by his attitude and reactions as defined above, therefore not fully reliable. Was witness to, if not actively engaged in, war crimes in Russia, but so far has confessed little on this subject.
- j. DATE, PLACE AND AUTHORITY FOR DISPOSITION OF PRISONER: 25 Sep 46 evacuated to PWE 29 DACHAU as authorized by G-2, USFET.

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CI-FIR/123

4. REPORT

a. Life History

(1) Chronological

- 1904 - Born 13 Nov 04 in ROSSHOLZEN, Bavaria.
- 1910-1914 - Attended school in HOFKIRCHEN, Bavaria.
- 1914-1919 - Attended Benedictine Seminary in SCHEYERN, Bavaria.
- 1919-1923 - Attended Archbishop's Seminary in FREISING, Bavaria.
- 1923-1928 - Studied theology at University of Munich.
- 1928-1929 - Attended Georgianum, MUNICH.
- 1929 - Ordained a Catholic Priest by Cardinal FAULHABER.
- 1929-1931 - Taught religion in intermediate schools in PASING/MUNICH.
- 1931-1934 - Studien Prefekt at Archbishop's seminary in FREISING.
- May 1933 - Joined NSDAP
- January 1934 - Taken into protective custody by Gestapo in MUNICH.
- April 1934 - Resigned from priesthood and joined SD MUNICH as Scharf.
- October 1934 - Moved to BERLIN with the SD Reichszentrale.
- 1935 - Promoted to SS-Stuf. Made referent for Church Intelligence.
- 1936 - Promoted to O/Stuf.
- 1935-1939 - Chief of Church Intelligence Referat of Amt II of the SD Reichszentrale, BERLIN. Promoted to Stubaf in 1939.
- 1939-1940 - Chief of Church Intelligence Referat in Amt VII of RSHA.
- 1940-1941 - Chief of Church Intelligence Referat in Amt IV of RSHA.
- December 1941 - Sent to Russia and assigned to BdS KIEV under THOMAS.
- 1942-1943 - Temporary Chief of Abt I and II of BdS KIEV, extensive travel through Russia as far as STALINGRAD.
- 1943 - Returned to Germany, assigned to Amt VI RSHA as agent.
- 1944 - Moved to VELDAS, Yugoslavia.
- 1945 - Captured by British in May, released as uninteresting. Taken into custody by CIC in KITZBUEHEL, Austria.

(2) Studies

HARTL reports that his father, a teacher in ROSSHOLZEN, was an ardent member of the liberal, free-thinking Bavarian Teachers' Association, which stood in violent opposition to the Catholic Teachers' Association and suffered heavily under the political hegemony of the clergy prevalent at the time. His mother was extremely pious and a strict Catholic. If he wanted to study, there were two possibilities open to him, either to teach like his father or to enter the priesthood in accordance with his mother's wishes. When he was ten years old, his father reluctantly gave his permission to enter the Benedictine Latin School in SCHEYERN, stating that there was still ample time later to decide on a career. Two years later his father died and shortly after his death HARTL decided to prepare for the Catholic priesthood.

While at the University of MUNICH and later at the Georgianum just prior to his ordination, HARTL was one of the foremost students and was already publishing scientific treatises in professional journals under the auspices of Prof Geh Rat GOETTLER. At the Georgianum HARTL held the office of General Prefekt, the highest office open to theology students. In this capacity he was responsible for discipline and acted as intermediary between the director, Geh Rat Prof WEIGL, and the theology students.

While a student, HARTL joined the Jesuit youth movement, Neu Deutschland, which embodied the Boy Scout principles of outdoor life on a Catholic basis, and was soon put in charge of the Theologians Fachschaft for all Germany. HARTL wrote frequently for the publication of this organization.

During his early student days, HARTL supported himself by working during vacations, but after 1925, owing to numerous scholarships he received, he was able to devote more time to the Bund Neu Deutschland and thus came to know many of the leading Jesuits of Germany. He also traveled extensively, visiting almost all important shrines in Europe and all centers of church activity, including, of course, ROME.

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CI-FIR/123

HARTL completed his formal theological studies in 1928. He claims to have had doubts even at that early date about many things in the Catholic religion, particularly the strict clerical discipline. He hesitated to take the cloth and begged Cardinal FAULHABER to postpone his ordination, one year so that he might better prepare himself for the step. He began a thesis on the relative efficacy of free and formal prayer but never finished it. Acting on the advice of his father confessor, Dr SEITZ, HARTL returned after one year to the seminary in FREISING for final preparation for the priesthood.

(3) Teaching Experience

Following his ordination in 1929 he received special church honorary offices, all leading to the teaching profession to which he aspired. He was Kaplan for only a few months in MUNICH/NEUBAUING and was already teaching religion at the Gymnasium and Realschule in MUNICH/FASING. In 1931 he became Studien Prefekt at the Albertinum in MUNICH and at the same time taught religion at various educational institutions there. From 1931 to 1934 HARTL was Studien Prefekt at the Archbishop's Seminary in FREISING and instructor of religion at the teachers' seminary.

(4) HARTL Turns to the NSDAP

During these years HARTL began to doubt the wisdom of his choice of profession. He began to question the strict dogma of Catholicism more and more. Yet, in judging the man, it must be stated that the motives for his later break with the church were rooted less in a logical rejection of Catholicism as a form of religion than in a definite emotional and psychological disturbance bordering on abnormality. When he failed to meet the moral test, not only of a Catholic priest, but of any person of character, National Socialism offered him escape from a world of strict dogma and ritual. In 1933 HARTL betrayed his own best friend to the Nazis, and so precipitated the growing crisis within himself to the point where he abandoned the Church and joined ranks with the Nazis.

HARTL's best friend was Director ROSSBERGER of the seminary in FREISING, where HARTL was teaching in the early 1930's. HARTL describes him as an impulsive personality of artistic temperament, who often joked in the most shocking manner and with the greatest irreverence about Catholic belief in miracles and holy relics, but piously lectured his students on these subjects. (By 1933 HARTL already established contact with various Catholic priests within the National Socialist Party--Kaplan GIGL, Studienrat ROTH, Abbot SCHACHLEITNER et al - and had joined the Party himself in May 1933.) One day HARTL happened to mention to the Kreisleiter of FREISING, LEDERER, whom he knew through his (LEDERER's) brother, the Stadt Pfarrer (City Clergyman) of MUNICH, that ROSSBERGER often committed blasphemy against the Church and the saints as well as against National Socialism and HITLER. LEDERER thereupon asked a few more details about the matter and HARTL furnished them. A short time later ROSSBERGER was arrested and HARTL was called before a special court in MUNICH as witness. His pro-Nazi testimony caused a sensation in the local press at the time and resulted in ROSSBERGER being sentenced to over a year in jail. Cardinal FAULHABER was forced to relieve ROSSBERGER from office and upon his release from jail he was reduced to the position of choir master in the Church of the Holy Ghost in MUNICH.

HARTL claims that his feeling of guilt in this affair led to a complete nervous breakdown. There is no reason to doubt this, although more than likely it was the publicity involved which led to his nervous collapse. It can be assumed that, without the knowledge of the Church, HARTL had been furnishing the Nazi Party with such information on Catholic circles for some time prior to the ROSSBERGER affair. Hermann ROLLEHAGEN, O/Stuf and secretary to HARTL in the SD for many years, when questioned on this point, stated that HARTL was in the pay of the SD office in MUNICH prior to 1933 and gave extremely valuable information to the Nazis at that time.

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CI-FIR/123

(5) HARTL Leaves the Church

When the Church found out about his activities and attempted to poison him, according to ROLLENHAGEN, HARTL appealed to HEYDRICH, who had him picked up on the street one day and placed in protective custody.

HARTL, although generally silent on his early Nazi activities, gives an even more sensational description of his protective arrest by the Nazis. He claims that he woke up one morning in January 1934 in the Gestapo headquarters in MUNICH entirely covered with black and blue marks and in intense pain. One foot revealed a large wound and his head was completely swollen and suppurative. His lips were blue and bloated and two teeth were missing. He had been beaten unmercifully but remembered nothing, he claims. HEYDRICH told him that he had been beaten and poisoned by fanatics of the Church. During his period of recuperation in Nazi custody, which lasted until April 1934, HARTL claims to have received an invitation from the Archbishop's ordinariat in MUNICH to discuss his further activity in the Church. He answered by resigning from the priesthood, against the advice of HIMMLER, who suggested he await his appointment to Studienrat, which would give him a civil service position with pension rights — something which should not be ignored in considering one's future. HIMMLER then offered HARTL a position with the SD at 300 Rm monthly as assistant to Maj ILGES in the SD Reichszentrale in MUNICH, where HARTL's knowledge of the Catholic Church could be exploited to the fullest.

(6) HARTL Joins the SD

HARTL was given the rank of SS-Scharf in the beginning and by 1935 was Church referent of the SD Reichszentrale with the rank of SS-U/Stuf. In 1936 he became SS-O/Stuf, in 1937 H/Stuf and in January 1939 SS-Stubaf. It was during the first few years of his Nazi activity that HARTL gained the respect of both HEYDRICH and HIMMLER and earned for himself the reputation as the Vatican expert of the Party. In this period he organized the intelligence network against the Church (see Organization of Church Intelligence within the GIS), placing his extensive knowledge of Catholic affairs at the full disposal of the Nazis. During the ROEHM affair in June 1934 HARTL gathered evidence against Party members suspected of close connections with the Church (statement by Krim Rat Karl Josef GERU), and although definite proof is lacking, it is reasonable to assume that victims of his blacklist failed to survive the purge.

(7) Work for SD and RSHA

HARTL thus entered the inner circle of influential Nazis like HIMMLER, HEYDRICH and MUELLER and was considered part of the well-known "Bavarian invasion" of BERLIN when this group of Bavarian Nazis shifted their SD headquarters from MUNICH to the German capital in 1935. At this time HARTL was in the church Referat in Amt I (Information) of the SD Zentrale. In BERLIN Amt I became Abt II-1 of the SD Hauptamt and retained this title until the founding of the RSHA shortly before the outbreak of war in 1939. With the merger of Kripo, Gestapo and SD, HARTL's church Referat was at first assigned to Amt VII under Prof SIX, who had been HARTL's Amtschef under the former set-up. This arrangement was purely an expedient, for HARTL continued his former intelligence work independent of SIX and often reported directly to MUELLER of Amt IV, to HEYDRICH, or even to HIMMLER. SIX claims that the purpose of the reorganization and founding of the RSHA in 1939 was to turn over all SD intelligence directed against opponents of the State (the so-called Gegnergebiete) to the Gestapo (the new Amt IV), and that for this reason HARTL's church Referat actually was a part of Amt IV as early as 1939. Since the Gestapo already had a church Referat of its own with full executive powers, HARTL's intelligence apparatus was left dangling for a while in mid-air, apparently without assignment. With the expansion of the GIS a number of new personalities had appeared on the scene to compete with HARTL in the church sector, and although HARTL still apparently enjoyed the confidence of HEYDRICH, he had created numerous enemies among his immediate superiors and colleagues (SIX, MUELLER, ROTH, STILLER, etc), who despised him as a renegade and were highly

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CI-FIR/123

critical of his work. It began to look very much as if the Nazis had used him for all he was worth and were now gently pushing him aside.

In late 1940 HEYDRICH called HARTL in and told him that his Referat would in future be assigned to Amt IV under MUELLER. SS-O/Stubaf Reg Rat ROTH, head of the already existing Church Referat Amt IV, would retain the executive function, and both he and HARTL would report independently to MUELLER. HARTL claims that during the conversation HEYDRICH hinted that he was planning to establish a new Gruppe in Amt IV comprising the so-called Gegnergebiete (Catholicism, Free Masonry and Jewry) and to place HARTL in charge of this Gruppe.

(8) HARTL Sent to Russia

HARTL was active in the Gestapo until December 1941. During this period he came into constant conflict with Amtschef MUELLER, who suspected him of being a secret Jesuit. The final break came in December, when MUELLER found out that HARTL had used his office to become familiar with a young girl and had been caught kissing her. HARTL was discharged from the RSHA and was sent to Russia to work for BdS KIEV. HARTL claims that HEYDRICH reduced the punishment suggested by MUELLER (assignment to a firing squad for mass executions) by giving him the special mission of traveling through southern Russia and reporting on the intellectual trends in that area.

O/Stuf ROLLENHAGEN, who worked with HARTL from 1935 to 1941, states that within the RSHA HARTL had the dubious reputation of being a boaster of the highest order who let others do the work for him. No one believed his boast that he was working on special missions for HEYDRICH or HIMMLER and it was generally assumed that when he went to Russia in 1941 he was assigned to a punitive command. His constant sexual indiscretions with feminine personnel of the RSHA were notorious and such actions were ascribed to the fact that he had broken away from Catholic celibacy relatively late in life and thus knew no bounds. According to ROLLENHAGEN, HARTL was dismissed from office for attempting to approach the wife of a prominent Standf while traveling by train between VIENNA and BERLIN.

HARTL's report on Russia (see Annex X) fails to shed sufficient light on his official activities there. It is known that he was attached to the notorious Befehlshaber der Sipo and SD THOMAS in KIEV and that in the latter part of 1942 he was in charge of Abt I and II of BdS KIEV. It is evident that in this report he has exaggerated the importance of his mission for HEYDRICH, at the same time minimizing the less favorable phases of his activity under THOMAS.

(9) End of the War

In 1943 he fell ill and was sent to ZAKOPANE in Poland to recuperate. From there he joined his wife in the Tyrol and never returned to Russia. In the summer of 1943 he moved with his wife to VELDES RETSCHITZ in Yugoslavia and remained there until Germany's collapse. In early Spring 1945 he and his wife fled before TITO's advance to the Tyrol. In May HARTL was interned by the British in SACHSENBERG and SPIITTAL in Carinthia but was released again as uninteresting. In the middle of May he attempted to find employment in a journalistic capacity in KITZBUHNL but was picked up by the CIC and detained.

His wife, Marianne HARTL, has stated in interrogation that HARTL returned from Russia completely broken mentally and physically and incapable of working. He was moody and silent and refused to discuss his experience in the East. From chance remarks she gathered that he had earned the disfavor of his superiors in Russia, in fact had probably quarreled violently with them and, just as in the RSHA, was persona non grata there too. Although very much interested, she never found out why he failed to return to Russia. HARTL explains that he did not report back to Russia after his recuperation because in occupied territories persons who fell ill were automatically replaced after four weeks. He therefore reported for assignment to the RSHA in BERLIN, where SS-Stubaf BRAUNE directed him to MUELLER, his former Amtschef, who told him he had no opening for

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CI-FIR/123

his talents. BRAUNE then referred him to Amt VI, where HARTL, according to his statement, was assigned as confidential informant to SS-Stubaf Reg Rat Dr CARSTENS, chief of the Kultur Abteilung of Amt VI. Because of his health HARTL was advised to retire and to devote himself to literary efforts. Then in connection with his travels to various research libraries he could act as confidential informant for Amt VI. HARTL carried out this arrangement from 1943 until the Spring of 1945, reporting occasionally to CARSTENS in BERLIN various items of intelligence on church matters gathered during his travels. In the summer of 1943 HARTL, for instance, made a trip to ROME (see Annex III, Vatican Exploitation of Military Intelligence) at the request of his Amtschef SCHELLENBERG, and the results of this trip were then reported to CARSTENS. During the latter part of 1943 HARTL spent most of his time between BERLIN and TUEBINGEN gathering material for a book entitled "The Russian Church in Exile". This book was never published and the manuscript, along with other private papers of HARTL, were left behind in VELES, Yugoslavia, when HARTL and his wife fled that area in 1945.

(10) HARTL's Publications

In all HARTL has published four books. His first was called "Gesetz Gottes" ("The Law of God") and dealt with his own development and final break with the church. His second book bore the revealing title "Priestermacht" and according to HARTL is a revised collection of his reports to HIMMLER on the influence of the Catholic priesthood in Germany. So far copies of these two books have not come into the hands of the interrogator, but copies of his last two books, "Ewiges Front" ("Eternal Front") and "Zwinge Das Leben" ("Master Life") were found in his wife's possession. Both are short works of some 70 to 80 pages dealing with ethical topics in popular style. They could only stem from the poisoned pen of a renegade Catholic in the pay of the Nazis. His attempts to vilify the Catholic Church while glorifying the Nazi Party are nauseating and often vicious, ("The greatest German of all times is Adolf HITLER...He has demonstrated that for a German the word impossible no longer exists". etc, etc.) In preliminary interrogations HARTL had the effrontery to claim that almost every chapter in these two books contained attacks on National Socialism and that it was only because of his membership in the SS that he was not sent to a concentration camp.

It is interesting to note that HARTL in choosing a pen name took the name Anton HOLZNER. He claims that it is just a coincidence that a well known MUNICH author of great merit in Catholic literature happens to bear the name Josef HOLZNER. According to HARTL, HIMMLER forced him to assume a nom de plume for his publications in order to avoid the impression that his books were in any way connected with his official capacity and his official person and to show that they represented only his private opinion. His books appeared under the name Anton HOLZNER, but his magazine articles went under the name Georg ALBERT.

(11) HARTL's Marriage

HARTL's marriage relationship also gives an interesting insight into his character. He first met his wife in 1936 at an SS party to which about 100 BDM leaders had been invited. They were married on 29 Apr 37.

His wife, Marianne, was born 8 Feb 17 in BUENOS AIRES, the daughter of a German businessman SCHUERER-STOLLE and his wife Pauline, nee von STOCKHAUSEN. Her father died during World War I. Her mother, almost completely lame, is now living with her in the British zone in VEHLEN near BUECKEBURG.

At the time of their marriage HARTL's wife held the rank of Jungmaedel Referentin in the HJ Bann 201, but abandoned all Party activities following their marriage. She was a close friend of Mrs HEYDRICH but cared less for HEYDRICH, because he was extremely vain and extremely critical of HARTL, who failed to satisfy HEYDRICH's conception of the SS-type. (HARTL claims that his wife once slapped HEYDRICH for making improper advances and, if true, this may have influenced HEYDRICH in his decision to send HARTL to Russia in 1941.)

SECRET

SECRET

CI-FIR/123

HARTL is 13 years older than his wife and this difference in age may account for his peculiar attitude toward his wife, who was surprisingly frank in her statements on their relationship. She stated that he is still too much of a Catholic priest to be an ideal husband. He is taciturn, strict, evasive, never open in his opinions and very moody. He never confided in her about his work or his thoughts and kept to himself most of the time. Their first two years of marriage were the happiest, but after 1939 HARTL began to lose his standing in the RSHA and became nervous and irritable. The marriage remained childless until HARTL was interned in May of 1945, when she bore him twin boys.

(12) RSHA Conferences on HESS and on Russia.

Indicative of HARTL's significance within the RSHA is the fact that his opinion was often sought in questions of national importance. A few days after Rudolf HESS flew to England HEYDRICH called a meeting of certain experts of the RSHA to discuss the possible reasons for HESS's action and the consequences which might result. There were about ten persons present at the meeting, among them HARTL. HITLER was represented by his personal physician Prof BRANDT and St/Sek Dr KLOFFER represented BORMANN. Germany's leading psychiatrist Prof de CRINIS was present, as well as CHLENDORF of Amt III and MUELLER of Amt IV. Others present were NEBE of Amt V and SPENGLER, as the editor responsible for the "Berichte aus dem Reich" ("Reports from the Reich"). HARTL took part in the meeting as expert on possible religious motives for the HESS flight.

The meeting began with a discussion by the two physicians, BRANDT and de CRINIS on the existence of psychopathic and schizophrenic tendencies in HESS. SPENGLER then reported that according to information reaching him (through "Berichte aus dem Reich") the German people were deeply moved by the affair, but were still faithful to HITLER.

HARTL contributed the statement that HESS was by nature extremely romantic and exhibited many mystic tendencies. These mystic tendencies were encouraged by a certain member of HESS's staff, Reichsamtseiter SCHULTE-STRATHAUS, whose brother was the abbot of a Catholic monastery. HESS was profoundly interested in the occult and had spent a small fortune on astrology, anthroposophics, theosophics, mesmerism, etc.

HEYDRICH attempted at this point to develop the theory that the British Secret Service had planted astrologers near HESS, but there was no way to prove such a theory.

The conclusion was drawn at the meeting that HESS actually believed that through his own personality he could somehow bring about peace with Great Britain.

Another instance indicative of HARTL's importance within the RSHA was his participation in a secret meeting some two or three months prior to Germany's attack on Russia. Amtschef MUELLER called the meeting to discuss the commitment of Sipo and SD units in Russia, once the Russian campaign got under way.

MUELLER opened the secret meeting by declaring that HITLER had decided to attack Russia and that in the opinion of all military experts in Germany this campaign would be won in no time. It would then be the task of the police to maintain order in the German-occupied areas of Russia. MUELLER then demanded from each Referent of Amt IV written suggestions as to the measures to be taken.

HARTL, as Referent of the Church Referat of Amt IV, submitted a report stating that none of the various church groups in Russia represented a political danger to the German Occupational Authority or to the German policy, and that therefore these groups should be granted the widest latitude in their activities, particularly since after the violent suppression of such groups by the Soviets, -- especially the Orthodox groups, large numbers of Russians might be won over to the Nazis by such a policy.

SECRET

SECRET

CI-FIR/123

In his speech at the meeting MUELLER stated that the war with Russia would last at the most eight weeks and that Germany could then concentrate all efforts against England. Russia would be invaded by three columns, one via KIEV to the Caucasus, one via LENINGRAD to MUFMANSK and one via MOSCOW to the Urals. Everything between the three columns would collapse and it would then be the task of the police to reestablish order in these parts.

SS-Stubaf EICHMANN, as Referent of the Jewish Referat, submitted the proposal to exterminate all Jews in Russia.

b. Organization of Church Intelligence Within the SD and RSHA

(1) SD and Church Intelligence

With the seizure of power in 1933 efforts were immediately launched to establish a church intelligence system within the SD Zentrale in MUNICH, which at that time was under the direction of Dr Werner BEST. Dr August Wilhelm PATIN, then Stiftskanonikus and instructor of religion at the Ludwigs Realschule in MUNICH and a cousin of HIMMLER, was entrusted with this task. PATIN had a great deal of prestige among the higher clergy, and being related to the Archbishop of BAMBERG, Dr LAUCK, also had access to those circles close to the German episcopate.

