

FREE POLAND

A SEMI-MONTHLY

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The Truth About Poland and Her People

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FREE POLAND

A SEMI-MONTHLY

The Truth About Poland and Her People.

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THE POLISH NATIONAL COUNCIL OF AMERICA.

Edited by the Editorial Committee:

F. J. MEDWECKI, Chairman
CHARLES WACHTEL
THOMAS T. LASECKI
FRANK S. BARC
JOHN SKIBINSKI
REV. FELIX LADON.
ST. OSADA

ADDRESS ALL COMMUNICATIONS TO:

"Free Poland", Polish National Council of America
984-986 Milwaukee Avenue, Chicago, Ill.

To Editors and Publishers:

The Polish question is a timely one throughout the world. The contents of this publication will furnish, we hope, adequate material for use at opportune moments.

Comment. CRACOWIENSIS

"EMPIRES are fragile, but nations are indestructible", said a prominent British journalist, recently commenting on the Polish question