In the latter part of 1933 and the beginning of 1934 Maj a D and SS-Stubaf Walter ILLGES received an order from HIMMLER and HEYDRICH to begin the systematic organization of a Church Division (Kirchen/Abt) within the SD Reichs Zentrale in MUNICH. ILLGES, who reportedly died a few years ago, was known for his books against the separatist movement in the Rhineland and as a specialist on general questions of church policy. In the spring of 1934 Martin WOLF became his Kirchen Referent. WOLF later attained the rank of SS-Stubaf and was Chief of the Kultur Abt for the Reichs Protektor in PRAGUE. HARTL worked with both ILLGES and WOLF as scientific advisor for Catholic questions.

In the summer of 1934 the SD Haupt Amt was established in BERLIN and the office in MUNICH became an SD Oberabschnitt. PATIN remained in MUNICH and took over the Kirchen Referat of that office, while ILLGES, WOLF and HARTL transferred to the newly erected main office in BERLIN. During his period of activity in MUNICH, which according to HARTL lasted until 1937 or 1938, PATIN was considered the best reporter on church questions. This was particularly true in the years prior to 1936 when the general church intelligence system was still in the initial stages of development. Through his intimate connections with the higher clergy he succeeded in obtaining confidential material for the SD, some of which had not even been revealed to the lower clergy. He also kept the main office of the SD in BERLIN informed on all speeches which Cardinal FAULHABER* or other leading Church personalities gave before private meetings of Catholic priests.

* As far as HARTL knows, FAULHABER never worked officially for the SD, but he must have known that PATIN was active in it. FAULHABER was considered to belong politically to the extreme right wing of the Bayerische Volks Partei or to the Bayerische Koenigs Bund. He is said to have adhered to these convictions even after the seizure of power by the Nazis. While working in the archiepiscopal Studien Seminar in FREISING from 1919 to 1923 and later from 1931 to 1934, HARTL found out that in the Studien Seminar as well as in the archiepiscopal Klerikal Seminar a considerable quantity of weapons and ammunition was being kept hidden with the permission of FAULHABER (HARTL was told this by the Seminar Direktor ROSSBERGER). There were rifles, machine guns and two small artillery pieces. HARTL states that he saw these weapons himself. Some of them were stored in a secret hiding place in the archiepiscopal Klerikal Seminar, which could be reached by a hidden staircase located under a stone slab near the main altar. These weapons were used for secret military exercises. Thus, in HARTL's opinion, FAULHABER aided in making possible the rebirth of militarism in Germany.

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CI-FIR/123

PATIN abandoned the priesthood around 1937 or 1938 and was made Oberregierungs Rat by HIMMLER and assigned to Amt VII of the RSHA to undertake research on church questions (witchcraft).

The Kirchen Referat of the newly erected SD Hauptamt in BERLIN was at first under the direction of ILLGES, who was also in charge of Amt I of the SD Hauptamt. I stood for Information and was divided into such subjects as Communism, Free Masonry, Church, etc. WOLF was soon made Kirchen Referent, particularly for Catholic questions, and HARTL was his assistant. In 1935 ILLGES retired and WOLF received a special order from HIMMLER to make a scientific study of Bolshevism. HARTL then became Kirchen Referent of SD Hauptamt, at first under ILLGES just prior to his retirement and later under Dr BEHRENS, former SD Oberabschnitts Fuehrer BERLIN, who became head of the new Amt II of SD Hauptamt in BERLIN. HARTL's immediate superior was the Abteilungs Chef, at first SS-O/Fuehrer EHRLINGER, then SS-Standf Dr KNOCHEN, later SS-O/Stubaf SUHR.

In 1937 Dr SIX replaced BEHRENS as Amts Chef II of the SD-Hauptamt.

(2) Gestapo and Church

The Gestapo, which was later to become Amt IV of RSHA, also had its own Kirchen Referat for executive functions, such as dissolution of church organizations, confiscation of church property, arrest of theologians, etc. As early as 1934 this Referat had its own special intelligence service to support its executive measures against the church. The difference between this intelligence service and the intelligence service of the Kirchen Referat of the SD Hauptamt was one both of purpose and method. HARTL states that the purpose of his intelligence service was to keep all leading personalities of the Reich continually informed about the general church-political situation in Germany. To achieve this, HARTL saw to it that he remained in friendly contact with the higher clergy and at the same time organized an intensive network of spies within their ranks. HARTL, who had made an intensive study of the intelligence methods of the Jesuits, used them as a model, and was thus in a position to inform Germany's leaders not only on general church policy in Germany, but also on extremely important plans and measures of the Church as well as on the world political situation of the Church.

The intelligence Referat of the Gestapo, on the other hand, was more interested in obtaining a maximum number of prohibitions, warnings and arrests, and was thus forced to institute a petty informant system among the lower clergy, where indiscretions were more prevalent. Both intelligence services, says HARTL, were constantly competing with one another. A system of petty spying could not have served his purpose, claims HARTL. He preferred to work with a network of undercover agents among the higher clergy, particularly in the bishops' ordinariats, to obtain documents such as the secret protocol of the Fulda Bishops' Conference, signed by the presiding officer, Cardinal BERGMAN of BRESLAU.

(3) Formation of RSHA

From 1935 until 1938 or 1939 HARTL's Kirchen Referat, together with its intelligence service, was part of Amt II of the SD Hauptamt. With the reorganization and merging of SD, Kripo and Gestapo into the nascent RSHA, HARTL's Referat was transferred to Amt VII of RSHA under Dr SIX, who until then had been Amts Chef II of SD Hauptamt. His new task was more limited in scope and placed more emphasis on the intelligence character of his work. He defines this task as intelligence gathering on the general church-political situation in Germany and the preparation of scientific background material on all church questions handled by the various offices of RSHA. In the new organization Amt III (SD) still maintained a Kirchen Referat which had the double task of keeping a check on the entire church development and activity in all fields, such as in schools, in the sciences, in the training of youth etc, as well as checking on the various popular religious movements (such as the Ludendorff movement in and outside Germany).

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CI-FIR/123

(4) Amt VI and Church

At the same time, Amt VI of RSHA established, on order of HEYDRICH, its own Kirchen Referat which originally had the task of checking on the world-political situation of the Church and on religious groups in the various foreign countries including those occupied by Germany, such as in the Gau Danzig/Westpreussen or the Warthe Gau. Later, after about 1942, this Referat was organized into a special Vatikan Referat.

(5) Amt IV and Church

Early in December 1940 HARTL was transferred by order of HEYDRICH from Amt VII to Amt IV to direct the counter-intelligence service against the Church (Kirchlicher Gegnernachrichtendienst). His entire intelligence apparatus, complete with all personnel and records, was transferred from Amt VII to Amt IV and was reorganized into a unified counter-intelligence system. Only the scientific research branch for the church sector remained with Amt VII.

Amt IV, however, already had a Kirchen Referat with executive functions, which at the time of HARTL's transfer was under Oberregierungs Rat ROTH, who later became Stapoleiter in DORTMUND. Under the new system HEYDRICH kept both Referate separate and had HARTL and ROTH both report independently to their Amts Chef MUELLER. HARTL claims that at the time of his transfer HEYDRICH had half promised to put him in charge of a Gruppe comprising the Kirchen Referat, EICHMANN's Juden Referat and the Referat dealing with Freemasonry, but this plan was never put into effect.

HARTL remained in charge of the intelligence service of Kirchen Referat IV until December 1941, when he was sent to Russia on his special mission for HEYDRICH (see Annex X).

(6) HARTL's Workers

In the period from 1935 until the end of 1941 HARTL had a number of important people working under him who contributed valuable aid in the establishment of HARTL's intelligence service. These were:

- (a) SS-Standf Paul ZAPP (later KdS Krim) SD Abschnitts Fuehrer and deputy Inspekteur der SIPO and SD in DRESDEN.
- (b) SS-O/Stubaf LOOSS, later with Amt VI RSHA and deputy KdS KHARKOV.
- (c) SS-O/Stubaf Theo GAHRMANN (later SD Abschnitts Fuehrer LINZ)
- (d) SS-H/Stuf KUNZE, later with Kirchen Referat Amt IV RSHA.
- (e) SS-H/Stuf Dr MURAWSKI, later of Amt VII.
- (f) SS-H/Stuf WANDESLEBEN, later SD Abschnitt STETTIN.
- (g) SS-H/Stuf STILLER, later with Amt III RSHA.
- (h) SS-H/Stuf ROLLENHAGEN, HARTL's secretary and later with Amt IV Kirchen Referat. Kept card index of all V-Leute.
- (i) DUCHESNE, later with Amt VII
- (j) DE BOER, later lieutenant in the Luftwaffe.
- (k) ALLINGER
- (l) SS-O/Stuf JAKOBS

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SECRET(7) Members of Kirchen-Referat of Amt IV

The Kirchen Referat of Amt IV with its executive functions was for the most part in the hands of civil servants with legal training, mostly with the title of Oberregierungs Rat. HARTL gives the following list of those who were active in executive capacity in Kirchen Referat Amt IV from 1934 to 1945. The list is not strictly chronological:

- (a) SS-O/Stubaf und Ob Reg Rat HASELBACHER (killed in accident)
- (b) SS-O/Stubaf und Ob Reg Rat HARTMANN (later KdS LUXEMBOURG)
- (c) SS-O/Stubaf und Ob Reg Rat LISCHKA (later KdS PARIS)
- (d) SS-Brig Dr SCHOENGARTH (later KdS CRACOW)
- (e) SS-Stafu Dr RUX, later KdS BROMBERG, then BdS Corinthia and Oberkrain.
- (f) SS-O/Stubaf and Ob Reg Rat ROTH, later Stapoleiter in DORTMUND. Was in charge of Kirchen Referat (Executive) in 1941, when HARTL was active in this Referat.
- (g) SS-Stubaf and Reg Rat HAHNENBRUCH
- (h) SS-Stubaf and Reg Rat NEUHAUS (former Protestant theologian) Later KdS POSEN.
- (i) SS-O/Stubaf and Ob Reg Rat Dr JAHR.
- (j) SS-O/Stubaf and Ob Reg Rat BIBBERSTEIN-SCYMANOWSKI (former Protestant Provost Prior) later KdS ROSTOV.
- (k) O/Stubaf and Ob Reg Rat KORNDORFER, later Stapoleiter in KASSEL.
- (l) SS-O/Stubaf and Ob Reg Rat BARTZ, later director of the Referat for Foreign Workers in Germany in Amt IV RSHA.

(8) Training of Workers

When HARTL was promoted to Kirchen Referent in the SD Hauptamt in 1935, he immediately set about building up his intelligence service along the lines of the Jesuit information services. Outer framework of his intelligence system was, of course, the SD organization within the Reich. To each SD Oberabschnitt he assigned a Kirchen Referent and to each SD Abschnitt a Kirchen Sachbearbeiter (Special Assistant for Church questions). Those chosen by HARTL for these positions were then given training in SD work and in church questions at the SD school in BERLIN/GRUNEWALD under Dr SCHEEL, who later became Gauleiter and Reich Studenten Fuehrer. Between 1935 and 1939 the series of courses given in these subjects for SD church experts were repeated three or four times.

(9) Collection of Information

The Referenten and the special assistants at the various levels of the SD organization (Oberabschnitt, Abschnitt, Leitabschnitt) submitted all material dealing with their own area of jurisdiction to local Party offices, either to the Gauleiter, to the Regierungs Praesidenten, to the HJ Gebiets Fuehrung, to Stapostellen etc.) Material of national importance was submitted to the Church Referat of Amt II of SD Hauptamt in BERLIN as long as this office was in existence. Later, when the work of the Kirchen Referat had been broken down and divided among the newly created Referate of Amt III, IV and VII of RSHA, material of national importance was submitted either to one of the new Church Referate or to all three at the same time.

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CI-FIR/123

The regional offices of the Gestapo also collected intelligence on Church matters, for the most part intelligence of executive interest. Originally, this material, if it went beyond local interest, was submitted directly to Gestapo headquarters in BERLIN. Later, with the creation of RSHA, it was submitted to the executive branch of Amt IV RSHA.

The intelligence material was gathered either by agents (V-Leute), who reported directly to the local SD office, or by roundabout means through an SA or SS Fuehrer, Kreisleiter, etc, who happened to be on particularly intimate terms with some church personality. HARTL established the principle, however, that it was the duty of the Special Assistants for Church matters in the various SD offices to maintain a maximum number of high caliber agents themselves and to assure their cooperation by means of small gifts (cigars, alcohol, books).

In the occupied areas there were no special assistants for church matters attached to the offices of Sipo and SD. Church questions were at times referred to the Referenten of Amt III and Amt IV of the BdS, as was the case in the occupied areas of Russia, and at other times the BdS would have its own Church Expert, as in PARIS, BRUSSELS, KRAKOW and PRAGUE. The Befehlshaber in these areas were, however, exceedingly independent and often received their orders directly from HEYDRICH or HIMMLER without going through the Amtschef of RSHA. Thus their church experts reported for the most part only to their own BdS or to the HSSff in their area. If their reports reached the RSHA they were channeled in the majority of cases to the Gruppe Volkstum in Amt III.

HARTL also had some agents of national importance, who reported directly to the RSHA without going through subordinate SD offices; e g, Reichsbischof MUELLER, Ministerial-Dirigent ROTH, Landesbischof WEIDEMANN, Metropolitan SERAPHIM, etc.

If it was established that a certain person not belonging to the SD organization had particularly intimate contacts with the higher clergy and was willing to exploit them for the Intelligence Service, such a person was as a rule enrolled in the SS and assigned as honorary assistant to the SD. An example of this type of informant was the former Economics Minister of the Bayerische Volks Partei, Graf QUADT-ISNY, who enjoyed not only the most intimate business and friendly contacts with , but was also related to, very high Church circles in Germany, Austria and Hungary. He personally made HIMMLER the offer to exploit these contacts in the interest of the German Intelligence Service. As a result he was accepted into the SS, was given the rank of SS-Stubaf, and assigned to the SD as honorary assistant.

The intelligence material sent in by all SD offices in the Reich and submitted directly by special agents was then processed by the various Church Referate of the RSHA into intelligence reports for the Ministry of Churches, the Party Chancellory, The Foreign Office, The Propaganda Ministry, the Ministry of the Interior, and in particularly important cases, for GOERING, HITLER, HIMMLER et al personally. All reports submitted to offices of the Reich were signed by HEYDRICH and less frequently by HIMMLER. The Amtschef signed all reports to offices on a level with his office. Reports and instructions to subordinate offices were also signed by the Amtschef or by the Abt Leiter. General instructions going out to all SD offices were as a rule signed only by HEYDRICH and on rare occasions by the Amtschef. HARTL, as Referent, claims that he signed only for minor questions in connection with reports from subordinate offices.

(10) Summary of Work Done

HARTL has given the following outline of his intelligence work which was broken down, as is the case with every intelligence service, into intelligence gathering and intelligence evaluation.

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CI-FIR/123

The intelligence gathering was carried out:

- a) By studying the essential church literature.
- b) By utilizing the network of agents established among the higher clergy with the aid of the special assistants for church matters in SD offices.

The intelligence evaluation was carried out:

- a) By submitting regular reports to all leading personalities of the Reich.
- b) By writing special reports on certain problems.
- c) By answering questions submitted by the various leading personalities of the Reich.

The substance of these reports was always the political problems connected with the church. If, for example, the Pope issued an encyclical, or made an important speech, or whenever some Vatican office, such as the Commissio Pro Russia, held a meeting, reports would come in from the agents among the Roman theologians and these reports would deal with background and importance of the event in question. Such material would then be evaluated and sent as a report either to RIBBENTROP, HIMMLER, HITLER, or GOERING, etc.

Whenever the German Bishops came together, the secret protocol of their meeting would reach the SD through members of the various episcopal curia.

Whenever politics were mentioned in a sermon, whenever secret meetings were held, etc, reports poured in to the SD immediately.

Whenever the Vatican appointed a new bishop or whenever the State appointed a new professor of theology or promoted an old one or wanted to honor him with some kind of decoration, the Church Ministry would always first submit questions to the SD to find out all it could about the man.

HITLER himself often submitted very complicated questions, for example, concerning the activity of the Jesuits in Japan, or concerning the latest standpoint of Vatican politics, or concerning the wealth of the Catholic Church in Germany in real estate and other property. To answer this last question a number of assistants had to devote all their time over a period of years until the work finally grew into a special Referat, which was then assigned to Amt III because HARTL had no knowledge of economics.

Whenever a Ministry of the Reich instituted a measure affecting the Church, it would first submit questions on the matter to the Kirchen Referat and, when the measure went into effect, the Kirchen Referat had to report to the Ministry on the reaction to the measure in church circles.

HARTL claims to have carried out his work along the above general lines regardless of the Amt he happened to be attached to at the time, whether it was the old Amt I of the SD, or Amt II of the SD Hauptamt, or Amt VII and IV of RSHA. He makes every effort to disclaim responsibility for the executive functions of Amt IV, to which he was assigned in 1941. Amt IV, he states, originally had only an executive function (measures against priests and pastors and against Church organizations, e.g., fines, warnings, speech prohibitions, house searches. In the case of more drastic measures jurisdiction passed to some higher office, but the Church Referent of Amt IV could always submit suggestions). The executive function of Amt IV was always in the hands of a civil servant with legal training, even during HARTL's activity as Referent in that office, when he was ostensibly in charge. HARTL claims that his second successor in office, the Protestant theologian Dr NEUHAUS, was the first to combine both executive functions and intelligence, and then only after he had been appointed Reg Rat.

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CI-FIR/123

(11) SD Leaders for Church Matters

HARTL has submitted the following list of Church Referenten and Special Assistants for Church Matters in the various SD offices:

VIENNA	SS-Stubaf GAHRMANN (1938-41) later SD Abschnitts Fuehrer in LINZ.
SALZBURG	SS-H/Stuf Dr v LOSPICHL
MUNICH	SS-Stubaf Dr PATIN (to 1938), then SS-O/Stubaf Dr SCHICK, then about 1940-45 SS-Stubaf WUCHNER.
STUTTGART	SS-O/Stubaf ELLING (1935-39), SS-H/Stuf BOCKHARDT
FRANKFURT a/M	SS-Stubaf Prof Dr NELIS and SS-Stubaf UMPFENBACH.
DUESSELDORF	SS-Stubaf GLITTENBERG and SS-H/Stuf PANHUIS.
STETTIN	SS-O/Stubaf LOOSS (temporarily)
KOENIGSBERG	SS O/Stuf AETINGER (temporarily)
POSEN	SS-Stubafu GRUEHN
BRESLAU	SS-H/Stuf ROESNER
DRESDEN	SS-H/Stuf KNOFF
BERLIN	SS-H/Stuf BICK
PRAGUE	SS-H/Stuf MAYER
CRACOW	SS-H/Stuf FROMM
BRUSSELS	SS-H/Stuf SEECK
PARIS	SS-H/Stuf SOMMER
KAISERSLAUTERN	SS-Stubaf DUFFNER.

c. Intelligence Sources Within the Churches

The success of HARTL's intelligence system depended to a large degree on active cooperation of leading Church dignitaries and his testimony bears out the fact that this cooperation was not lacking. The various SD offices throughout Germany functioned as collecting points for intelligence originating with agents within the Church, many of whom held high rank in the Church hierarchy. Cooperation of the Catholic and the Protestant Churches was assured, states HARTL, since both churches had been active in assisting HITLER to power. Through the intervention of Reichs Bischof MUELLER, then Wehrkreis Pfarrer, HITLER had his first meeting with the generals of the Reichswehr in MUELLER's home. Only through MUELLER, states HARTL, was it possible for HITLER to gain the confidence of these high-ranking generals. Cardinal FAULHABER was known for his ultra-nationalistic views, underscored by his having hidden weapons and ammunition from the Allied Control Commission after the last war and having offered them for secret military training. An important group of Catholics did refuse to cooperate with HITLER when he came to power, but this resistance was completely broken when the Pope signed the concordat. HEYDRICH repeated a conversation he had with HITLER to HARTL, in which HITLER is said to have stated that he could not have stayed in power, if the Pope had not broken the resistance among German Catholics by signing the concordat, thus bringing millions of church goers over to his side.

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CI-FIR/123

(1) Informants in Germany and Italy

Some of these informants of the GIS supplied intelligence material out of sheer patriotism, others received along with their expense money occasional gifts. Still others received a stipulated tax-free monthly fee ranging from 100 to 500 Rm. And then there were those who had been caught in a compromising situation and furnished information to avoid scandal. Personal feelings, such as envy, animosity, etc were frequent motives. HARTL estimates that in every Catholic diocese and in every Protestant Landeskirche there were from 10 to 20 priests, monks and other church personalities working for the regional SD office. He himself came in contact only with key agents whose contacts often reached to the cardinals of the Papal curia or to the Pope himself.

One of HARTL's best intelligence sources was Ministerial Dirigent Josef ROTH, who was Chief of the Catholic Division in the Reichs Ministry for Church Affairs. Prior to assuming this position in 1935 ROTH had been instructor for religion and Studien Rat at the Maria Theresia Realschule in MUNICH. ROTH was a Catholic priest and he remained a priest until his death in 1941, when he was buried with all church honors. The entire clergy including all German bishops knew ROTH as a convinced Nazi of many years standing who had always been HITLER's personal advisor on all church questions long before he came to power. ROTH maintained close contact with all Germans of the Church traveling to ROME for a short visit or with the intention of serving the Church there for a long period. His influence on these groups was tremendous, for he controlled the issuance of foreign exchange for such trips and also granted all professorships of theology in Germany. Thus he received from them a constant stream of information concerning inside happenings at the Vatican and the attitude of the cardinals toward various political problems or concerning future measures planned by the Church. ROTH exercised practically the same power over theologians traveling to other countries such as to Spain or USA. ROTH passed on all this information to HARTL, whom he met almost daily. Sometimes he gave the information orally, at other times he supplied him with written reports of the greatest detail. ROTH also received regularly the German Bishops, particularly Bishop WIENKEN and Bishop BERNING of OSNABRUECK, who was Prussian Staats Rat. It was impossible for the Catholic Church not to be aware of the intimate cooperation between ROTH and HARTL. They met almost every day in the Wilhelm Strasse in BERLIN and often had lunch together in any one of the well-known BERLIN restaurants. ROTH's special assistant, the Catholic priest and Canonist, Dr Sebastian SCHROECKER, was well aware of the collaboration between ROTH and HARTL.

An example of the close collaboration between ROTH and HARTL occurred just after the death of Pope Pius XI. From one of his personal agents in the Vatican, Min Dir ROTH received the report that a majority of the conclave could be persuaded to support a candidate amenable to National Socialism, provided Germany made a secret payment of three million gold marks.

ROTH informed HARTL of the matter and HARTL immediately reported it to HIMMLER who lost no time in discussing it personally with HITLER. The decision was to have ROTH, as head of the Catholic Division of the Church Ministry, and HARTL, as Church Referent of Amt IV RSHA, both submit separate opinions on the matter. ROTH advised payment of the sum, while HARTL, as he claims, suggested that Germany refrain from interfering in the papal election. HITLER approved HARTL's suggestion and the deal fell through.

As HARTL remembers, it was a question of electing the Archbishop of FLORENCE or the Cardinal of TURIN. The latter worked very closely with the Amt VI RSHA and with other German offices and was even active in this capacity following the Allied occupation of Italy.

HARTL received numerous reports from within the Papal Nuntiatur in BERLIN, which was under Archbishop Cesare ORSENIGO. In Roman circles as well as in BERLIN, ORSENIGO was known to be absolutely pro-Fascist. From numerous remarks made by him it was clear that he sharply rejected the aggressive attitude of

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CI-FIR/123

many among the lower clergy against National Socialism. The SD office in BERLIN succeeded in winning over one of the few employees in the Papal Nuntiatur as agent. In the last few years important and interesting statements of ORSENIGO reached HARTL's ears through Bishop WERHUN who was often together with the Papal Nuncio.

The SD office in VIENNA also had excellent contacts with the Nuntiatur in PRESSBURG as well as with Dr TISO. Both sources supplied frequent and highly interesting information on Vatican politics in eastern Europe. With Dr TISO it was a case of open collaboration, whereas the information received from the Papal Nuntiatur in PRESSBURG came through an agent within the staff, just as in BERLIN.

Prelate Dr Peter WERHUN, Apostolic Administrator of the Unierte Kirche in all eastern occupied areas with the rights of bishop, was a personal friend of HARTL and gave him an interesting insight into the Vatican's work in Russia. WERHUN was a former Ukrainian officer, and as a Ukrainian an avid opponent of Polish Catholicism, who often told HARTL that in him three souls were harmoniously combined; he still felt himself an officer, he was a bishop, and he was a friend of Germany. WERHUN had his bishop's seat in BERLIN where HARTL made his acquaintance in 1940.

Prof MAYER of the episcopal academy in PADERBORN (see Annexes V Gas Chambers and III Military Intelligence of Vatican) achieved great success in gathering military intelligence while visiting ROME in 1943 and was aided in this task by personalities of the Vatican. HARTL cannot say whether MAYER later performed further tasks for RSHA.

Prof HOLNSTEINER, who taught Catholic theology in VIENNA and was an intimate friend of SCHUSNIGG, collaborated with the Austrian SD offices following his marriage to a professional singer in 1939. He worked particularly with the SD office in LINZ.

The former Catholic theology professor in BRZESLAW Prof Dr KOCH was very closely connected with all ecclesiastical scientists of the Church and gleaned from them many details on general Church policy which helped to round out the picture obtained from other intelligence sources. He submitted all information which he gathered while carrying on research to the SD. HARTL also maintained personal contact with KOCH.

Prof Dr Sebastian MERKE, professor of theology in WUERZBURG, was considered to be among the leading experts on Vatican diplomacy. He regularly submitted very important intelligence reports on Vatican policy to HARTL. His special field of research was the history of Vatican diplomacy and this work brought him in contact with all leading Catholic scientists. For his research HITLER awarded him the Adlerschild des deutschen Reiches, the highest award given to scientists.

The former Catholic monk and SS-Brigf Karl SCHAEFER remained in intimate contact with the monasteries of western Germany, Holland and Belgium, handing over the intelligence gathered from these sources to the SD. SCHAEFER was at one time SS-Abschnittsfuehrer in FRANKFURT/O and later became HSSPf DNEPROPETROVSK.

The former Catholic theologian and professor at the University of FRANKFURT, Prof Dr MELIS also maintained an intensive intelligence network in leading Church circles of western Germany, Holland and Belgium and worked in close collaboration with Rds BRUSSELS. Prior to the war he often attended church conventions in England and in western Europe for the SD. His special field was the observation of cultural influences of the Church in western Europe.

Peter BEHAM, a Benedictine monk who had at one time played an important role in the economic administration of the Bavarian Benedictine monasteries, left the monastery and began to collaborate closely with SD beginning about 1937. He worked particularly for the special Referat to determine the economic power of the Church which had been set up in Amt III RSHA.

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CI-FIR/123

The SD office in SALZBURG paid 600 Rm a month and travel expenses for intelligence received from a certain UNGER (fnu) who was the personal friend and counsellor of Prince Bishop Dr WAITZ. UNGER was one of the few paid agents.

The SD in FRAGUE also had excellent connections in Church circles through Czech theologians. Prelate BOBE was one of their best sources of intelligence.

In Italy BdS VERONA maintained close contact with Cardinal SCHUSTER who was known to be pro-Fascist and extremely anti-Russian. While in CIE 71 HARTEL was told by the former mayor of INNSBRUCK and SS-Staf in BOLZANO, Dr DENZ, that Cardinal SCHUSTER made it possible for the BdS of VERONA, SS-Grupf HARSTER, and the HSSPf in Italy, SS-O/Gruf WOLF, to escape to Switzerland.

SD BOLZANO was able to submit excellent intelligence reports on church matters to RSHA for this office had Patriarch HUYN, the former Archbishop of Frague, who had been active in the Vatican and was also honorary Patriarch of ALEXANDRIA, as one of its intelligence sources. HUYN, who was living in retirement in BOLZANO, had excellent knowledge of leading personalities of the Vatican, particularly on their political attitude.

SD ZAGREB succeeded in gaining as agent one of the closest collaborators of Bishop STEPANIK (?) of Yugoslavia at the Bishop's ordinariat in ZAGREB. This agent frequently traveled to ROME for the Bishop and for the SD and returned with valuable intelligence material. This agent was of particular importance, according to HARTEL, because the France Secret Service also had its contacts with the Bishop's ordinariat in ZAGREB and thus he was occasionally in a position to furnish important information of a general political nature. This agent was well paid by the SD.

The entire courier mail of the Vatican to the Baltic region passed through a relay station in MUNICH under Dr von DENK. Von DENK handed all such mail over to the SD to be photostated. At times such mail contained very interesting reports by Baltic bishops on church conditions during Soviet occupation and at the same time contained Papal directives and information for these bishops.

The BdS in RIGA in the last few years of the war made use of the Protestant pastor GOEGGINGER, who was serving in the Waffen-SS, in order to obtain intelligence from the Catholic and the Orthodox bishops in the Baltic states. HARTEL is not familiar with details concerning the success of his work.

At the beginning of the war SS-Standf ISSELHORST told HARTEL that the MUNICH Weihbischof and brother of the present Mayor Dr SCHARNAGEL, had become involved in a love affair which was particularly embarrassing to the Church. ISSELHORST ordered SCHARNAGEL to appear before him and told him that the affair was known to the Nazis. SCHARNAGEL broke down completely and begged him with tears in his eyes not to expose him, declaring at the same time that he was willing to perform any service whatsoever for the Gestapo. ISSELHORST accepted the proposition and thus the Gestapo gained the extremely valuable collaboration of a high ranking bishop of the Catholic hierarchy, who at that time was Domprobst and later became Weihbischof and thus an extremely intimate colleague of Cardinal PAULHABER.

(2) Informants in France and Belgium

During an extended trip to PARIS SS-Stubaf LOOSS of Amt VI RONA succeeded in establishing intelligence contact with Cardinal SUHARD and his intimate colleagues. This contact was later further developed by SS-H/Stuf SOMMEY. For this intelligence work Pater Dr KELLER, the Prior of the Benedictine monastery of BEURON, was used. Prior KELLER had been working for years with the express permission of his abbot for the SD Oberabschnitt STUTTGART. It was his custom to disguise his intelligence activity, whenever he found it impossible to work openly for the SD, by posing as a collector of photostats of medieval manuscripts located in French monasteries and libraries, claiming that such a collection was for the use of his own monastery in BEURON. His active collaboration with the SD dates

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CI-FIR/123

from about 1937. He was sent frequently to ROME on missions for Amt VI RSHA. HARTL claims that the Vatican was fully aware of his collaboration with the SD. In 1943 REISSMANN showed HARTL a report from the Vatican on his SD activity. KELLER had reported to the Vatican stating that Prior KELLER had praised the largesse of the SD in allowing him to travel by plane, car or 1st class rail and to put up at the best hotels, but at the same time had complained bitterly to the Vatican about the fact that he was given no respite by the SD and was being chased from one mission to the other with hardly time to collect his thoughts.

Following the occupation of Belgium SS-H/Stuf SECK gained the collaboration of church circles in BRUSSELS. HARTL disclaims any knowledge of details of his success, but states that a high ranking prelate in BRUSSELS offered to make regular trips to ROME to gather intelligence on the western Europe policy of the Vatican for the SD. SECK was the Church Referent for BdS Belgium and northern France. In the Flemish area a number of Dominicans worked for the SD, keeping the SD particularly informed on the Flemish movements for autonomy. The leader of the Catholic Flemish autonomy movements, the well-known priest and author Cyriel VERSCHAEVE, was also in very intimate contact with SD.

(3) Type of Information Delivered

As stated above, HARTL's intelligence system had won over leading church personalities as agents in almost all bishops' ordinariats of the Reich. These prelates in the ordinariats delivered regularly all encyclicals prior to their publication, the secret protocols of the bishops' conferences, diocesan circulars to the clergy, the triennium reports of the bishops to ROME, the replies of the Pope to these triennium reports, Papal instructions to the bishops and regular reports on the general political attitude of leading church personalities. In the central offices of the most important Catholic organizations similar agents had been won over by the SD.

(4) Collaboration of Religious Orders

Of the some thirty male Catholic orders in Germany, HARTL states he is most familiar with the Benedictine order and is in a position to demonstrate by using this order as example, the close collaboration prevalent between these orders and the SD. The only Benedictine Bishop in Germany, Bishop Dr LANDERSDORFER of PASSAU, is a former teacher of HARTL who has kept up his friendship with HARTL despite his break with the Church and his SD affiliations. HARTL paid him a visit in PASSAU in 1940, but claims he never exploited him very intensively for intelligence purposes. He further claims that he refused HEYDRICH's demand to exploit a love affair of the Bishop for SD purposes. HARTL has also kept up primarily friendly relations with the Prior of the SCHEYERN monastery Prof Dr Johannes ROECK. (Through HARTL's sister, who is a Catholic nun, ROECK expressed his willingness to send HARTL literature during his interment.) Cardinal SCHUSTER of MILAN, who has been mentioned above, belongs to the Benedictine order and is known to have maintained close contact with the BdS of VERONA.

The abbot of the famous monastery Maria Laach, Ildefons HERWEGEN, had close connections with Party circles in western Germany and with the SD DUESSELDORF.

Abbot SCHMIDT of GRUENSAU was in contact with the SD Breslau.

Abbot Albert Graf von NEIPPBERG of the NEUBURG monastery maintained contact with the SD STUTTGART. HARTL states that he later married to avoid extinction of the family name.

Abbot SCHACHLEITNER, famous as a friend of HITLER, was also a Benedictine and one of HARTL's personal SD agents.

Archabbot Dr KLOPF in KALTERN personally offered to collaborate with the SD office in BOLZANO.

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CI-FIR/123

The abbot of METTEN, collaborated with the German military intelligence.

Prior Dr KELLER, mentioned above, was a Benedictine and one of the best foreign agents of the Vatican Referat of Amt VI.

SS-O/Stubaf ELLING, who directed the SD intelligence within the Vatican following the Allied occupation of ROME, was once a Benedictine pater.

Another former Benedictine pater SS O/Stubf ALTINGER was Church Referent in KOENIGSBERG and was considered to be one of the most active Church Referenten of the SD.

The former Benedictine pater MACHENS, a nephew of Bishop MACHENS of HILDESHEIM, also collaborated intensively with the SD.

HARTL claims to have been in friendly contact with the Belgian Benedictine Germain MORIN ever since 1923 and to have received important information from him on various occasions.

Active members of the SD were the former Benedictine paters Dr BEHAM, DEINDL and Dr GRUENEWALD.

The famous Benedictine Pater JOHANNES of the ETAL monastery was very close to GOERING and also had connection with the SD office in MUNICH.

HARTL states that similar lists could be set up for the some thirty other Catholic orders in Germany. He also points out that the above list of Benedictine collaborators is far from complete for there were many more who worked as agents for the SD and were not known to HARTL.

(5) Miscellaneous Informants

Nor is the list of SD collaborators and agents among the German clergy exhausted with the names so far mentioned. HARTL mentions numerous others, such as Prof FINK of TUEBINGEN who during years of research in the Vatican archives passed on information of the highest importance to a special agent of the SS, or Prelate SCHOENHOEFFER of the Propaganda Fide at the Vatican who cooperated with the German military intelligence. In Germany Dr MOHR, a well-known theologian and author of FREIBURG, submitted intelligence material directly to RSHA concerning the diocese of Archbishop Dr GROEBER in FREIBURG.

GROEBER was recently accused in NUREMBERG by Freiherr von EBERSTEIN of having supported the SS. In this connection HARTL recalls the following on the GROEBER case.

After 1933 Archbishop GROEBER had his name entered on the list of supporting members of the SS in order to lend expression to his particular sympathies for this organization, as he told the Standf with whom he spoke at the time of his visit to the SS. HARTL later gained the impression that GROEBER had acted out of fear his love affair might be brought to light. The above mentioned Dr MOHR furnished the SD with complete information on this love affair of the Archbishop. Some years later it turned out that the mistress of the Archbishop was half Jewish and HIMMLER politely requested him to resign his membership as FM der SS. The Archbishop was at the time very much hurt by HIMMLER's request and later on often made disparaging remarks about National Socialism.

A year ago, HARTL asserts, the same Archbishop publicly denounced the occupational troops in a pastoral letter by stating that hundreds of thousands of German women and young girls, who had been raped by Allied occupational troops, were now weeping bitter tears. Anyone with only the slightest sense of realism knows, continues HARTL, that these hundreds of thousands for the most part welcomed the act and that in only relatively few cases was it actually a matter of rape.

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SI-FIR/123

Studien Rat Dr KOTHEER, a Catholic priest and the brother of the well-known Jesuit KOTHEER, was one of HARTL's personal advisors on basic questions of religion. He was an expert on the history of Vatican politics and was writing a voluminous work entitled "The Enemy of God", in which he was attempting to prove that the papal church with its dictatorial form of forced worship had harmed more than aided a free inner sense of religion.

(6) Protestant Informants

Among the Protestant clergy one of the earliest collaborators was the Protestant minister, SS-Richter and SS-Brigf FONDROCK, who in the early years following 1933 acted as HIMMLER's advisor on church problems of the greatest importance.

In later years the best source of intelligence on the Protestant church was Reichsbischof Ludwig MUELLER, in whose home HITLER first made the acquaintance of high ranking generals of the Reichswehr, including von REICHENAU. HARTL asserts that he has seen the letter from HITLER to MUELLER, in which he assures him that he owed the attainment of power essentially to this meeting arranged by MUELLER. When HARTL received the order to organize an intelligence network, he sought out MUELLER, who at first distrusted HARTL fearing him to be a Vatican agent. He very soon cooperated fully with RSHA and with HARTL personally, sending him all material dealing with Protestant church policy. Occasionally he also submitted interesting intelligence material on Catholic policy which had come into the hands of the Protestant Church through its constant resistance to the spread of Roman Catholicism in Germany. HARTL and MUELLER worked very closely together until 1941.

Leading personalities in the Protestant division of the Reich Ministry for Church Affairs were the Protestant Probst BIBERSTEIN-SZYMANOWSKY and the Landesjugend Pfarrer of MECKLENBURG, DUDZIUS. Both worked as agents for the SD from the time the ministry was established. BIBERSTEIN later transferred to Amt IV RSHA as SS-O/Stuf and Oberreg Rat and became Kds in ROSTOV. DUDZIUS became Church Referent of Reichsstatthalter GRAEBER in POSEN.

Landesbischof WEIDEMANN of BREMEN also worked closely with the SD, as did almost all of the German Christian Landes bishops. He submitted important material to the SD, office in BREMEN as well as directly to RSHA.

The presidents of the Protestant Landes churches, for example, SCHMIDT zur MEDDEN of Mecklenburg, KINER in Schleswig-Holstein, NIETSCHE in Saxony, most of whom were trained in legal work, were almost without exception active in intelligence work for the local SD offices. SCHMIDT zur MEDDEN also worked directly with RSHA and very often was given special missions. Just as in the Catholic ordinariats, the SD succeeded in winning over agents within almost all Protestant high consistories. The director of the Protestant Church Foreign Office, Bishop HECKEL, was in contact with the German Foreign Office, but not to any great extent with the RSHA. The intelligence lead to this bishop was, as far as HARTL knows, essentially through Landesjugend Pfarrer DUDZIUS. In German occupied areas, particularly in Norway, a number of bishops and ministers worked closely with the BDS in their region. HARTL claims that such intelligence was of local character and was handled by the local BDS.

HARTL states that since the start of the war no important foreign intelligence reached the RSHA through Protestant sources as was the case with sources within the Catholic Church. The intelligence within the Protestant Church dealt almost exclusively with internal politics.

(7) Informants of the Orthodox Church

The Orthodox Church maintained relations of the most intimate collaboration with all German authorities. The Orthodox Archbishop for Germany Metropolitan SERAPHIM in BERLIN worked in the most friendly manner with the RSHA and regularly made personal visits to the RSHA offices to report, despite his advanced age. With the German occupation of eastern territory the numerous Orthodox bishops who had been living underground during the Soviet regime emerged to seek contact with German officials. Such contact was established particularly with Amt IV of

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CI-FIR/123

RSHA. This office, in collaboration with the Church Ministry, then called a concilium of about 30 such Orthodox bishops in VIENNA. HARTL asserts that the concilium failed to achieve any success because of the unfortunate choice of Catholic VIENNA as a meeting place for Orthodox bishops.

The most important intelligence center of the Orthodox Church was located in the Vladimirovka Monastery on the Dukla pass of eastern Slovakia. The two Orthodox Archimandrites, SERAPHEIM, a former Czarist artillery officer, and NAPHANAEL, who comes from high Russian nobility, had contacts with the Soviet Union, with the entire Balkan region, particularly with Exarch STEPHAN of Bulgaria, and with the intelligence center of the Old Catholic Bishop CURY in BERNE, Switzerland. Contact with the Orthodox Archbishop in NEW YORK was also maintained but faded considerably with America's entry into the war.

HARTL asserts that Exarch STEPHAN of Bulgaria hesitated for some time deciding whether to attach himself politically to the USA or to the USSR. He finally decided to go over to the USSR and this decision was influenced to a great extent by the failure of Cardinal SPELLMAN's Vatican mission in the Balkans, when SPELLMAN attempted to effect a union of the Orthodox Church and the Roman Catholic Church in that area.

In order to lend support to the cooperation between RSHA and all Orthodox circles in the Balkans and in Russia, use was made of the Institute for Eastern European Religious History at the University of PRAGUE, which was under the direction of the former Catholic Theology Professor Dr Edouard WINTER. Commencing in 1940 Professor WINTER ordered the collection of all literature of the Orthodox Church and had it translated from the various Slavic languages. Excerpts from these translations were then forwarded as intelligence material to the RSHA.

Professor WINTER maintained contact on a scientific basis with the ecclesiastical intelligence center in BERNE, Switzerland, which had formed around the international ecclesiastical monthly publication of the Old Catholic Bishop CURY. This center was the meeting point of the Vatican Intelligence, the Intelligence of the Orthodox Church and the Intelligence of the Anglican Church. The publication itself contained highly interesting news on international church politics but more essential was the intelligence material possessed by circles around the publication, which was gathered by agents and forwarded to their respective offices.

HARTL claims that the intelligence contact in Switzerland to RSHA utilised normal courier channels of Consul DAUFELDT (HEYDRICH's former adjutant). DAUFELDT had once been an SS-O/Stubaf in Amt VI RSHA. He had been active in England prior to the war for some time and according to HARTL was gathering material on free masonry and the churches there for RSHA.

(8) Renegade Theologians and Monks in the Service of the RSHA and NSDAP

So far this report has listed leading theologians within the Catholic, Protestant, and Orthodox churches, who according to HARTL cooperated actively with the German intelligence services. In this group there were also a relatively large number of renegade priests and monks in the service of the RSHA and NSDAP, some of whom have already been mentioned above.

Among the renegade professors of theology were such men as WINTER, HOLNSTEINER, KOCH, WITIG, PRETZL; among the instructors of religion such men as NURKOSKI, PATIN, KOTHAER, KOPFENHAGEN, HELIS, SCHICK, HARTL, STIPBERGER; and among the monks such renegades as ALTINGER, DEINDL, ELLING, BEHAM, LINTL, SCHAEFFER, WINTESVOGL, FANCOLENS, POLLMANN; and among Protestant theologians such men as BILBERSTEIN, TONDROCK, and NEUHAUS.

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CI-FIR/123

In 1940 HARTL was ordered by BORMANN to make a list of all former Catholic and Protestant priests and monks who had abandoned the Church. HARTL was able to furnish him the names of about 2000 such renegades. HARTL claims that these renegades were not received warmly by the Party, but were constantly distrusted. The Party, asserts HARTL, feared a large-scale action of the Church to influence National Socialism. In 1935 he claims to have found in his own personal file the warning; "Attention-Spy of Cardinal FAULHABER". At the outbreak of war SS-Brigf STRACKENBACH, Amts Chef I RSHA, initiated action to purge the RSHA of former theologians. Owing to more urgent duties at the time, this action never developed beyond establishing that at that time there were about 70 former theologians active in the main office of SD and Stapo within the various referats.

(3) Intelligence Sources of the RSHA at the Vatican

HARTL considered every German theologian, priest, or monk, who traveled to ROME a potential V-Mann for his intelligence network and there can be no doubt that a great number of these travelers furnished his organization or other branches of the GIS with valuable information. The Vatican, however, was far too important to be left to the discretion of chance theologian on vacation in ROME. When SS-O/Stuaf KAPPLER was dispatched to ROME in 1937 by HEYDRICH to establish an office of police liaison in the German Embassy, he was at the same time ordered to develop a general political intelligence service in ROME and a special Vatican intelligence service. KAPPLER was a Gestapo official and at the time of his transfer to ROME was Kriminal Rat in Amt IV of RSHA. Ostensibly his job was to cooperate with the Italian police and the Italian Government on questions of international criminal and political cases and his office was known as a Polizei Verbindungs Stelle. Later he received the official title of Police Attache with the German Embassy at the Quirinal.

In 1941 SS-Stuaf LOOSS was sent to ROME to aid KAPPLER in developing the Vatican intelligence service. In 1942 SS-Stuaf HASS proceeded to ROME to act as assistant to LOOSS.

In a very short time KAPPLER succeeded in establishing an extensive intelligence network, not only among leading German prelates at the Vatican, but also among important Italian circles. He developed a voluminous reportage system and thanks to his excellent agents he was able to report on secret events at the Vatican, and on secret discussions, for example, discussions held by the Commissio pro Russia, by the Instituto Oriental, by the Propaganda Fide, etc.

HARTL claims he knew very few of KAPPLER's agents by name. He mentions Dr BIRNER as one of his agents as well as ENGELFRIED, which might not be his right name according to HARTL, the private secretary of Friedrich MUCKERMAN, famous Jesuit and anti-Nazi. HARTL states that ENG. LEFIED handed over MUCKERMAN's entire correspondence as well as his notes and documents of any importance to KAPPLER. Just prior to the Allied occupation of ROME, ENGELFRIED returned to Germany where he reported to Bishop WIENKEN who gave him temporary employment in the most important Catholic publishing house at that time, the Alsatia Verlag in COLMAR. Amt VI of RSHA had intended to use ENGELFRIED for intelligence work in church affairs in Switzerland, particularly in BERNE, GENEVA, FRIBOURG, and LUGANO. HARTL is unable to state whether this plan was ever put into effect. ENGELFRIED was one of the few paid German agents in Church Intelligence.

HIMMLER also maintained a special agent in ROME, whose duty it was to cooperate with the Italian Fascist Party. HARTL does not know his name, but states that he was an SS-Fuehrer and wore the golden Party button. This agent also made contact with Vatican circles. Professor FINK of the Papal Secret Archives told HARTL that he had worked together with this agent and had gained the impression that HIMMLER possessed a generous personality.

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SS-Standf ~~WEMER~~ of RSHA and also Ministerial Rat and Director of the Church Division of the Reichskanzlei under BORMANN was to that time Gesandter 1 Klasse and Deputy to the German Ambassador von BERGEN at the Vatican. BORMANN ordered ~~WEMER~~ to build up an intelligence network at the Vatican, but to proceed very carefully. In this task ~~WEMER~~ came in contact with ~~KAPPLER~~. Owing to his position, however, ~~WEMER~~ could not expose himself too much and thus was unable to supplement the work of ~~KAPPLER~~ to any great degree.

ELLING, a former Benedictine monk, pater, and order priest of the Benedictine missionaries, proceeded to ROME in January of 1944, or even as early as December 1943, with the mission of reorganizing the German intelligence service at the Vatican in such a way that in case ROME was occupied by the Allies contact with the BERLIN office of the RSHA would not be interrupted and the intelligence work would continue. Prior to his transfer to ROME, ELLING had been Church Referent in Amt III RSHA and referent for training in Amt I RSHA. ELLING himself received special training for his Vatican mission from Amt VI, acquiring certain necessary technical skills, such as the use of secret inks. He was then dispatched to ROME as scientific assistant at the German Embassy at the Vatican and was recognized by the Vatican as belonging to the Embassy staff. The Vatican as well as every German bishop must have known that ELLING had abandoned the Church, that he was one of the best intelligence agents of the SD and that he was married to the daughter of Prof HAULER, the leader of the Deutsche Glaubensbewegung. This disguise of his intelligence work, says HARTL, was thus less a disguise intended for the Vatican than a disguise intended for the English and American military authorities in ROME.

On numerous occasions REISSMANN (Kirchen Referent Amt VI) told HARTL that ELLING had succeeded in getting out extremely interesting reports to RSHA following the occupation. (HARTL is not sure whether or not ELLING received training in the use of radio equipment from Amt VI). As examples of such reports HARTL mentions detailed descriptions of the political attitude of various cardinals, reports on conversations held between cardinals and high ranking American officers, and reports on the varied treatment of English and American generals on the part of the Vatican.

REISSMANN, who was SS-H/Stuf and head of the Vatican Referat of Amt VI after HARTL was removed from RSHA, told HARTL in 1943 that the Vatican Referent had founded a Orthodox monastery in ROME as an intelligence center primarily interested in the eastern politics of the Vatican. The necessary funds were supplied by RSHA and were made to appear as the donation of a wealthy and pious Dutchman who desired to purchase the monastery grounds for the monks. The head of this monastery (name unknown to HARTL), who had been working for REISSMANN for some time, promised to convert this monastery into a modern intelligence center with all the necessary W/T equipment and technical apparatus for copying documents. In 1944 HARTL again asked REISSMANN about the monastery in ROME and was told that it was coming along fine.

This expansion by the German church intelligence following HARTL's break with the RSHA was also confirmed in a statement of ROLLEWAGEN, HARTL's former secretary, who remained by the office, in which he assured HARTL that a number of very prominent church personalities had been won over as V-Leute and that they produced results far surpassing anything achieved when HARTL was in charge of the Amt VI Vatican Referat.

5. CONCLUSIONS.

The conclusions to be drawn from HARTL's testimony as given in the above interrogation results and in the attached annexes must be carefully qualified by a searching appraisal of his character and his motives.

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With few exceptions the material presented in this report is based on the subjective opinions of the prisoner, and although all efforts have been made by the interrogator to verify his statements through third parties, by far the greater part of the material can only be presented as HARTL's personal testimony. Factual statements on the organization of church intelligence within the GIS may be considered reliable with two important exceptions. HARTL is prone to exaggerate, in certain cases, the relative importance of some members of the Catholic hierarchy as confidential informants of the SD network and to minimize his responsibility in the executive measures taken against the Church. It must be further taken into account that HARTL's Church Referat was not the only Referat within the GIS dealing with church problems. Similar offices were to be found in Amt III, Amt IV and Amt VI. Furthermore, and this should be clear in the report, HARTL's period of greatest influence was from 1937 to 1941. A complete picture of church intelligence within the GIS would therefore have to take these factors into account. It would necessitate the study of all other Church Referats of the GIS, particularly after 1941.

HARTL's evasiveness in the interrogation, his allegedly poor memory for dates (although surprisingly good for names, particularly those he wishes to smear) and his constant attempt to present even purely factual material in a light favorable to himself, have encumbered the interrogation at every point.

On the one hand, he attempts to exaggerate his own importance in the hope that US Intelligence will enlist his services on the basis of his extensive knowledge of Catholic affairs, and on the other hand, he tries to play down his importance within the GIS for fear that US Intelligence will see in him the instigator of all violent measures of the Nazis against the Church. A true appraisal of the man and his testimony will recognize that his knowledge of Catholic affairs is certainly not without the bias of a renegade and that his position within the GIS was important enough for a number of years to influence Nazi church policy, if not to dictate it. Granted he never had full executive authority in the church sector, he was nevertheless in a position to make authoritative suggestions on church policy. Dr Franz Alfred SIX, who was HARTL's Amts-Chef from 1937 to 1940, states that HARTL was continually seeking ways and means to hinder the activities of the Catholic Church and was particularly bent on prohibiting publication of numerous Catholic publications. SIX professes utter disdain for HARTL, whom he considers a renegade from the Catholic Church and an intriguer within the Nazi Party. His statement, however, that HARTL from 1939 on wielded tremendous influence on church policy through the fusion of SD and Gestapo Church Referats and was thus instigating and executing all measures against the Church and clergy in Germany is definitely exaggerated. HARTL may have hoped for such power but MUELLER, saw to it that he not only failed to obtain it, but lost what power he had previously had.

HARTL's real importance lay in his knowledge of the Catholic World and in his ability to obtain information of use to the Nazis. He is the prototype of the SD, the intriguing informant who delights in uncovering comprising scandals. He is entirely without conscience; perhaps a better term is amoral. Whenever a question of conscience arises in his testimony, he seeks refuge behind the Church. He states, for example, that he might have had qualms about stooping to intelligence work against the Church, had he not previously studied the underhanded methods of the Jesuits. In the question of euthanasia for the insane, he never for a moment considered the moral problem involved, since if the Church condoned such a practice he could not possibly pass judgment on the matter. When he found out that a large number of Polish priests and monks were arrested by the Gestapo and sent to concentration camps, he gave the matter no thought because he knew that the German Catholic clergy was anti-Polish.

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HARTL failed in the Catholic priesthood and by Nazi standards also failed in the Party. It is difficult to say what his present ideology is, although he of course professes to have seen the light of democracy. He is not only without conscience, he is at present without conviction. He chose to be captured by the Americans, but if he had fallen into the Russian hands, he would certainly be expounding Communism.

Yet in evaluating this report the reader should bear in mind that HARTL, in attempting to ingratiate himself with the American authorities, has contributed valuable information of both historical and operational importance which, when discounted against the background of his personality, should prove enlightening and useful.

In order to prepare for himself a safe niche in US Intelligence he has outlined in detail a Vatican Division. His plan calls for 10 or 12 specialists placed throughout the world. They should be men with a sound theological background and education, capable of operating individually, without the benefit of agents. HARTL prescribes for them a two or three year course in philosophy, general abstract sciences, history, art, literature, theology and psychology. He says that they should be eminent as authors or lectures on ecclesiastical matters in order to gain an entree to high Catholic circles. Through their efforts Catholic activities throughout the world will be observed and reported to the Division in WASHINGTON. The men should be mutually unknown as agents. However they will all be known to the HQ which will send out once a year a representative to stay with each man a week and discuss operations, policy etc. HARTL says he is quite willing to act as consultant in the establishment of such a division and later fill one of the positions.

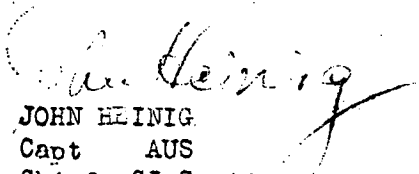
6. COMMENTS AND RECOMMENDATIONS

It is recommended that Albert HARTL be further interrogated on his suspected complicity in war crimes and atrocities, particularly in Poland and in Russia. Should such interrogation prove negative it is further recommended that he be held in CIE pending clarification of possible further interest by other agencies.

HARTL was evacuated to PWE 29 DACHAU on 25 Sep 46.

AN/JF/rh

For the Commanding Officer:


JOHN HEINIG
Capt AUS
Chief, CI Section

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9 Jan 47

HEADQUARTERS
7707 MILITARY INTELLIGENCE SERVICE CENTER
APO 757 US ARMY

ANNEX I

THE VATICAN INTELLIGENCE SERVICE

Prisoner: HARTL, Albert

SS-Stubaf, Amts IV, VI and VII

Preamble

As the Roman Catholic Church considers itself charged with the responsibility for the spiritual welfare of all mankind, it feels itself obligated to foster conditions under which the universality of the Church most nearly can be realized. For this reason the Church interests itself in spheres of activity not germane to its dogmatic functions, a condition which will obtain so long as universality remains unattained or until the occurrence of its antipode, the expiration of the Church.

The importance attached by the Church to participation in lay affairs is well-expressed by the Jesuit Friedrich MUCKERTANN (who came to the US during the war on a Vatican mission) in his book "Heiliger Fruhling" ("Sacred Spring"); "If the Church fails to insist upon its claim to totality in all phases of political, cultural and economic life, but instead withdraws within the Church and the sacristy, it will soon cease to be a fighting Church and will be nothing more than a deserter."

Organization of the Vatican Intelligence

Strictly speaking there is no Vatican Intelligence Service. The Vatican informs itself of the phases of life by means of diocesan, monastic and parochial reports. Those members of the clergy submitting these reports may be termed intelligence agents, inasmuch as the reports are evaluated and the information exploited, but their primary designation is incontestably ecclesiastical. Since, however, there is a great amount of information flowing into the Vatican which receives intelligence treatment, and the Vatican assigns intelligence missions not only to members of the clergy but also to certain lay persons, there is a de facto Intelligence Service.

The supreme head of the Vatican Intelligence is the Cardinal Secretary of State (presently probably TARDINI). His deputy is technically the director of intelligence. These two men, together with the Pope, are the only persons in the Vatican possessing knowledge of all intelligence material, and thus having a clear picture of the global situation. In practice the Jesuit General might be included in this group. The Cardinal Secretary of State is also the chief of the Vatican Diplomatic Service and in this dual capacity has the unique privilege of a daily audience with the Pope. He reports to the latter every morning between 0900 and 1000 and the necessary decisions are made.

The Vatican Intelligence has no such thing as an American, Russian, British or Chinese etc Department; instead each Vatican office has its own national departments. Some of these offices are the State Secretariat, the Congregatio pro Rebus Extraordinariis Ecclesiasticis, the Ritual Congregation, and the Sacrum Officium. These offices extract only the most important information and hand it to the deputy Secretary of State for inclusion in the daily situation report. They further submit special reports on request.

The Papal Nuncios, Internuncios, Legates and Delegates as well as all diplomatic representatives collect intelligence information individually and transmit it by official courier to the Papal Secretary of State. All bishops throughout the world submit written reports every three years and report orally

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every five years to a special Vatican office created for this purpose. The written triennium reports are based on a questionnaire of more than 100 questions dealing with, besides religious matters, political, economic, cultural and racial problems in their respective areas. In addition special reports are sent in if something of paramount interest occurs before the date the triennium is due. After the receipt of each report, the Vatican office to which they are sent replies to each bishop with the appropriate corrections, suggestions, praise or criticism.

In those areas of the world in which the Catholic Church is not firmly established, such as Scandinavia, Asia and Africa, the Apostolic Vicars, Prefects, etc submit their reports to the Propaganda Fide, an extremely efficient office, which maintains its own university for training specialists.

Reports from the United Orthodox Churches (those which use the Greek ritual but recognize the Pope) in the Balkans, South Russia, the Near East and North Africa are submitted to the Congregatio Orientale.

Every one of the hundreds of male and female Catholic orders throughout the world has its General Superior and staff in ROME. They must all report regularly on conditions within their own area. Considering that in 1936 Germany had about 8000 Monastic institutions for nuns and monks numbering more than 100,000, it is apparent that the reports coming from like institutions all over the world supply a prodigious amount of information. The General Superior represents the monasteries of his order at the Congregatio pro Religiosis, which office decides upon the locations and denominations of new monasteries, taking into account the local political, racial and spiritual conditions.

Among the various religious orders the Jesuits occupy a special position because they do not submit routine reports but are used as special observers. It is the order with the greatest efficiency and militancy. The personnel is chosen with great care and trained with even greater care, each person having in addition to a good general education a specific field of endeavor in which advanced studies are pursued. A great emphasis is placed on sociological and intellectual trends in order to develop of sense of future developments. During the past 20 years HARTL has attended a vast number of international meetings and claims that at each one there was a Jesuit observer, even at those meetings not concerned with Catholic matters. As examples he mentions the Jesuit PRIBILLA at the Protestant Ecumenical Congress, NOPPEL at the International Pacifistic Youth Congress, and PRZYWARA at the Philosophers' Meetings. In cases where it would be inexpedient to use a Jesuit, an observer is sent from one of the other orders, particularly the Dominicans, Benedictines, Salvatorians, or Steyler and Pegasus missionaries.

Among the lay personnel used for the collection of intelligence are the honorary chaplains throughout the world. These men are mostly noblemen, professors, politicians or industrialists who have made themselves useful to the Church. Frequently they are requested to submit special reports to the Vatican. Also many scientists attending the Faculty of Natural Sciences of the Papal Academy (established by Pius XI) have permitted their services to be enlisted by the Vatican Intelligence Service.

From time to time special intelligence offices are created temporarily to deal with a particular situation. HARTL believes that one called the White Office exchanged intelligence material with US Intelligence, and another called the Red Office dealt with Russia.

With the aid of certain reference material, such as the "Annuario Pontificio", the source of this report might work out a more detailed description of the Vatican Intelligence organization. The essential characteristic of Vatican Intelligence is the fact that every unauthorized person (including even the cardinals) is permitted to have only a partial knowledge of the available intelligence material and that for this reason, other Intelligence Services find the problems of penetration extremely difficult, unless they have a very great number of specialists at their disposal.

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Positive Achievements of the Vatican Intelligence Service

HARTL does not feel competent to discuss the successes of Vatican Intelligence and asserts that he is familiar with only a very few positive achievements of that organization. The greatest expert on this question for the period prior to and during the World War I is, according to HARTL, the Russian Prof ADAMOV. For the period from World War I to the present day, HARTL lists the following successes of the Vatican Intelligence.

1. Resumption of relations with the Soviets through the activity of Wilhelm von BRAUN.
2. Establishing contact with CHIANG KAI SHEK through JACQUINOT.
3. Close contact with the Oxford Movement, with which almost all leading Democratic politicians are connected in some way or other, and which HARTL terms as auxiliary of the British Secret Service. He also suspects that the Vatican Intelligence intends to use the Oxford Movement as the best approach to the UN.
4. The favorable basis for cooperation with America resulting from the close personal relationship between Pope PIUS XII and the late President ROOSEVELT.
5. The contact with FRANCO and his entourage.
6. The resumption of relations with the Tibetan Dalai Lama for the first time in centuries.
7. The successful experiment of sending Jesuits to join the Russian Orthodox Church and to let them function there as Orthodox priests (Popen).
8. The close relationship with MUSSOLINI, de BONO, GRAZIANI, etc.
9. The contact with German Military Intelligence of Admiral CANARIS through the Munich lawyer and well-known Bavarian Catholic politician Dr Josef MUELLER.
10. The close relationship with high-ranking American officers since the occupation of ROME. (Reports from ROME at the time stressed the fact that the British officers were much more reserved and by far not so "naive".)
11. Close contact with Japanese industrialists, with the Bank of Japan and with the Japanese Admiralty.
12. Close relationship with non-Catholic political leaders, such as CHURCHILL, the King of Norway and his former exiled cabinet, particularly with the Norwegian foreign minister at that time, with BENES, who is at the same time another form of approach to MOSCOW.
13. Consolidation of Vatican power in South America, Australia, and particularly in the Philippines.

Failures of the Vatican Intelligence Service

A superficial perusal of Vatican policy over the past 20 years seems to indicate an excessively large number of failures, which naturally must also be considered as failures of the Vatican Intelligence. The following list indicates some more important failures of this organization.

1. Inability to combat Russian counterintelligence against the Vatican Intelligence with the help of Islam and the Orthodox Churches.
2. The failure of the Vatican's plans for the Balkan union following the unsuccessful SPELLMAN mission.
3. The failure of every attempt to weaken Freemasonry.

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CI-FIR/123

4. The failure of all efforts to hinder the growing strength of the Protestant Church.
5. The failure of the Vatican's large-scale expansion plans in Arabia. These plans finally collapsed in 1937.
6. The failure of the great hopes the Vatican had placed in Sweden.

Plans of the Vatican Intelligence

HARTL claims that it would take him about six months to establish the main plans of the Vatican Intelligence Service on the basis of the general situation prevailing after Germany's capitulation. At present, he is only in a position to state some of the plans of the past years.

1. To increase the intelligence network of the Vatican represented by the Catholic Universities in the world, such as TILBURG and NIJMEGEN in Holland, CALCUTTA, BOMBAY and TRICHINOPOLY in India, TOKYO in Japan etc. It was planned to staff these universities with as many foreign Catholic professors as possible by sending German Jesuits to Japan, the United States, Brazil, etc. In Germany and Austria two Catholic Universities were planned, one in FRANKFURT/Main and one in SALZBURG (in addition to numerous Catholic Universities for Theology and Philosophy).

2. A large-scale attack against Freemasonry.

3. To create strong counterbalances to the main victors of World War II by strengthening as much as possible the small Catholic countries.

Personalities of the Vatican Intelligence Service

HARTL's knowledge of personalities connected with the Vatican Intelligence is meager, primarily because knowledge of agents of the Vatican Intelligence was the problem of the Abwehr, and secondly because HARTL claims to have worked only in the collection of intelligence on the Church.

He names the following persons connected with Vatican Intelligence:

Wilhelm von BRAUN worked as an agent both for the Vatican and for the USSR.

Dr von DENK of MUNICH ran a courier station of the Vatican Intelligence and MUNICH and was at the same time an agent of the BERLIN Gestapo.

Dr MUELLER of MUNICH, a lawyer and fanatical Bavarian Nationalist (now leader of the CSU in Bavaria), who was at the same time a bitter enemy of HITLER and the United States, was considered the best agent of the Vatican Intelligence in Germany. The only reason why he did not share the fate of CANARIS after the failure of the July 20 attempt on HITLER's life in 1944, was the fact that Nazi Germany wished to avoid Vatican countermeasures against German agents at the Vatican.

Prelate Rudolf von GERLACH, (who in his youth was said to have been the Lustknebe of Pope Benedict XV 1914-1922) played an important part in Vatican politics during the first World War. His name appears in every history book of that period. He married a wealthy woman (HARTL believes she was Hollander) and following his marriage, was extremely active in the service of the Vatican Intelligence. It is often the case, HARTL asserts, that very many former ecclesiastics are often more active for the Vatican than those still in office. Von GERLACH lived for a time in Bavaria, where he had a chalet on Lake Tegern in the immediate vicinity of HIMMLER's villa. He was always willing to give information to officials of the SD in MUNICH, but his material was at all times very subjective and had to be evaluated in connection with other Vatican information. HARTL had the impression from the beginning that von GERLACH was working not only for the Vatican Intelligence, but also for the British Secret Service. At times he lived in his villa in DOORN, Holland, which was close to the castle of Wilhelm II. He traveled frequently. In the early thirties HARTL attempted to visit him in DOORN, but was told that he was in LONDON at the time. At the outbreak of war he again went to LONDON, and HARTL lost track of him after that. In Church circles it was said that despite his wealthy marriage he received very high sums of money for his intelligence work from the Vatican.

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CI-FIR/123

Prelate Paul Maria BAUMGARTEN spent many years in ROME at the Vatican and during World War I worked intensively for the Vatican Intelligence Service. Armed with a special pass of the German High Command in World War I, he toured the various war theaters. He placed his entire World War experience, his experience at the Vatican, as well as his secret knowledge of the Jesuit Order, at the disposal of the SD. From his immensely valuable writings, which contained few current facts, but a wealth of basic knowledge on the Vatican Intelligence, he received quite a few thousand marks from HITLER. At that time he lived within the area of the SD Oberabschnitt South (MUNICH).

One of the best agents of the Vatican Intelligence Service is now in the hands of the Soviet Intelligence Service, Prelate Dr Peter WERHUN. He was born in Galicia and after the last war, was a General Staff officer in the Tsarist Army. He then studied theology in PRAGUE. During the thirties he lived for the most part in BERLIN as Papal Administrator of the United Orthodox Church in Russia. In this capacity he had the powers of a bishop. HARTL was a close friend of his and met him daily in BERLIN. WERHUN was a fair expert on the USSR, and was considered one of the best experts on questions of eastern Europe. WERHUN belonged to the group of Vatican diplomats who are convinced that Russia will succeed in converting America into a Soviet state a few years after World War II. Shortly before the German collapse, WERHUN debated whether to give himself up to the Russians. HARTL claims that he tried to convince him to go over to the Americans. Finally WERHUN gave in to the point where he asked HARTL to find him quarters in the Bavarian Benedictine monastery at NIEDERALTAICH. While interned, and at the request of the CIC, HARTL tried to trace him through his (HARTL's) sister, who is a Jesuit nun in the Catholic Order of English Sisters. By writing to NIEDERALTAICH, she found out that WERHUN is now in Russia.

From a practical standpoint, every Jesuit can be considered to be working for the Vatican Intelligence Service, particularly the experts and specialists among them. The order makes a practice of shifting its people around frequently and HARTL claims that for this reason he is not familiar with the present state of organization. He names the following German Jesuits as leading members of the Vatican Intelligence: PRZYWARA, PRIBILLA, HOFFMANN, MANNWALD, ESCH, BOEHRINGHAUS and MOPPEL. At the Vatican the Jesuits LEIBER and GUNDLACH are particularly known as specialists on Central Europe.

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9 Jan 47

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ANNEX II

VATICAN POLITICS

Prisoner: HARTL, Albert

SS-Stubaf, Amts IV, VI and VII

Preamble

The following is HARTL's report of the politics of the Vatican as seen from his position within the GIS. He has confined himself to the broad principles of Vatican policy with the result that the factual data on this subject and personalities involved fail to stand out in their proper light. This weakness may, for the most part, be ascribed to the fact that the material presented here has been written from memory and that HARTL is more familiar with German personalities in Vatican diplomacy than with those of other nations.

Vatican policy over the last ten years has not veered from the century-old basic tendency of Vatican diplomacy, which can be formulated in the following manner. The Vatican opposes every effort of a non-Catholic power or group of powers to attain hegemony in world politics. It supports the balance of power and favors "harmony" of equally strong political forces, for such a condition permits the Vatican to carry on its diplomatic game among such powers and helps it to realize its own religious-ideological goal. This goal is conversion of all mankind to Catholicism, including "perfidii Judaei", as they are called in the official Catholic liturgy, as well as all heretics (Protestants, Baptists, etc) and heathens.

The Vatican never allies itself with any one single power, but associates with the most varied, diametrically opposed power groups. An example of this method may be found in the activities of the Jesuits in the last twenty years, when they were simultaneously courting the favor of MUSSOLINI and MOSCOW, Japan and CHIANG KAI SHEK, FRANCO and the United States. (With MUSSOLINI it was the Jesuit, Tachi VENTURI, with MOSCOW, d'HERBIGNY, with CHIANG KAI SHEK it was JACQUINOT, and in Japan, the ultra-nationalistic German Jesuits.) A further example of the Vatican method of playing various parties can be readily seen in the fact that high ranking ecclesiastical officials, such as Cardinal SPELLMAN of NEW YORK or the Irish Monsignore O'DOUGHERTY at the Vatican, are said to have extremely close connection with the American Intelligence Service, according to all rumors at the Vatican, while Belgian Dominican monks freely admit that the leading Dominican, GILLET, gave his express permission to a number of Dominicans to collaborate with the French Secret Service. Many German ecclesiastics also received the express permission of their ecclesiastical superiors to work for the GIS.

This basic policy of the Vatican has exerted its influence on world politics over the years, creating the following factors in the relationship of the Church to the world powers.

The Vatican and America

The Vatican stands in extremely close contact with America. It is interesting to note that Pope PIUS XII is the first Pope in history to have set foot on American soil. At the time of his visit, he managed to establish a cordial relationship with the late President ROOSEVELT, which, as high ranking personalities of the Vatican have repeatedly pointed out, lasted until his death.

The American Cardinals, GLENNON, STRITCH and MURRAY are highly esteemed at the Vatican, and the relationship between the Pope and his former colleague in the Papal State Secretariat, Cardinal SPELLMAN of NEW YORK, is friendly and cordial. The late Cardinal Secretary of State, MAGLIONE, was instrumental in improving Vatican-American relations and his efforts are now being continued by two present Cardinals of the Curia, the Chief of the Propaganda Fide (HARTL can not recall the name) and Cardinal CANALI.

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Following the Allied occupation of ROME, the German Intelligence Service immediately began to receive reports from the Vatican on how numerous high-ranking American Intelligence officers and other American Army officers were establishing friendly relations with Vatican officials.

A very important factor in Vatican-American relations are the Vatican's financial interests in the United States.

World Catholicism based on American conceptions is inconceivable because the Roman Church believes itself to be the one true church obligated to convert all dissenters, thus rejecting the American principle of religious freedom. For this reason, the Vatican is constantly seeking a counter-balance to the United States in Latin America (note appointment of cardinals, Christmas 1945). The Vatican particularly fears the strong growth of non-Catholic American Christian missions in Asia. Some Vatican circles are actually horrified at the influence of Freemasonry and the Jews in the United States, and this attitude only conforms to their anti-Semitic attitude and constant fear of secret communistic activity in America. Russia, it is said, owing to its entirely different economic structure, may succeed in plunging America into an enormous economic depression within a few years, which would lead overnight to a Communist revolution in the United States. From such a revolution, the Vatican expects more radical chaos than anywhere else, including the Soviet Union, where the revolution has become an evolution. The Vatican has always regarded with great concern the "naive and childish lack of understanding" in the United States of European problems and ascribes this to "lack of tradition". It is feared that such lack of understanding might lead to the rapid destruction of present-day America.

The Vatican and the USSR

In the Russia of the Tsars, the Vatican was of practically no importance whatsoever. For this reason, it remained almost untouched by the Communist Revolution, which at first destroyed only the Tsarist Orthodox State Church. Thus in the period around 1919, the saying was current in Vatican circles that, "Bolshevism is a tool in the hand of God to remove the Orthodox Church and to make way for Vatican mission work in Russia."

Through the efforts of Wilhelm von BRAUN, a German officer and jurist, who was later active among the Negroes of North America in the interest of both Vatican and the Soviet Union, an initial approach between Soviet diplomats and professors (among them STROJAN) and Vatican circles, particularly Monsignore STEIRMAN, Prelate PIZZARDI and various other Jesuits such as PULF and the Jesuit General, LEDOCHOWSKI, was achieved. This initial approach resulted, as early as 1921, in a secret Vatican-Soviet agreement permitting a number of Catholic religious orders limited activity in South Russia.

Later, Vatican activity in the Soviet Union was expanded by the Jesuit Bishop d'HERBIGNY, whose work was marked by success and failure in varying degrees. At the same time, within the Vatican, the present cardinals, PIZZARDI and TISSERANT, formed a strong group of high Church dignitaries, who saw in Russia the great future field of Vatican activity. Typical of their conviction is the enthusiastic cry of Cardinal PIZZARDI, "La Russia la mia carriera, la mia assistenza."

In preparation for its activities in Russia, the Vatican built up an extensive organization in which bishops and scientists, as well as the religious orders of the Jesuits, the Benedictines and the Salesians were assigned important special tasks.

It was a heavy blow to these Vatican hopes when STALIN, particularly after 1942, began to emphasize the national character of the Soviet Union and, no doubt with the Anglican Church in mind, permitted the Orthodox Church to build up a Russian Orthodox State Church which then received considerable support from Anglican bishops, such as the Archbishop of CANTERBURY and the Bishop of Gibraltar. From 1943 on this Russian Orthodox State Church has played an enormous part in Soviet foreign intelligence.

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HARTL states that up to his internment in May 1945, Soviet-Vatican relations had nevertheless remained intact, and that according to what Bishop WERHUN told him just before Germany's collapse, STALIN had actually made some extremely friendly and conciliatory gestures to the Pope.

It is for such reasons that various Church dignitaries like PIZZARDI and TISSERANT see much better chances for the Vatican's future in Russia than in the US.

The failure of SPELLMAN's Balkan mission just prior to his appointment as cardinal was apparently resented more by STALIN than by POPE. According to a number of sources, SPELLMAN's mission was based on complete ignorance of the actual situation and on an almost total lack of dependable intelligence. The negative result only tended to intensify STALIN's distrust of the United States.

At the present time (August 1946), the Orthodox Archbishop ALEXEY is in VIENNA as STALIN's representative to take part in discussions with Cardinal INNITZER, the same Cardinal, who in 1938 voluntarily appealed to the Austrians to vote for HITLER.

HARTL, who has known INNITZER since 1927, states that this latest move of STALIN is indicative of Russia's accurate knowledge of the church situation, for INNITZER will prove to be just as enthusiastic about STALIN as he was about HITLER. His two most intimate counsellors, Monsignore Dr PFLIEGLER and prelate Dr RUDOLF, whom HARTL has known and observed over the last twenty years, have always been known as "Edel" with the Communists. Both are leaders of a movement within the Catholic laymen of Europe which HARTL describes as a movement of "romanticists". In their opinion the Church has lost a great deal of depth and fervor through its politics, its wealth, its superficial pomp, its so-called "American" efficiency, its over-emphasis of Catholic organizations and associations, etc. They advocate the ancient Christian Communism stressing subordination to every form of state authority including a heathen state, in accordance with the Roman encyclical of Paul the Apostle in which he proclaimed that everyone is subject to the authority having power over him, for every authority has been ordained by God. They reject every form of outer Church power and are concerned only with the quiet, religious depths of the individual. They are for simplicity, for nature and for a religious interpretation of civilization.

This intellectual Catholic group, with numerous followers throughout Europe, was very susceptible to National Socialism and also to Bolshevism. They saw in the church policy of both systems the Embodiment of God's will to purge the Church of its undesirable slag. Yet they fail to see that their group is only a pawn in diplomatic game of the Vatican and only for this reason tolerated, and at times even supported by the Pope.

The Vatican and Catholic States of Southwestern Europe

Once the Vatican was convinced that the United States and Russia would emerge as victors from the first phase of World War II, it immediately set about creating a counter-balance against these two powers by preparing a bloc of Catholic states in southwestern Europe including France, Spain, Portugal, Ireland, Belgium, Holland and an independent Catholic Rhineland.

The Vatican began by withdrawing its sympathies from the Vichy Government, which had been supported by Cardinal SUHARD of PARIS, and diverting them to a marked degree to the French Nationalists.

The Jesuit General (LEDOCHOWSKI's successor), the Dominican General P. GILLET, the Archbishop of TOULOUSE, the present French Ambassador at the Vatican, MARITAIN, and numerous other officials of the curia, all became staunch supporters of a Vatican bloc of southwest European states. Cardinal TISSERANT was also in favor of such a plan in addition to his Russian interests.

The participation of Belgium, Holland, the Rhineland and Luxembourg in such a bloc offer no problem. More difficult is the plan to divorce Ireland from the American sphere of influence and to link it up with such a new bloc. The same may be said for Portugal.

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The most difficult problem in the whole plan, however, is to find some sort of transitional solution for FRANCO's Spain, which would guide that country into the new bloc.

The Vatican and the Southeast European Bloc

Beginning in 1941, the Vatican also deemed it necessary to plan a south-east European bloc for the same reasons it had envisaged a southwest European bloc, namely, to counter-balance a Russian-American victory in World War II. Catholic Italy was to assume leadership in this new bloc consisting of Czechoslovakia, Austria, Yugoslavia, Hungary and later, perhaps Poland and the remaining Balkan countries. The father of this plan, then a Vatican official and now the Italian Prime Minister de GASPERI, hoped not only to strengthen the Vatican's position, but also to ameliorate Italy's role in international politics.

The Bishops, von GOERZ and LAIBACH, the Austrian episcopate and the Hungarian primate, forthwith affirmed this plan. Bishop HUDAL of the Vatican also became an ardent supporter of these efforts, when the futility of further German resistance became apparent and after he had abandoned all hope of becoming Church Minister of Germany. Archbishop TARDINI and Monsignore MONTINI of the Vatican also supported this plan to create a Catholic bloc in southeastern Europe.

Nor was the United States entirely disinterested in a plan which might divorce the entire Balkan area from Russia's sphere of influence and link it with the Vatican. The Vatican, for its part, was desirous of obtaining the financial support of the US for such a plan. Archbishop SPELLMAN journeyed to ROME on this mission. Representatives of the Balkan States were invited to a discussion of a possible approach of the Orthodox Church of the Balkans and the Vatican. SPELLMAN overlooked the fact that this Orthodox Church was already completely penetrated by the Russian Secret Service and failed to display the necessary caution. As a result, neither the Vatican nor the United States were able to exploit this tremendous opportunity which ended with a result exactly opposite from that intended. The Orthodox Church of the Balkans under the leadership of the extremely ambitious and vain Exarch STEFAN of Bulgaria threw itself completely into the arms of the Soviets, at least for the time being, while STALIN became very embittered over the activity of SPELLMAN, i e., of the United States, in the Balkans.

Vatican Policy in China

The Vatican has already begun to launch its large-scale offensive in China, which it regards as the predominant country after the decline of Russia. In a country of 466 million inhabitants, 4 million of whom are Catholics, the Vatican has established a network consisting of the new ecclesiastical hierarchy. This hierarchy now comprises 20 church provinces, 79 suffragan bishoprics and 38 Apostolic delegations of a density heretofore unknown. At the Vatican, this step is described as "unique" and "tremendous". The Vatican is extremely confident of success in the undertaking and is already calling it a "great realization", with "hope of future maturity".

The Vatican offensive in China is apparently directed against two forms of opposition. Primarily, it aims at combatting the Bolshevization of Buddhism or vice versa, (see Report on Russia Annex IX). Its second aim lies in opposing the intense activity of American Protestant missions in China.

Apparently the financing of this new offensive of the Vatican is being borne for the most by American Catholicism. Yet it is obvious that an American has not been entrusted with the leadership of the undertaking, as had been expected for years, but the Chinese TIEN, the new Archbishop of PEKING, and the first Chinese Cardinal in history (since Christmas 1945).

HARTL is convinced that the bishops of northern China will have the task of establishing immediate contact with Bolshevism, since Vatican policy is always known to be a dual policy of working with and working against political forces. For this reason, the Vatican offensive in China is a tremendous opportunity and at the same time a tremendous danger for the US. In his opinion, America should watch carefully for any intimate contact between the Chinese hierarchy and Bolshevism, for any authoritarian efforts of the Chinese under Cardinal TIEN aimed at eliminating both American and Russian influence in China and for any positive or negative effects of American Catholic capital in the development of successful American policy in China.

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ANNEX III

VATICAN EXPLOITATION OF MILITARY INTELLIGENCE

Prisoner: HARTL, Albert

SS-Stubaf Amts IV, VI and VII

Preamble

HARTL recalls three instances in which the RSHA obtained important military intelligence through the Vatican Intelligence Service. In all three cases the intelligence in question was not obtained through special efforts of German agents at the Vatican, but was given intentionally and voluntarily to the GIS by the Vatican.

In the initial phases of the African campaign, HARTL received detailed information from the Vatican stating that all Axis plans for the African venture were being revealed regularly and in extremely short time to the English, and that these plans were being sabotaged by the Italians. All the various personalities around MUSSOLINI, persons of Italian nobility and members of the Italian Generals' Corps, as well as members of the Italian royal family and of the clergy, who were in some way connected with these acts of treason and sabotage, were mentioned with astounding accuracy. HARTL recalls that the wife of GRAZIANI, a friend of de BONO, persons close to CIANO and a certain duchess, as being listed in this report, which ended with the statement that Germany would do better to use the troops and material being sacrificed senselessly in this venture for other military goals. HEYDRICH immediately went to HITLER with this report, who then, on his next meeting with the Duce, spoke openly with him about the matter without mentioning any names. Shortly afterward, a report came from the Vatican, stating that MUSSOLINI had stormed about the matter with his intimate colleagues. Germany, the report further stated, could not be helped, if it made such primitive use of well-intended intelligence.

BADOGGIO's Attempted Treason

The second instance in which the Vatican furnished military intelligence to the GIS took place in the summer of 1943. As a reward for his expert opinion in connection with the problem of euthanasia for the insane, (see Annex V) HARTL had obtained for Professor MAYER of PADERBORN, permission to visit ROME, where he was to ostensibly continue his studies of the social theories of VIVES. As usual, HARTL also requested MAYER to gather any important intelligence material he might come across during his trip. Shortly after his departure in the summer of 1943, HARTL suddenly heard from the Church Referat of Amt VI RSHA that MAYER had obtained intelligence material of enormous importance and that SCHELLENBERG had decided to send HARTL to ROME also to assist Professor MAYER in this important affair.

HARTL claims that on his arrival in ROME the whole matter had been brought to a close and that MAYER then described to him just what it was about. BADOGLIO was being urged from various quarters to break with the Germans and to pave the way for an airborne landing of British and American troops in ROME. The following plan was drawn up. The British and American airborne troops were to capture the airfields around ROME in a sudden attack and then clear the city of the few German troops stationed there. KESSELRING's Army, at that time in the NAPLES area, was to be thus completely cut off and destroyed. At the same time, Italian units on the side of BADOGLIO were to cut off the Brenner Pass and thus make possible the destruction of the German reserve troops in northern Italy.

Details of the plan were discussed within BADOGLIO's most intimate circle, but in the presence of a Vatican theologian. A few hours later, the substance of these discussions was reported to Professor MAYER by Vatican circles. MAYER immediately informed KAPPLER and HASS, who were German agents at the Vatican. They radioed the report to BERLIN. In answer came first a short

- 36 -
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CI-FIR/123

request for verification from the Fuehrer Hauptquartier, and then followed the necessary orders to occupy all airports around ROME, to arrest a number of generals close to BADOGLIO, etc. BADOGLIO was forced to abandon the entire plan.

Russian Offensive

The third instance where the Vatican supplied the GIS with military intelligence occurred toward the end of 1944. Through the Papal Nuncio office in BERLIN, Amt VI RSHA received a detailed report on the planned Russian offensive for January 1945. This report contained the exact date, the exact number of divisions and tanks for the initial thrust, the reserve tank strength etc, which the Russians intended to commit. Competent German quarters termed the figures ridiculous and fantastic. The events soon proved that the dates and figures contained in this report were absolutely exact.

Vatican Preference Among the Belligerents

The Vatican could not help but know that both MAYER and HARTL were working for the GIS. Monsignor STOECKLE of Campo Santo even told Professor MAYER that it was general knowledge at the Vatican that he was working for the SD.

When questioned on the logical possibility of the Vatican divulging secret military plans of the Western Allies to the Germans, Gen Maj Erwin LAHOUSEN, Chief of Abwehr II stated categorically that he would consider such a story fantastic. The German Abwehr, he asserted, had the constant fear that valuable military information was leaking out to the Allies through the Vatican, which was known in the German Intelligence Service as a "Pestibule" (cankorous sore) behind their lines. As for the possibility of the Vatican disclosing vital military information on Russia to the German High Command, LAHOUSEN termed such a story as utterly plausible, but denied having any knowledge of such action on the part of the Vatican.

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ANNEX IV

NATIONAL SOCIALISM AND THE CHURCH, 1933-1945

Prisoner: HARTL, Albert

SS-Stubaf Amts IV, VI and VII

1933-1935

The interests of a universal church and a nationalistic state are bound to clash. The political and ideological warfare against the Church in Germany was borne mainly by the Communists, by the extreme Nationalists, by the Freemasons and to a large extent by liberal science, particularly the exact sciences and philosophy. At the same time, however, the Catholic Church enjoyed immense power in German public life. In HARTL's opinion, this power of the Catholic Church in Germany was brutally and dictatorially exploited by the Church, particularly against Freemasons and Marxists. Even before their seizure of power in 1933, the Nazis had taken an active part in the campaign against the Catholic political parties (Zentrum, Bayerische Volkspartei). This fight, says HARTL, was directed essentially against the Church as a political factor, not against the Church as such, and certainly not against Christianity in general.

From 1933 to 1935, when HARTL first began working for the Nazis, there was a campaign against Christianity, led mainly by General LUDENDORFF and his followers, but also by various popular religious movements, one of which, the Deutsche Glaubensbewegung under Prof Wilhelm HAVER of TUEBINGEN, later achieved particular importance. HARTL claims, however, that at the time, both the LUDENDORFF clique and the Deutsche Glaubensbewegung were considered by the SD to be inimical to National Socialism. Both religious groups were critically passive toward political events in the Reich at the time. The same was true of a group of scientists and authors, who long before the advent of National Socialism had made a name for themselves as opponents of the Church or of Christianity. It is true that among the more radical Nazis, there were some, who in 1935 wanted to go over to the LUDENDORFF clique (later the HAVER clique) with flying colors, but HITLER, by establishing a five-point church program committed himself, at least for the time being, to a policy of conciliation and cooperation with the Church.

First of all he appointed Mehrkreis Pfarrer Ludwig MUELLER as Protestant Reichs Bishop with the intention of creating a strong unified Protestant State Church, which, similar to the Anglican Church in England, would faithfully lend its authority to that of the State. Prior to 1933, MUELLER had succeeded in bringing HITLER and high-ranking officers of the Reichswehr together, a decisive step forward in HITLER's career, for it assured him the cooperation of the military. MUELLER, however, failed utterly in his new position as Reichs Bishop. HARTL asserts that the man lacked the necessary religious fervor and belief in God for the task. For lack of inner strength he had no outer authority, and yet he was not superficial in his thinking. MUELLER was prone to worry over inessentials, but was spiritually a decent person. HARTL, who knew him intimately, claims to have been appalled by his inner weakness and uncertainty. What strength he had, he later dissipated in women, alcohol and soft living. Through his failure and the failure of his colleagues, the Land Bishops WEIDEMANN, SCHULZ, DIEHL and KLOTSCHKE, the controversy between the Deutschen Christen and the Bekenntnisfront, which HITLER had been trying to avoid, finally broke out.

The second point in HITLER's program was the signing of the concordat with ROME. With this step, HITLER desired not only to gain international prestige for his government, but also to eliminate all tension with so-called "political Catholicism". Actually, the Pope by signing this concordat pointed the way to HITLER for millions of heretofore aloof Catholics, and with one stroke of the pen removed one of the most formidable barriers confronting HITLER at the time.

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Some years later, just prior to the outbreak of World War II, HITLER's most intimate personal counsellor on the concordat, the Catholic Priest and theologian ROTH, who remained faithful to the priesthood until his death in 1941 and was buried with all church honors, published a sensational article in the German Press in which he described the untimeliness of this concordat.

The third step in HITLER's program was the decree on Freedom of Faith and Conscience issued by Rudolf HESS, which, at least on paper, ostensibly guaranteed freedom of worship. HARTL claims that this decree was a heavy blow to all radicals and fanatics fighting the Church.

The fourth step in the early Church program of HITLER was the establishment of an independent Church Ministry. This was conceived as a central Reich agency which would serve all problems involving Church and State. The Protestant section was essentially under Church Minister KERRL himself, who in this capacity made an even poorer showing as a personality than MUELLER as Reich Bishop. With the express permission of his superior Cardinal FAULHABER, ROTE, took over the Catholic section of the Ministry as Ministerial Dirigent. In all phases of his new work he cooperated closely with his Church colleagues from MUNICH, Bishop BERNING of OSNABRUECK, and Bishop WIENKEN, who had been appointed by the German bishops to act as official liaison between the German episcopate and the State authorities. HARTL was a close friend of ROTH and considered him to be one of his best sources of information on church affairs.

The fifth point in HITLER's program was an attempt to capitalize on the prestige of Church dignitaries by appointing them to honorary State positions. GOERING bestowed the title of Prussian State Counsellor on the Protestant Reich Bishop MUELLER and on the Catholic Bishop BERNING of OSNABRUECK. Both GOERING and KERRL described to HARTL how much Bishop BERNING always enjoyed the "social" functions of the Prussian State Counsel.

Thus in the years 1933 to 1935, the Church in Germany was being courted to a certain degree by the Nazis. At that time HEYDRICH, under the pen name of Dieter SCHWARZ, published a book containing accurate figures and numerous photographs proving the "prosperity" of Catholicism in the initial years of the Nazi reign. Most of the material for this book was the work of HARTL.

1936-1939

Beginning about 1936, various quarters began to intensify their attacks against the Church. ROSENBERG was gradually usurping the authority originally invested in the Church Ministry, and was attempting to dictate church policy. His "Mythos" ("The Myth of the 20th Century") had already created tremendous friction, but now he began to adopt an even more violent tone in his numerous speeches and in his directives for training Party leaders. Scientific support for these efforts of ROSENBERG stemmed mainly from the pen of the former Protestant theologian and director of a seminary Professor Dr BEACHMANN and from the former Catholic theologian Professor Dr KOCH, as well as from a one-time priest and director of a papal institute in JERUSALEM, Dr POHL.

Simultaneously in the Church Ministry, Minister KERRL was creating more and more confusion in church relations. He composed pseudo-scientific manuscripts in an attempt to outdo all the wisdom of the bible under the illusion that he could thus put all former religious leaders to shame. These manuscripts were so full of nonsense and confusion that even HITLER was forced to prohibit publication, although they were already in print. KERRL attempted to seduce women by assuring them that with him they would conceive and bring into the world the coming superman for whose creation he had been chosen by God. One day he would make decisions and the next day reverse them. In short, it became impossible to consider him mentally normal, and HARTL claims that he repeatedly made this known both orally and in writing. In 1941 KERRL died of a heart attack while on a pleasure trip in PARIS. But prior to his death, he had done irreparable damage to the Church cause through his insanity.

The Gestapo after 1935 undertook various measures which aggravated the tension between Church and State. The first step was to dissolve all religious organizations whose character was not purely religious but also political. The person most responsible for this measure was SS-O/Stubaf and Ober Reg. Rat Dr HARTMANN, who at that time was the Church Referat of the Gestapo.

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CI-FIR/123

At that time, the Gestapo obtained from a number of monks belonging to various monasteries evidence of illegal foreign exchange transactions in considerable amounts involving numerous Catholic monasteries and convents in Germany. (Interrogator's note: ROLLENHAGEN, one of HARTL's assistants, states that HARTL's referat was instrumental in gathering this evidence against the Catholic organizations. HARTL's denial, which is just one more attempt to becloud his close cooperation with the Gestapo, is completely without foundation, since the gathering of such information against the Church was one of the prime functions of his SD network.) Armed with this information, HEYDEICH ordered the head of his foreign exchange tracing office, SS-O/Stubaf QUETTLING to proceed against the suspected institutions. As a result, numerous measures were undertaken against monasteries whose members had been ostensibly guilty of violating the foreign exchange laws. HARTL emphasizes that these measures were then carried out by the Church Referat of the Gestapo in the respective area, hoping thereby to absolve himself of any responsibility in a matter, which even at that time was recognized by the German people to be a particularly vile form of anticlerical propaganda, far out of proportion to any violation of the law which might have been committed.

Another attempt to vilify the church came about following what HARTL terms the "chance" discovery of a number of monks in disreputable nightclubs for homosexuals. Here again, HARTL tries to shift the responsibility to other offices by asserting that this chance discovery prompted HEYDEICH to initiate action through SS-Standf WEISINGER, later police attache in TOKYO in order to determine the extent of homosexuality in all monasteries throughout Germany. There can hardly be any doubt that HARTL's SD network was the prime source of evidence in this affair too. The fact that the Church Referat of the Gestapo then undertook extremely sharp measures against "iniquitous and guilty" monasteries in no way lessens HARTL's responsibility in an action even more dubious than that against the foreign exchange violators.

Catholics all over Germany were incensed by these rotten methods of the Party and tension mounted. Many priests and monks expressed sharp remarks against the Nazis, and these remarks in turn led to more arrests, more convictions and more sentencing to the concentration camp in DACHAU. Nazi propaganda had a field day in its extremely violent campaign against the Church in the press and in propaganda meetings. All Party leaders, from HITLER down to the small propaganda leader of a Kreis, gleefully participated in this propaganda campaign.

HIMMLER was not idle in his efforts to smear the Church. On the instigation of his cousin, SS-Stubaf and Ober Reg Rat in Amt IV, Dr August PATIN, he established a secret research office to explore the methods and extent of medieval witch trials. At the cost of quite a few hundred thousand marks, he commissioned a large number of experts to collect all books and records, printed and unprinted, from all libraries in Germany and from all Church, State and private archives. For every German family and for every German community a list of forbears (men, women, and children) was drawn up from the archives, who at some time or other between the Middle Ages and the present had been martyred and tortured by the Church. HARTL states that this material forms one of the most interesting cultural-historical collections in the world.

The results of this research project fanned the hatred and revenge of high ranking Party leaders such as HIMMLER, HITLER and BORMANN and inspired them to cruelties and brutalities against the Church. HIMMLER and many around him copied almost every detail of their concentration camp methods as described in the current press from the ecclesiastical interrogation methods of the Inquisition. Leading figures in this research project, which yielded such catastrophic result, were SS-Standf SPENGLER, SS-H/Stuf Dr MURAWSKI and SS-Stubaf Dr DITTEL.

From 1936 on, BORMANN gradually assumed leadership of the fight against the Church. Establishing within his staff an independent Church Division under the direction of Min Rat KRUEGER, he constantly issued directives to all State and Party offices on the purging of clerical influence from public life.

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1939-1941**SECRET**

The mounting tension between Church and State in Germany abated considerably with the outbreak of war in 1939. HITLER issued the order that all conflict with the Church was either to be settled immediately or postponed until after the war. HARTL carefully disclaims any knowledge of measures taken against the Catholic clergy of Poland at the time. He later found out that a great number of priests, monks and nuns were arrested in Poland during that time. Such arrests, he states, were either ordered directly by HIMMLER and HEYDRICH through the commanders of the Sipo and SD in Poland, or were carried out by these commanders on their own responsibility. During this period, HARTL was transferred from his former SD work to Amt IV under Gestapo Chief MUELLER and must have had insight into the operations of the Gestapo against the Church. He maintains that the Church situation at that time was "relatively" quiet. He further attempts to absolve himself of any responsibility, by stating that the actual Gestapo executive function in Church questions was vested in the person of Reg Rat ROTH, his colleague in office, who went personally with all important decisions to Gestapo Chief MUELLER without consulting HARTL.

1941-1945

HARTL was relieved of his duties in the RSHA in December 1941, when he was sent to Russia to work for the BdS in KIEV, Dr THOMAS. His knowledge of Nazi policy toward the Church after that date is that of an outsider. He states that just after his dismissal from office, the RSHA adopted the radical anti-clerical policy already launched by the Party Chancellory under the direction of Min Rat KRUEGER. BORMANN and HIMMLER or their agents now became the proponents of an extremely severe war against the Church with HITLER's approval, because in the French Foreign Office proof was discovered that German Jesuits had been working with the French Secret Service. HIMMLER's henchmen in this fight against the Church were KALTENBRUNNER, MUELLER, ROTH, KUNZE and Dr NEUBAUS. At the same time, BORMANN and KRUEGER and their colleagues in the Party Chancellory were carrying on the same fight against the Church. In this campaign between 1942 and 1945, the measures launched against the Church were said to be extremely radical, often resulting in executions and other forms of violence. The action was cloaked in the greatest secrecy, and HARTL claims he heard only rumors of it through former connections in the RSHA.

During his visit to ROME in 1943, HARTL paid a visit to Bishop HUDAL of the Sacrum Officium to discuss with him, as HARTL explains, the world situation in the field of religion and politics. HARTL knew him from a book HUDAL had written on National Socialism. During the conversation, HUDAL confided to HARTL the fact that shortly after the death of Reich Church Minister KERRL, (early 1941) a high ranking SS Official had come to him with a mission from HITLER and HIMMLER, namely, to offer him the position as Reich Minister for Churches in Germany. HUDAL had accepted, for he saw the possibility of uniting the whole Catholic world against Bolshevism and of making war between Germany and the United States impossible. He had agreed to adopt an internal policy of complete division of Church and State in Germany in accordance with HITLER's plans. HUDAL made himself ready for the trip to BERLIN and awaited the promised special plane of the German Government. At the last minute, however, the plan was dropped, presumably because of objections voiced by BORMANN.

HARTL asserts that it will ever be to the shame of the German bishops with the exception of the prelate in BERLIN, LICHTENBERG, that not one single leading Catholic church official intervened energetically and publicly for those priests banished at the time to concentration camps or sentenced to death. HIMMLER and BORMANN were thirsting for the blood of the higher Church hierarchy, but these church officials held back, sending only the lesser ones on ahead and then leaving them to their fate.

Part of the hierarchy under the leadership of the Papal Nuncio Cesare ORSINIGO, Cardinal BERTRAM of BRESLAU, Bishop WIENKEN etc, even expressly censured the anti-Nazi attitude of the lower hierarchy. Nor must it be forgotten that a by no means inconsiderable part of even the lower hierarchy as well as some of the leading personalities of the Church collaborated with the Nazis and the GIS up to the collapse in 1945.

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ANNEX V

ECCLESIASTICAL CONDONATION OF EUTHANASIA

Prisoner: HARTL, Albert

SS-Stubef Amts IV, VI and VII

In 1940 HEYDRICH personally ordered HARTL to report to the Chancellory of the Fuehrer to receive instructions in a top secret matter from Reichs Amt's Leiter SS-O/Fuehrer Viktor BRACK.

At the Chancellory, BRACK explained to HARTL that HITLER had decided for financial and humane reasons to put the pitiful incurably insane out of their misery in the most painless manner possible. He had been given the order to organize, in conjunction with Min Rat zur LINDEN of the Ministry of the Interior, the execution of this plan. With HIMMLER's approval, a commission of physicians and chemists had tested methods for achieving painless death on "criminal" inmates of concentration camps, and on the basis of these experiments a gas chamber for mass executions had been constructed. To simplify matters and also for psychological reasons, the bodies were to be cremated. A special ambulance company would transport all insane declared incurable by a medical board to central institutions equipped with the necessary gas chamber and crematorium.

Psychologically, it would be a simple matter to gain the support of the people for such a measure. Everything depended on finding out how German church officials would react to the measure. BRACK then asked HARTL to express his opinion on the possible reaction of the Church to this problem.

HARTL explained that on the basis of his knowledge of moral theology, the Church would reject the killing of the insane, but that in such an important matter he would suggest that a church specialist in such things, i e, a professor of moral theology, be given the task of writing a detailed endorsement on the subject. BRACK agreed with this suggestion and told HARTL to obtain such an endorsement.

From a group of six moral theologians known to HARTL, he chose as the most suitable man for the task, Prof MAYER of the Academy for Philosophy and Theology in PADERBORN. MAYER accepted the assignment and submitted a lengthy endorsement of more than 100 pages in which he pointed out that the Church itself, until the 19th Century, had done away with the insane by locking them up in so-called witch towers and letting them starve, by driving them into the woods to starve or, after torturing them cruelly, by burning them at the stakes as witches. MAYER then explained in his endorsement that since the 19th century, moral theology has been for absolute protection of the lives of insane and has generally rejected mercy killing or euthanasia. Yet opinions on this subject were not always uniform. Even today it is possible to prove the right to kill incurably insane, particularly with the probabilism theory of the Jesuits. The non-ecclesiastical moral theology, according to MAYER, also fails to agree on this subject, and various American philosophers lend serious support to the case for euthanasia. Thus, the final result of MAYER's report, which contained an enormous amount of scientific background material, was that in principle, there is no contradiction between Church doctrine and the killing of the incurably insane. Since the 19th century, however, a negative attitude to the problem of euthanasia has been predominant. Moral history shows that the Church has very frequently changed its opinion in such matters and has adapted itself to prevailing conditions.

MAYER's endorsement thus cleared up the question theoretically. From a practical standpoint it was then necessary to find out whether the Church would undertake a violent campaign of opposition against the plan. HITLER could not afford to risk a consolidated attack of all German churches.

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CI-FIR/123

HARTL then proposed to confide the entire plan to an official representative of the Catholic Church and to an representative of the Protestant Church for their opinion. HARTL himself was unwilling to accept responsibility for such an important decision. He proposed the names of two persons whose opinion might be considered official, Bishop WIENKEN, who acted as liaison between all German Catholic bishops and the German Government and was the Head of the Commissariat of the Fulda Bishop's Conference, and the Protestant Pastor BODELSCHWING, Director of the Bethel institutions.

HARTL claims that he did not take part in the conferences with these two representatives of the Church and knows only what happened at the meetings from BRACK. BODELSCHWING, whom Reichsleiter BOUHLER visited personally in BETHEL, was very much against the plan. He even succeeded in having his institutions exempted from the measures. BRACK, and those above him concluded that BODELSCHWING's resistance to the measure, as BRACK explained with great sarcasm to HARTL, was dictated less by the principle of the matter than by "business reasons". In the discussions with Bishop WIENKEN, which were based on Professor MAYER's endorsement, the Bishop displayed a surprisingly positive attitude, according to BRACK, who during the discussion, suggested that he and the bishop inspect various asylums to demonstrate the need for the planned measure. WIENKEN declined the offer, but promised to persuade the other bishops to show an understanding for the contemplated project.

Actually, neither a united Protestant attack, nor a sharp, public Catholic protest was launched against the execution of the measure. In time, some individual protests were heard, but they were just as weak as all the other pronouncements and decrees of the Church hierarchy. It was more a case of grumbling than protesting. Not one protest condemned HITLER personally as the instigator of an unmoral or unchristian measure. Not one bishop absolved himself from his oath to HITLER because of this measure. Not one of the many Catholic and Protestant professors of morals resigned his official position in the Third Reich or refused to accept his salary from the State. No Nuncio was recalled to ROME in protest. BODELSCHWING's protest, even though seconded by some theologians like Bishop WURM, remained ineffective, because of the reason stated above. Bishop GALEN failed utterly in his protest by including in his sermon on the subject such an obvious untruth that the effect was lost. He stated that it was also the intention to kill severely wounded soldiers. Since a militaristic state by adopting such a measure would at the same time destroy every bit of its militarism, it was obvious that GALEN was lying. Everyone knew that not even the craziest National Socialist would even consider such a plan. It was thus possible to denounce the bishop as a liar and a demagogue. Further protests continued to trickle in from Church circles, but all of them were spineless and tame.

HARTL is certain that this measure against the insane would have been dropped immediately if the Christian Churches had taken a united and defiant stand against it. That was actually the whole idea of HARTL's part in the plan, namely to determine if the Nazis could afford to go through with the project without arousing the Church.

In attempting to explain why the Church, in this case as in so many others, bowed before the will of the Nazis, HARTL gives two reasons. For diplomatic reasons the Church fearfully avoided committing itself to the democracies or to the Soviet Union, i.e. it was unwilling to break with the Fascist states (MUSSOLINI, HITLER, TISCO, PETAIN, FRANCO). This is the political line of the Vatican and is easily proven (see Annex II Vatican Politics). In the case of the incurably insane, the moral question had to accede to political considerations. Secondly, judging by BRACK's report to HARTL on WIENKEN, a protest against this measure could not only be successfully countered by propaganda, but the results of such a protest would be psychologically negative.

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CI-FIR/123

The measure was thus put through. To inform the leaders of the Party on the subject, BRACK had a documentary film made, which was later to be used for general propoganda purposes. HARTL was invited by BRACK to see some parts of this film in 1940 in the Tobis building on Friedrich Str in BERLIN in the presence of the director of the film (SCHWENNINGER or a similar name, tall, dark, thin). HARTL claims he never saw the completed film, but the pictures he did see showed a well-known Munich psychiatrist in his institution and depicted the efforts of German science to cure the insane. The Munich professor gave a short speech on the subject, which was followed by horrifying pictures of the sub-human existence of the incurably insane. The frightfully drawn faces of insane persons after normal death were then contrasted with the peaceful expressions of those who had died in the gas chamber. The film further contained pictures of the series of experiments carried out on "criminal" inmates of concentration camps. HARTL states that the film also showed the gas chamber itself, which is built with a window through which the doctors can observe the reactions of those in the chamber. HARTL says that the chamber looks like any other hospital room.

Later, BRACK told HARTL that a large part of the relatives of the insane had shown great understanding for the measure and even expressed their gratitude that the State had taken over responsibility for the matter.

What little Church resistance there was, later shifted from a protest against such executions to a protest against cremation of the remains without religious benediction.

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ANNEX VI

HARTL'S TRIP TO AUSTRIA IN MARCH 1938

Prisoner: HARTL, Albert

SS-Stubaf Amts IV, VI and VII

In March 1938, some 100 officials of the SD Hauptamt and Gestapo in BERLIN were ordered to be ready to leave by special train from the Anhalter station within a few hours. HARTL, as one of the officials, traveled with the group to MUNICH. There a small party including HEYDRICH, MUELLER, LISCHKA, etc boarded a plane for VIENNA, while the rest continued the trip by autocade under the command of MEISINGER.

Once in VIENNA, the Gestapo officials under command of MUELLER and PIRADEL carried out large-scale arrests and confiscations. HARTL is silent on his activities during the first few days, claiming only that he took part in the big reception ceremonies for HITLER and in other celebrations. He was then given the mission of seeking out all Austrian bishops in order to persuade them to cooperate peacefully with the National Socialist authorities. HARTL claims that all of them expressed their willingness to cooperate and that several of them, such as Prince Bishop HESTER of KLAGENFURT, were enthusiastic about the annexation, while others, Prince Bishop WAITZ of SALZBURG, stated that they still could not comprehend that nothing was going to happen to them because of their former political activity. They had thought that the Gestapo would shoot every last Austrian bishop or at least jail them for life. HARTL assured them that nothing whatever would happen to them, and the Archbishop was moved to tears by such decency and generosity. As a matter of fact, nothing did happen to the Austrian bishops under the Nazi regime.

Cardinal INNITZER, who had been approached not only by HARTL, but by a higher ranking Nazi official, SS-Brigf SELZNER, then issued a proclamation to the people urging them to vote for HITLER. All bishops joined this proclamation, and as HARTL asserts, without pressure from the side of the Nazis.

HARTL was under the impression at the time that their enthusiasm for HITLER actually stemmed from their fear of being shot for having supported SCHUSCHNIGG Fascism. Prince Bishop WAITZ of SALZBURG, who knew HARTL by name, of course, assured him that in his opinion, the Austrian bishops owed their lives to HARTL and wished to reward him with handsome presents.

Prince Bishop HESTER of KLAGENFURT was the only Austrian bishop known to be an old follower of National Socialism and was known to have saved the lives of many National Socialists under the SCHUSCHNIGG regime.

During HARTL's trip through Austria to the various bishoprics of GRAZ, KLAGENFURT, SALZBURG, LINZ and ST. PÖLTEN, SS-O/Fuehrer Dr SIX arrived in VIENNA by plane to carry out large scale actions in his field. SIX, at the time, was HARTL's superior in office, and HARTL was in charge of Church Affairs, and yet he denies responsibility for the measures taken by SIX and GAHMANN against what he terms "semi-political" church organizations. He does admit searching the house of the University Prof Dr A DEMME, but claims that he neither arrested the man nor confiscated any of his property. Here he hedges again, by claiming that he left the command of this house search to GAHMANN, while he himself managed to keep otherwise occupied by helping the future Gauleiter A HOFFMAN re-register all church organizations, a dull, clerical task involving no decisions, for the actual licences for such organizations, were not decided on

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CI-FIR/123

until months later. HARTL claims to have volunteered for this work in order to avoid taking part in house searches of church property, since he had just made agreements of mutual loyalty with Church officials. He further claims that SIX severely reprimanded him for his evasive tactics and threatened to have him punished through HEYDRICH. HEYDRICH, however, appreciated HARTL's efforts in appeasing the bishops and punished him for this lack of discipline only by failing to grant him the promotion given to all other participants of the 13 March action and by sending him back to BERLIN. GAHMANN remained in VIENNA, later to become SD Abschnitts Fuehrer in LINZ. BOLTE took charge of the SD office in VIENNA. SS-Stubaf Dr BOLTE had been one of SIX's closest associates before becoming SD-Leitabschnitts Fuehrer in VIENNA.

An interesting sidelight on HARTL's trip to VIENNA in 1938 occurred during the first days of the Nazi occupation. HARTL was ordered to report to HEYDRICH in the Hotel Refina, where the following conversation between the two took place. HEYDRICH informed HARTL that he had received secret instructions to secure at all costs any documents within the Austrian-Czech border area, which might show that HITLER was not German, but of Czech or Slavic descent. The only records in question would be the parochial registers. He asked HARTL how to go about obtaining these records, whether or not they were kept hidden by the Church and whether such a search could be kept secret. HARTL stated that since it was not known in which parishes the documents might be found, numerous genealogists would have to search records in the area in question, and that if only for this reason, it would be very difficult to keep such an action secret. If HITLER, however, could give more precise information on the probable locality where such evidence might be found, trained genealogists would have no trouble in procuring such documents secretly and in short order. It would only be a matter of removing either birth or baptismal records from the Church archives.

This ended the conversation between HEYDRICH and HARTL, and HARTL claims that he later heard nothing more on the matter.

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ANNEX VII

THE CATHOLIC CHURCH IN POLAND

Prisoner: HARTL, Albert

SS-Stubaf Amts IV, VI AND VII

In view of HARTL's position as Vatican expert of the RSHA, the interrogator assumed from the very beginning that HARTL played a decisive part in shaping the Nazi church policy in Poland. HARTL's testimony on this phase of his activity is disappointing, despite intensive interrogation. His reticent attitude when confronted with questions dealing with the Polish situation has only strengthened the interrogator's conviction that he is withholding damaging information, which might make him subject to war crimes investigation. The following report on his activities in connection with Poland should be read in this light:

HARTL claims that prior to 1939, his Referat in the SD Hauptamt in BERLIN had nothing whatsoever to do with Poland. He does remember, however, that at that time, the Gestapo was interested in the frequent conferences being held in Poland between German political refugees and Polish Jesuits in ZAKOPANE.

Shortly before Germany's attack on Poland, HEYDRICH ordered HARTL to submit a list of the most important Church personalities in Poland and a short survey of church conditions prevailing in that country. Since, as HARTL claims, his V-Mann network did not extend into Poland, he was forced to rely on the printed material available in preparing this report.

A few days after Germany's attack, HEYDRICH sent HARTL to CRACOW to reassure the Catholic Archbishop Prince SAPIEHA that Germany would respect the rights of the Church provided the Church refrained from any political activity. Great excitement and confusion had been aroused among the Polish clergy, when Cardinal HLOD of GNESEN fled to ROME through Rumania. Many priests had abandoned their parishes and were fleeing before the German troops. HARTL was to attempt to stop such mass panic.

In CRACOW he spoke with Prince SAPIEHA and assured him that the Church would continue its religious duties, stating that any questions which might arise should be referred to the local German offices, yet to be established, or directly to the Church Ministry in BERLIN. Prince SAPIEHA told HARTL that so far, he had no complaints whatsoever to lodge.

HARTL then visited the large monastery outside CRACOW, where he was welcomed with all cordiality. He also paid a visit to the Jesuit monastery in CRACOW and spoke with members of the Polish clergy in Czestochowa and in Katowice. He then returned to BERLIN after only a few days in Poland, but returned immediately with Min Dirigent ROTE of the Church Ministry, this time entering Poland through DANZIG. Owing to the presence of numerous Polish Army units still in the area, HARTL and ROTE failed to proceed beyond the first bishop seat, the town of CHELN, where Bishop OKONIEWCKI had once officiated, but like Cardinal HLOD, had now fled. In the bishop's palace, HARTL claims that he and ROTE found two rooms filled to a depth of one meter with unopened letters, some of them more than ten years old. Most of them were requests from people for special prayers and masses with the necessary funds enclosed, others were official and private correspondence.

HARTL again entered Poland in December 1941, but only to travel through the country on his way to Russia. In the Spring of 1943 he spent two months in a hospital in ZAKOPANE, where he failed to notice any tension between Germans and Poles. Polish priests held Catholic services in the local church, and German troops played football with local Polish teams.

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HARTL remembers that after his first short visit to Poland in 1939, SS-Stubaf LOOSS, the Church Referent of Amt VI, spent some time in Poland but he knows little of what this mission accomplished. LOOSS discovered certain valuable ritual utensils of the Church, which the Poles had ostensibly hidden, and which were then turned over to the Bishop of DANZIG, Bishop SPLET, on HITLER's personal order. He disclaims any knowledge, however, of any measures taken against the Church at that time by the Einsatz Kommandos of Sipo and SD. At that time, Sipo and SD in the LUBLIN area were under SS-Stubaf MUELLER.

HARTL does remember that at that time, SS-O/Stubaf PATIN and SS-H/Stuf Dr MURAWSKI were in Poland gathering material for the library and archives of Amt VII.

At the beginning of 1941, HARTL heard that a number of Polish priests and monks had been brought to DACHAU. He states openly that he was not alarmed by this news, since the German clergy had always manifested a strong antipathy toward the hyperchauvinistic Polish clergy, and since he knew that even Nuncio ORSEMIKO had always displayed a strong dislike of the Polish clergy.

In this period, HARTL paid a visit to the clerical wing of the concentration camp in DACHAU, where he was able to convince himself that the priests at least were getting fair treatment. He was told that the majority of the 200 priests at DACHAU were Polish and that their preferential treatment was resented by other inmates of the camp. German priests had even complained, because they were put in the same class with Polish priests.

In 1943 HARTL heard rumors of a special action against the Polish intelligentsia, but was unable to find out details from any source. If such an action was in operation, he states, it must have come from the highest quarters (HITLER, HIMMLER, HEYDRICH, MUELLER) and must have been kept extremely secret, for it never appeared in the general reports on Poland.

Questioned on general church policy of the Nazis in Poland, HARTL stated that the defeat suffered by that country automatically invalidated the Polish concordat both in the newly erected General Government and in the Warthegau. Gauleiter GREISER of the Warthegau, who enjoyed the special confidence not only of HITLER, but also of BORMANN, ROSENBERG, and HIMMLER, ie, those most responsible for church policy, was instructed by HITLER to try out in his area those laws which the Nazis planned to incorporate in a new concordat for the Reich after the war. The envisaged changes emphasized a sharp division of church and state. HARTL participated in an official capacity in one of GREISER's discussions on the matter of church collections. It was planned to have the churches collect the contributions directly from the church members eliminating the state as collecting agency for the church. In the Reich, the state was still collecting a tax for the churches. The new plan was put into effect in the Warthegau.

HARTL claims that this was his official contact with GREISER, who was always able to present his problems to the highest offices without going through channels. GREISER's deputy, Min Director JAEGER, had been previously active in the Church Ministry and was considered an expert from BORMANN's staff and Landes Jugend Pfarrer DUDENS of Micklenburg, who also enjoyed the confidence of BORMANN, ROSENBERG and HIMMLER.

SS-Stubaf GRUEBE, GREISER's deputy, the Church Referent of SD Abschnitt POSEN, reported not to HARTL, but to GREISER on the church situation in his area. The SD received its intelligence on the Protestant Church directly from DUDENS, on the Catholic Church from a Canon on FOSEN, a very well known Franciscan monk, and from numerous other Catholic priests.

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Church intelligence reports from the General Government reached HARTL even less frequently than similar reports from the Warthegau. In order to counteract FRANK's strong position, HIMMLER and BORMANN were forced to give their agents there special powers. These agents of the SD and Sipo were largely independent and if they had any important questions of policy to decide, they went directly to HEYDRICH or to MUELLER. All executive questions in the occupied areas came under the Gruppe Besetzte Gebiete of Amt IV RSEA and were not directed to HARTL's Church Referat. He firmly denies having had any advance knowledge concerning the arrest of numerous Polish priests and monks, and only later did he learn privately that many Polish nuns had been placed in one central convent (concentration camp). HARTL states categorically that no member of the Polish clergy suffered violence while he was in charge of the Church Referat.

After his dismissal from office, HARTL learned from SS-H/Stuf REISSMANN, Vatican Referent of Amt VI, that Cardinal HOND of POSEN had been captured by the Gestapo in France and was now in honorary custody (Ehrenhaft) writing very interesting papers for Sipo and SD and had furthermore pledged himself to continued cooperation with Sipo and SD.

From Vatican sources HARTL learned that the funeral of the late Archbishop of LVOV, SZEPTICKI, which had threatened to turn into a mass demonstration against the Communists, was declared a state funeral, in which high-ranking Soviet officials took part, thus turning it into a pro-Bolshevist demonstration. SZEPTICKI's successor, who had been arrested by the Soviets, was elected to the Soviet town council of LVOV. The same Vatican source assured HARTL that the Soviets are generally very correct toward the Catholic Church throughout the occupied areas including Poland and Hungary, but that very often they have priests and bishops murdered by local Communists.

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ANNEX VIII

THE ORTHODOX CHURCH

Prisoner: HARTL, Albert

SS-Stubaf Amts IV, VI and VII

As chief of the Church Referat of the SD and later of the Gestapo, it was HARTL's mission to establish intelligence contacts with all church groups and to work out a scientific basis for this intelligence activity. It was therefore one of his duties to establish contact with the Orthodox Church, which he did through Metropolitan SERAPHIM in BERLIN and the persons immediately surrounding him. Being a Vatican expert, HARTL had first to acquaint himself with the Orthodox Church by attending, what he terms, the extremely impressive services in the BERLIN Orthodox cathedral and by studying the literature on the Orthodox Church. While thus engaged, he made the acquaintance of Dr Eduard WINTER, the university professor in PRAGUE, who proved to be very well informed on the Orthodox church and later became one of HARTL's best friends.

Another source of HARTL's information on the Orthodox Church was his trip through southern Russia in 1942 and 1943, while ostensibly studying the intellectual trends of that region. (See Annex IX HARTL's Trip to Russia). On his return from the east, he planned to write a book on the Russian Church in exile, and while carrying out research on this subject, made the acquaintance and close friendship of a large number of leading figures in the Orthodox church, particularly in the Balkans. In this research HARTL also made use of Vatican circles, which were extremely well informed on the Orthodox Church.

On the basis of this knowledge HARTL has given the following account of the Orthodox Church.

The Orthodox Church in General

Over the centuries the Orthodox Church and the Roman Catholic Church have developed divergent political concepts. With the Vatican, the Roman Catholic Church has at its command a single central authority. The Church is an independent political power with its own diplomacy and its own excellent intelligence service. The Church is aggressive. The dogma of the infallibility of the Pope and the doctrine of Catholic beatification are prerequisites for its claim to the right of converting the entire world to Catholicism. Chief religious emphasis is laid on dogma.

The Orthodox Church, on the other hand, possesses no central authority and thus neither a policy nor an intelligence service of its own. It always serves the political power with which it can most readily combine. The Orthodox Church is not aggressive but passive, stressing both devotion and suffering.

The Orthodox Church in Germany

In Germany the Orthodox Church was made up to a considerable extent of Russian immigrants. The head of the Orthodox church, Metropolitan SERAPHIM in BERLIN, fell in with the Nazis from the very beginning and enjoyed their extensive support of his religious activity. Through financial contributions from the Church Ministry, the Orthodox church was able to erect a new Orthodox cathedral in BERLIN/Wilmersdorf. Archbishop SERAPHIM and his priests were then more than willing to impart all they knew about Russia and Russian emigration to the GIS. It must be stated however, that the Orthodox church in PARIS and in the Balkans was infinitely better informed on actual conditions in Russia than the senile Orthodox group in Germany. Actually, the GIS did not profit to any great extent from its contacts with Metropolitan SERAPHIM.

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The Orthodox Church in the Soviet Union

In Southern Russia HARTL was able to establish three large groups within the Orthodox Church. The Tsarist-Greater Russia group was formed from the last remnants of the once wealthy and honored State Orthodox Church of Tsarist days. Since it was one of the main bulwarks of the Tsarist regime, it was practically wiped out during the first years of Bolshevism. Some Orthodox priests were able to escape persecution by disguising themselves as farm workers and factory workers. Many of them emerged from hiding during the period of German occupation, and HARTL was able to talk with some of them during his trip to Russia. While in hiding, they had often managed under the greatest difficulties to organize small secret religious groups with the aid of lay priests. These Tsarist-Orthodox lay priests were to be found particularly in academic circles, living the veritable life of a saint or a martyr. They possessed extreme religious fervor and were capable of heroic sacrifice and were actually an underground movement in the Soviet Union.

The Tsarist-Orthodox monks suffered the same fate as the priests. One of the last important Archimandrites became the Orthodox Archbishop of the United States in NEW YORK after having successfully fled from Soviet Russia.

At the Russian border on the Dukla Pass in Eastern Slovakia a group of Tsarist-Orthodox monks, some of them former Tsarist officers including a Grand Duke, banded together in the Vladimirovka monastery. HARTL maintained close friendly relations with the monks of this monastery, which at the same time was an excellent intelligence center. HARTL claims that in the Winter of 1944 and 1945 he tried to help these monks reach Switzerland. The Gestapo had them moved from Slovakia to BERLIN, and HARTL is not sure whether or not they were able to flee from there in the Spring of 1945.

In addition to being excellently informed on the Soviet Union, these monks also had extremely good connections in the Balkans, particularly in BELGRADE and SOFIA, and also in Switzerland, where their intelligence network joined the intelligence services of both Britain and the Vatican in BERNE. (HARTL suggests at this point that among the various tasks he might accomplish for US Intelligence would be an assignment covering this intelligence center in BERNE, where he is sure he could gain vital information inaccessible to any member of the US Intelligence.)

The National Ukrainian and the National Ruthenian Group

Following Germany's occupation of Southern Russia, certain Orthodox national groups sprang up in the Ukraine, in White Ruthenia, in Volhynia, Podolia and in the northern regions. These groups were led either by legitimately ordained bishops or by bishops of dubious title. They sought to form independent autocephal national churches in conformance with the national states planned by the German occupation authorities. These bishops and priests collaborated closely with the Germans and were often of great help to the GIS. Some of these priests, however, as was later found out, were working for the Soviet Intelligence Service under the guise of nationalism and were using this method to penetrate the GIS. During his stay in Russia, HARTL claims to have made the acquaintance of outstanding specialists of the Soviet Intelligence Service and was extremely impressed by their methods.

With the advance of the Soviet forces in 1944 and 1945, these Orthodox bishops (about 30 of them) were forced to flee to the west, ostensibly seeking either British or American protection, as Metropolitan SERAPHIM told HARTL. Some of them, however, in their desperation decided to die a martyr's death at the hands of the Soviets. These 30 bishops of the National Orthodox movement, who collaborated with the Germans, were the ones who had been invited to a concilium in VIENNA in 1943, which was held under Gestapo auspices and achieved little success owing to the unfortunate choice of arch-Catholic VIENNA as a meeting place for Orthodox bishops.

The Soviet State Church

A relatively small minority of Orthodox priests and bishops went over to the Bolsheviks during the Russian revolution and were thus able to save their life and their church office. Over the years they split into various factions, but gradually Patriarch SERGIUS of MOSCOW emerged as their common leader. This Soviet Orthodox group then developed into one of the most valuable instruments of the Russian Secret Service, At first only within Russia's borders, but then after 1942, with very great success abroad.

HARTL claims that wherever he went in Russia, the people assured him that the most dangerous collaborators of the NKVD were the priests (Popen) and that hundreds of thousands of people deported to forced labor camps owed their fate to the reports of NKVD priests. Some of these priests lacked any formal education whatsoever and could just about struggle through the barest minimum of Orthodox ritual. Addicted to alcohol, they were the fear of every woman and young girl. Others were learned priests, excellently trained not only in theology, but also in intelligence work, such as the secretary to the Bishop of KHARKOV.

As far as HARTL knows, the Russians first attempted to use the Church or religion in foreign politics and in foreign intelligence in Islam. The Russian Intelligence Service dispatched Mohammedan priests to the southern Caucasus and India with great success, where they are probably still working for the Soviet Intelligence Service.

The Soviets made a further, much bigger experiment with Buddhism. HARTL claims to have learned from his talks with Buddhist priests and monks in the Kalmuaken steppe on the Caspian Sea that there are a number of training institutions for Buddhist priests and monks in the Soviet Union, who after their training go to Central and East Asia, particularly to China, there to carry on very fruitful work. Their task is made that much easier by the fact that far-reaching ideological correlations exist between Bolshevism and Buddhism, which were explained to HARTL by the Buddhist priests with whom he spoke. He claims never to have come across them in the literature on these two subjects.

Since 1942, the Soviets have made further efforts to enlist the forces of religion in their foreign intelligence through the medium of the Orthodox church. The first step was an attempt to approach the British Secret Service through the Anglican church. The main channels for such an approach, as far as HARTL was able to determine, were the Archbishop of CANTERBURY, the Bishop of Gibraltar and the church intelligence center in BERNE, Switzerland. The second step was directed toward the entire southern and eastern Mediterranean area through the medium of the Orthodox patriarchs of CONSTANTINOPLE, ANTIOCH and ALEXANDRIA. In that area the Orthodox church suddenly began to work for the Soviets and had enormous financial means to work with. The third step employed the Orthodox church in the Balkans and was particularly successful following the failure of the SPELLMAN mission. In this area, the TITO bishops, the Metropolitan of SOFIA and later the Exarch of Bulgaria, STEFAN were the principal contacts.

At the concilium in VIENNA, the Orthodox bishops under German influence had attempted in 1943 to declare the election of SERGIUS of MOSCOW, which was brought about by a minority vote, invalid, in the hope of halting the influence of the Soviet church in the Balkans. The entire concilium, however, was so stupidly and ridiculously organized by the German Church Ministry and by the Church Referent of Amt IV RSHA, Reg Rat Dr NEUHAUS, SS-Stubaf and Protestant theologian, that it could not possibly be effective. After the death of Patriarch SERGIUS and his pompous state funeral in MOSCOW, this "first great saint of the Soviet Union" attained even greater influence over the Russian Orthodox church abroad than during his lifetime.

The Vatican is observing this development with great exactitude and with great care. Mention has already been made in this report of the fact that the Vatican for some time has been dispatching Jesuits as Orthodox priests into the ranks of the Orthodox church.

In conclusion HARTL states that the Soviets have already been extremely successful in elisting the services of religion into their Intelligence Service and that it will be very difficult for another power to overcome this Soviet headstart.

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ANNEX IX

HARTL'S TRIP TO RUSSIA

Prisoner: HARTL, Albert

SS-Stubaf Amts IV, VI and VII

Preamble

The following article is part of HARTL's own account of his stay in Russia. The text is presented as a literal translation from the German in the first person without comment. Actually, the commentary to this report can be found in the personality of HARTL, as it emerges from the report as a whole. For this reason it might be unnecessary to repeat at this point that HARTL is known as a boaster of the highest order, that he is particularly reticent about his activities under BdS Dr THOMAS in KIEV, and that he is constantly attempting to ingratiate himself with the US Intelligence.

My Stay in Russia (December 1941 to Spring 1943)

My assignment to Russia was a measure of disciplinary punishment imposed upon me and therefore I was not given a position corresponding to my rank and previous assignment. I was attached without official position or executive authority to the BdS of the Ukraine, SS-Gruf Dr THOMAS, with the mission to travel through southern Russia and report extensively on the intellectual trends in that area. Dr THOMAS gave me the additional assignment of recruiting young men of German descent for his special guard units, whenever I came across them in my travels. The first mission I accomplished, but the second one could not be carried out, since these elements of German descent had already been recruited by the Volksdeutsche Mittelstelle for local defense, and my authority was insufficient to supersede this order.

Thus, I spent the major part of 1942 on the road. My travels were interrupted on only one occasion when I was sent to PARIS to accompany a special commissary train back to KIEV. In the latter part of 1942 I was for a certain time acting chief of Abt I and II of the BdS KIEV and thus working in a field completely foreign to me (W/T, telephone, motor transportation, administration, organization, construction, personnel). Toward the end of 1942 I fell ill and spent the first months of 1943 in hospitals in KIEV and ZAKOPANE. Still incapable of duty, I returned from the east to the Tyrolean Alps for recuperation and never went back to Russia.

Russian Science

1. All science is strictly regulated and directed from a central office in MOSCOW. Each professor was assigned a special field of research and was strictly limited to that field. Should his research happen to lead to another field, he had to report this fact immediately to a superior office and await a decision as to whether he could continue his work in the new field. I made the acquaintance of a professor decorated with the Order of LENIN, whose field was confined to research on seeding machinery, of another who was permitted to work on only certain explosives, of a woman professor assigned a special field of Chinese geology, etc. At that time about 100 professors and their assistants had volunteered to work in the German I G Farben and Leuna plants. Before being accepted they had to report to the KdS in KHARKOV and explain their special field of research. I checked this information for two or three days in order to become more familiar with the Soviet methods in assigning research projects. Later this job was taken over by a German officer and representative of the Leunawerke.

- 53 -
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2. Research and invention were encouraged by a variety of remunerations to an extent unknown to me in any other part of the world. Any professor who had managed to bring forth even the slightest achievement, even if it was only a small improvement on a machine or a saving of labor could obtain:

- a. Medals and distinctions.
- b. An honorary position in the Party.
- c. Honorary apartments. In KHARKOV, for instance, one of the most beautiful and largest apartment houses had been built by the State for such professors.
- d. Free vacation in the Crimea, BERDYANSK or the Caucasus.
- e. Free trip to MOSCOW, either to special opera performances or to Party festivals and conventions.
- f. Special financial assistance for future research.

3. Only a part of the research carried out was devoted to new inventions and discoveries. A great part of their research was devoted to the precise reconstruction of patents of other countries, for the Soviet Union, as far as I know, recognized no foreign patents. In all institutes I found professors working on such imitations. As I was told, and this could be seen by the names of the firms on the articles in question, the originals in the years before 1935 came from France and Germany, and later on mostly from the United States. This research, however, was not just a question of imitating, but also improving on the original product in order to multiply the efficiency of all these machines, chemicals, optical instruments, etc. The result could be seen in one of the big industrial plants. For example, in the huge power plants of DNEPROSTROY, I noticed a small machine of Siemens and another one, I believe, of General Motors. The Russians had increased the specifications many times, had constructed the new machines in Russian plants, and had then hailed them as gigantic achievements of Russian engineering. (This was explained to me by a Russian and a German engineer, and I also heard the same story in other places). The point is, however, that Russian imitation was not necessarily unproductive, nor did it stifle Russian research. On the contrary, as I was told everywhere I went, their own research received much impetus from this method of approach.

4. Several research institutes, for example, the institute for atomic research in KHARKOV, were registered in official registers under intentionally misleading names.

5. In KHARKOV alone there were over 50 different scientific institutes, for atomic research, for explosives, for general chemistry, general physics, for road construction, for railroads, for farm machinery, for mines, for ballistics, etc.

Agriculture

Very little agricultural land is privately owned. Most of it was grouped together in kolkhosi and sovkhosi. The organization of the kolkhosi is a familiar one, for they have been copied from the collective farms of the Paraguayan Jesuit State. The sovkhosi, which are Soviet State farms supporting excellent experimental stations for the study of plants, for the breeding of animals, for improvement of seed, for artificial insemination, etc, have in my opinion received far too little attention abroad. These sovkhosi also cooperate very closely with the agricultural institutes of the various universities, and through their combined efforts, the Soviet empire will soon be independent of the rest of the world for foodstuffs and with the steady expansion of its sphere of influence will then be in a position to erect a food blockade against the rest of the world.

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It is particularly interesting to note that the present-day Russian agronomist, as an advisor and leader in the field of agriculture, is rapidly becoming a highly important professional.

Industry

There is no need to mention in this report the gigantic achievements of the Soviets in industrializing their country. I was deeply impressed by the chemical plants in KARENSKOYE and the aluminum works in ZAFOROZHE, the iron foundries of MARIUPOL, and power plants of DNEPROSTROY, not to mention the Donbas of the KRIVOI ROG area.

There are two points, however, which were repeatedly brought to my attention while in Russia and which should be brought out here.

1. Russian industrialization has been planned to permit conversion from peace to war production and vice versa in a minimum of time. I was told again and again that every tractor driver in the Soviet Union is trained in such a way that he can operate a tank with few days practice, and every MTS station (machine and tractor station) in the country is organized in such a way that it can be converted almost immediately into an ordnance company. The entire Soviet industry has been organized according to a well thought out and well planned system of rapid conversion either to peace or to war. Every tractor factory can be turned into a tank factory on short notice.

2. So far, the Soviet people have not yet enjoyed the fruits of Soviet industrialization, and the reason for this lies in the fact that Soviet industry first plans to complete the Bolshevization of the world. When no other industry in the world can compete with the flood of Soviet industrial products, then and only then will the international workers enjoy prosperity.

Bolshevism and Buddhism

The Buddhist monks of ELISTA and on Lake Manits assured me again and again that they were striving to restore the simplicity of early Buddhism and reject the pomp, the desire for power and the blasphemous conduct of the Lamas. They wished to reform all Asia and lead it back to Buddha. With the support of the Soviet State, the Buddhist missionaries are trained in large monasteries far to the east and then wander southward via the holy city of URGA, to preach the gospel of Buddha and STALIN. I was told that there are already very many Soviet Buddhist missionaries active in Central Asia and in East Asia and that all Asia and all Russia would soon form one enormous Buddhist-Soviet empire. The professor from ROSTOV, who accompanied me as my interpreter on my trip to these Buddhist monks, explained to me in great detail the tremendous significance Buddhism had for the Soviet policy in Asia and told me that a considerable number of the Buddhist monks trained in the above-mentioned monasteries for missions in China receive their instruction under the direction of the NKVD and that they are nothing more than secret agents of the Soviet.

Bolshevism and Islam

East of the large island of Buddhist faith near ELISTA, we find the border of the Mohammedan Soviet domain, which extends in a narrow belt to the west and in a wide area to the east of the Caspian Sea. I myself only became acquainted with a few tent villages located on the edge of this Islamic domain.

The German authorities suffered under the illusion that these Mohammedans would rush to the German troops full of enthusiasm. Yet here I was also able to determine, though only superficially, that which had been confirmed in other areas, namely that the NKVD had carried on extensive work in Islam, had won Islam over, and had harnessed it to serve its purposes.

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Partisan warfare was very costly for both sides in the east. During my long trips I came to the conclusion that partisan warfare was intensified through one's own nervousness. I traveled frequently through partisan territory, covered stretches alone, which otherwise were limited to convoy travel, slept in villages, which were reputed to be overrun with partisans, and yet I never experienced one single incident, though I was not always to be recognized as harmless.

I had the same experience in Yugoslavia in 1944/45, where I spent much time in the most feared Partisan villages, traveled by bicycle or on foot over the most dangerous forest paths without ever being attacked.

For many German leaders partisan warfare was undoubtedly to a great extent more a matter of ambition to obtain the Iron Cross by killing a high number of partisans than a matter of necessity.

The Soviet Control System

In the National Socialist state, the tight network of Gestapo, SD, Party and affiliated organizations made any revolution from within impossible and therefore senseless. In the Soviet state an intricate control system also prevents the individual from breaking out of the community. During my one year trip in the Ukraine, I came across traces of this system of control everywhere.

1. All activities were subjected to a dual control system executed in writing.
 - a. Detailed and pedantic records were kept on everything that happened, whether it had to do with the progress in agricultural works, in industrial production, with egg production, with the birth of calves, with the inventory of department stores, with the activities of doctors or the status of education. I saw such reports dealing with all possible subjects and included them as annexes to my original report on Russia. The teachers, for instance, had not only to report in writing on the exact status of their preparation for each hour of classroom work (method, sources, teaching aids) but also on the result of each hour of classroom work (how the questions were answered, effect of the instruction, etc.)
 - b. Similar questionnaires applied to all other fields of activity to find out what had happened, what had been undertaken and what had been achieved. All results were then converted into detailed statistics.

As a result of this tremendous written control, everyone was so overburdened with paper work that he could not possibly arrive at any unbolshevistic thoughts of his own.

This system had the further disadvantage that such a paper control and such statistics became more important than the actual achievements.

2. The fact that in almost every field of activity the work was carried out not by individuals, but by groups meant that practically everyone was controlling and had to control everyone else. In the schools there was constant mutual control by pupils and teachers. If a teacher arrived late to school, or made some unbolshevistic statement, he received a black mark from the pupils, and this mark would be registered with the school principal. The classroom hours were so arranged that the teachers often had one free hour between two hours of instruction. They were not permitted, however, to utilize this time for themselves, but had to sit in on the work of another teacher and check on him. The controls in other fields of activity were similar. This method of everyone controlling everyone else and this system of points can be found in just as strict a form in the Jesuit Order. As a matter of fact, the striking similarity in the system of the Soviets, the National Socialists and the Vatican, cannot be stressed too often.

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3. The Communist Party, the Komsomolsen and State officials carried out their own strict control of all fields of activity. (analogous to conditions prevailing in Nazi Germany).

4. The top control, and at the same time the most searching one, was made by the NKVD. The NKVD was twofold.

- a. Through the generally known NKVD officials. In every town there were large new NKVD buildings.
- b. Through secret confidential informants, who, of course, would gradually become known to the people over a period of time. Among these NKVD confidential informants the priests of the "living" ie, Soviet-approved Orthodox Church were of particular importance. Their number was insignificant. The almost complete annihilation of the Orthodox Church in Russia can be seen by the fact that the Orthodox bishops who went into hiding and emerged when the Germans entered the area numbered no more than thirty, and even they were in the majority compared with those bishops who collaborated with the Soviets and were later united under Patriarch SERGIUS (succeeded after his death by Metropolitan ALEXEY).

These NKVD priests, as they were popularly known, were thus few in number, yet under the pretext of piety and a feigned desire to further the Orthodox religion in secret, they could very easily gain access to certain classes less accessible to the general control system. Since most of the parishes in the country had no clergy, these NKVD priests settled in the cities and made trips from there into the surrounding countryside. Thus they found it relatively easy to guard their anonymity. From all sides I heard again and again how many people owed their arrest to these NKVD priests. Naturally, the activity of these NKVD priests accelerated the movement away from the Church!

Immediate arrests occurred only in very serious cases. Usually they were carried out in waves, at which times a large number of people would be picked up. The process was described to me in the following manner.

If the Government decided to build a railroad, to take lumber out of Siberia, to establish a new industrial complex or construct highways, they informed the chief of the NKVD as to how many hundreds of thousands of workers would be needed, and then those marked for arrest would be picked up. The Mayor of CHORTITZA, who worked for 11 years in the Central Records Office for all Soviet concentration camps, told me that in this period of time a total of about 15 million people had been interned in these camps. This figure agrees more or less with the statistics published in the international literature. How many of those millions lost their lives remains a question which the mayor could not answer. The torture methods used coincide exactly with what is now known about the German concentration camps from the trials and press reports. Dozens of Soviet citizens reported their own experiences to me and I included their exact testimony in my original report to HEYDRICH.

Everywhere I went I had the general impression that the Russian people under this strict and tightly woven control system had become a much more formidable instrument of power than the German people under National Socialist influence.

Successful Activities of the NKVD

It is a known fact that the Russian Secret Service has excellent specialists at its disposal both at home and abroad. In this travel report I should like to mention only two examples of good undercover work of the NKVD.

1. The old Bishop of KHAMKOV was very pious and a firm believer in a Tsarist Greater Russia. Over the years he succeeded in gathering together many of those who shared his views and ideals, most of them coming either from intellectual circles or from among the peasant population. His secretary was a man in his early forties, extremely well educated, a theologian, and at the same time exceptionally clever. He was an expert not only on the Liturgy but also on Canon Law and

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scrupulously saw to it that his senile and somewhat helpless Bishop and master never committed a breach of form. He was a master of debate, and I actually enjoyed the disputes he and I used to carry on sometimes on matters of theology. He once stated offhand that it was really touching how many people had discovered their love for the Tsar. He showed great interest in the power of the Catholic Church, which he sharply rejected, told me himself about the activity of many Orthodox priests for the NKVD, and enjoyed complete confidence of the Bishop and his adherents. Later it turned out that he was an officer in the NKVD and had sent W/T reports of all important events to MOSCOW.

2. A businessman in KIEV, who bore the name of a Baltic noble family, was in the rug business and made the practice of employing only exceptionally beautiful girls in his store. He soon established contact with most of the German offices and supplied the private apartments of leading officials with rugs and curtains. Whenever he managed to close an important deal, he would stage a celebration marked by much alcohol and the presence of his beautiful salesgirls, who then loosened the tongues of even the highest German officials. He was politically active as a staunch supporter of the National Ukrainian Movement, which then was cooperating very closely with the German authorities. He was an extremely brilliant man, well versed in all subjects and known to be an expert on modern Soviet philosophy. I accepted a number of his invitations for this reason and found that his reputation was well founded. Later it was established that he had been in constant contact with MOSCOW through two T/W transmitters. It was further proven that he was also a high-ranking officer in the NKVD, and, as he himself admitted, had been empowered to take over the leadership of an anti-Soviet National Ukrainian Government under German sponsorship.

The BdS KIEV and its Commanders

The commander of the Sipo and SD in KIEV with jurisdiction over the entire Ukraine was SS-Gruf Dr THOMAS, who, prior to his assignment in the East, had been the BdS in PARIS.

THOMAS was a physician by profession and had had a spectacular career in the SS, climbing very rapidly from Scharf to Gruf. His rise was generally ascribed to the fact that his daughter had been the mistress of HEYDRICH for some time and had borne him a child. THOMAS was very corrupt and brutal. His deputy was the KdS KIEV, SS-O/Fuehrer EHRLINGER.

Abteilung Leiter IV were at that time SS-O/Stubaf and O/Reg Rat Dr KNAB and SS-Stubaf and O/Reg Rat VOLLIER. Abteilung Leiter III were SS-Stubaf Dr SCHIMMELROEN and SS-O/Stubaf BLEDDT. KdS ROVNO was SS-O/Stubaf and O/Reg Rat PUETZ, who was known to be very harsh. He had distinguished himself in fighting the Partisans and was highly esteemed by the BdS KIEV.

On the other hand, THOMAS had the greatest contempt for the KdS in ZHITOMIR because he failed to be harsh enough. He was later relieved because of being too easy and was returned to Germany.

The KdS KIEV, SS-O/Fuehrer EHRLINGER, had already earned his reputation for sharp action in Norway, PRAGUE, WARSAW and MINSK and Dr THOMAS was highly pleased with his work in KIEV. He frequently ordered large-scale operations and was decorated for this work with the Iron Cross I Class.

The commander of the Sonderkommando KREMERTCHUG was SS-Stubaf PLATH, a brutal person.

KdS CHERNIGOV was SS-O/Stubaf Theo CHRISTENSEN, whose work also pleased Dr THOMAS.

KdS DNEPROPETROVSK was at first SS-Stubaf LINK, who was replaced for being too easy by the more ambitious SS-Stubaf MULDE.

KdS KHARKOV was at first SS-Standf BLOBE (previously in KIEV), then SS-O/Stubaf Dr LIMMANN, a physician and later BdS PRAGUE. THOMAS was satisfied with the work of both.

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SI-FIR/123

The KdS in STALINO was SS-Stubaf MOOR, who was later relieved.

KdS ROSTOV was the former Protestant Probst SZYMANOWSKI-BIEBERSTEIN (SS-Stubaf and O/Reg Rat). He was very active.

KdS in the Crimea was SS-Standf ZAPP, also very active.

KdS in NIKOLAEV was SS-O/Stubaf and O/Reg Rat SPAHN, who was not brutal enough for THOMAS.

By order of the BdS, every KdS had to establish a concentration camp with room for 1,000 to 2,000 prisoners.

The KdS in CHERNIGOV also set up a youth camp, where orphaned children with good racial features were trained by German teachers (women) with the intention of bringing them to Germany later on.

Mistreatment of Prisoners

When I went to visit the KdS in KREMENTCHUG, SS-Stubaf PLATH, he received me while still interrogating a prisoner. Apparently not satisfied with one of the answers he struck him a number of times with a heavy stick, so hard that the prisoner was dizzy for a moment. This was the one case of mistreatment of a prisoner being interrogated which I experienced in eleven years of working with the RSHA and SD.

I often heard officials state that a slap in the face was the best method of interrogation. I also knew that the Gestapo had a second degree, which was only used with the personal permission of Amts Chef MUELLER. I also noticed that MUELLER was frequently in the company of a doctor, who always smelled of fresh medicine.

Executions

Mass executions, particularly of Jews, were frequent in the Ukraine, not only under Dr THOMAS, but also under his predecessor Dr RASCH. Several commanders ran the figure of those executed during their tour of duty up to 100,000. SS-Standf BLOBEL told me personally that in KIEV he had shot 60,000 in an antitank ditch and 30,000 in another place. SS-Stubaf PLATH told me that for a long time he had shot 2,000-3,000 persons a week. Every city had its mass graves. When EICHMANN (Judenreferat Amt IV RSHA) told me in 1941 that he intended to exterminate the Jews in Russia, I failed to take him seriously. Now I saw that this policy was being put through in all seriousness. The largest mass executions were carried out in December 1941 by the Einsatzkommandos, which followed on the heels of the fighting units.

In 1942 the various commanders carried out only smaller mass executions of 100 to 200 men. In 1943, during the German retreat, large mass executions are said to have again taken place, particularly of concentration camp inmates. SS-Stubaf MULDE had assured me that if the military situation became hopeless he would kill every inmate of his concentration camp.

The KdS KIEV had on the average one execution day a week. (Spring 1942). Newly arrived SS leaders from the Reich felt it their honorary duty to take part in these executions in order to prove their toughness. No one was forced to participate. I must mention as the most positive point in Dr THOMAS' character the fact that he never forced anyone to take part in mass executions and only treated those who refused as weaklings. In KREMENTCHUG, I witnessed the execution of about 200 men, women, and children of every age including babies. The victims were forced to kneel in a large ditch and each one was shot separately in the back of the head, so that death was always instantaneous.

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To overcome moral depression the participants in mass executions of the BdS and KdS were well supplied with vodka. Nevertheless, psychic collapse was frequently the result. In one case, an active participant in one of the mass executions suddenly shot and killed a number of his comrades one night. In another case a H/Scharf, who was carrying on a normal conversation with his best friend, suddenly stood up and shot him dead. An interesting medical phenomenon, as Dr THOMAS called it, was the fact that the men, who had frequently taken part in the execution of women and girls, became sexually impotent for a certain period of time.

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61-FIR/123
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ANNEX X

PERSONALITIES

Prisoner: HAREL, Albert

SS-Stubaf Amts IV, VI and VII

ALTINGER, Josef	SS O/Stuf Benedictine Pater Church Referent in KOBLENZ Extremely active.
BEHAM, Peter	Benedictine monk Worked on project to determine economic power of the Catholic Church for Amt III, RSHA.
BERNING, (fnu)	Bishop of OSNABRUECK Prussian State Counsellor.
BIEBERSTEIN-SCYLANOWSKY	Protestant clergyman Active in Reich Church Ministry SD agent.
BIRNER, Dr Joachim	GIS agent at the Vatican.
BOBE, (fnu)	Czech Catholic prelate Informant of SD PRAGUE.
BRANE, Wilhelm von	Agent of the Vatican and the USSR Active among American Negroes about 1927.
DEIDL, (fnu)	Former Benedictine Pater Active in the SD.
DEW, Dr (fnu) von	Was in charge of Vatican relay station in MUNICH Gave all mail to the SD for photostating.
DUDEIUS, (fnu)	Theology professor in TUEBINGEN and at the Vatican SS informant.
GIGL, Josef	Pro-Nazi Catholic Kaplan in MUNICH.
GOEGGINGER, (fnu)	Protestant pastor Informant of BdS RIGA.
GROEBER, Dr (fnu)	Archbishop of FREIBURG Supporting member of SS.
GRUENEWALD, Dr (fnu)	Former Benedictine Pater Active in the SD.
HAUCK, Dr Jakobus	Archbishop of BAMBERG.
HECKEL, (fnu)	Protestant Bishop and Director of Protestant Church Foreign Office Had close contacts with the German Foreign Office.
HEBEGEN, Ildefons	Abbot of Maria Laach monastery Had close contacts with SD DUESSELDORF.
HOLNSTEINER, Prof (fnu)	Taught at the University of Vienna Intimate friend of SCHUSCHNIGG Informant of SD LINZ.
HUYA, (fnu)	Patriarch Former Archbishop of PRAGUE Informant of SD BOLZANO.
JOHANNES, (fnu)	Pater of BETAL monastery Friend of GOERING and the SD.
KELLER, Dr Peter	Prior of a Benedictine abbey in Schleswig-Holstein Active for the SD.

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KINDER, (fnu) President of Protestant Land Church in Schleswig-Holstein Active for the SD.

KLOTSCHKE, (fnu) President of Protestant Land Church in Saxony Active for the SD.

KLOTZ, Dr Petrus Abbot in KALTERN Collaborated with SD BOLZANO.

KOCH, Prof (fnu) Catholic theologian in BRESLAU Active for the SD.

KOTHER, Dr (fnu) Catholic priest Teacher Advisor to HARTL.

LEDERER, Otto Nazi Catholic priest in MUNICH.

MACHENS, (fnu) Benedictine Pater Nephew of Bishop MACHENS of HILDESHEIM Worked for the SD.

MAYER, Prof Josef Catholic professor at Bishops' Academy in PADERBORN Wrote favorable opinion for HARTL on euthanasia Went on an intelligence mission to ROME in 1943.

MERKLE, Sebastian Professor of theology in WUERZBURG Submitted regular reports to the SD Received the Adlerschild des Deutschen Reich.

MOHR, Dr (fun) Theologian in FREIBURG SD informant.

MUELLER, Ludwig Protestant Reich Bishop Ardent friend of HITLER.

MUELLER, Dr Josef Active Bavarian lawyer Politician Bavarian nationalist Vatican and Abwehr agent.

NAPHANNAEL Orthodox Archimandrite in the Vladimirovka monastery Russian noble Has contacts with the USSR and Balkans Informant of the GIS.

NEIPPERG, Albert von Count Abbot of Neuberg monastery Active for SD STUTTGART.

NELIS, Heinrich Catholic professor at the University of Frankfurt Worked for the Lds in BRUSSELS CPI card 460291.

NEUHAUS, Dr (fnu) Protestant theologian Regierungs Rat Chief of Church Referat Amt VI CPI card 153874.

QUADT-ISHY, Eugen Count Former Bavarian Economics Minister SS Stubaf in the SD Important informant.

ROSSBERGER, Josef Catholic priest denounced by HARTL.

ROTH, Josef Ministerial Dirigent Priest Head of the Catholic Division in the Reich Church Ministry SD informant.

ROTH, (fnu) Regierungs Rat Chief of Church Referat Amt VI (Possibly identical with Erich ROTH CPI 107310)

SCHACHELEITNER, Alban Pro-Nazi Abbot in MUNICH.

SCHARNAGEL, Anton High-ranking bishop in MUNICH SD informant.

SCHAEFER, Karl SS Brigf Former Catholic monk Active in the west for the SD Later he was SS Pol Fuehrer in DNEPROPETROVSK.

SCHMIDT, Damian Abbot of GRUBSSAU Had contact with SD BRESLAU.

SCHMIDT zur WEDDEN, (fnu) President of the Protestant Land Church in Mecklenburg Worked for the SD and RSHA.

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SCHOENHOEFFER, (fnu) Prelate of the Vatican Propaganda Fide
Collaborated with the GIS.

SCHUSTER, (fnu) Cardinal of MILAN Pro-Fascist. In close contact
with B&S VERONA Helped high-ranking SS leaders
escape to Switzerland.

SERAPHIM Orthodox Metropolitan in BERLIN Pro-Nazi.

SERAPHIM Orthodox Archimandrite in the Vladimirovka
monastery Former Tsarist artillery officer
Gave HAREL important information.

STEPHAN, (fnu) Exarch of Bulgaria Informant of HARTL Now
collaborating with the Russians.

STILLER, Kurt SS H/Stuf Protestant expert in Church Referat
Amt VI Later with Amt III RSHA.

SUHARD, (fnu) Cardinal in PARIS Pro-Fascist Had contacts
with Amt VI RSHA.

TONDROCK, (fnu) SS Richter SS Brigf Protestant Minister and
advisor to HIMMLER.

UNGER, (fnu) Paid agent of SD SALSBERG Personal counsellor
of Prince Bishop Dr WAITZ.

VERSCHAEVE, Cyriel Leader of Catholic Flemish Autonomy Movement
Collaborated extensively with the SD.

VOIK, Rainer SS H/Stuf Amt VI RSHA for Church Affairs.

WEIDEMANN, (fnu) Protestant Land Bishop of BREMEN Worked for
SD BREMEN and for RSHA.

WERHUN, Peter Bishop and Apostolic Administrator of the United
Orthodox Church Former Ukrainian officer
Bishop's seat in BERLIN Important informant.

WIENKEN, (fnu) Bishop Catholic leader who condoned euthanasia
for the insane.

WINTER, Prof Edouard Professor at the University of Prague Studied
Orthodox literature for intelligence purposes
and reported results to RSHA.

WOLF, Martin Church Referent in the SD from 1934-1935 CPI
card 440255.

WOLFSTEINER, Willibald Abbot of METTEN Worked for the GIS.

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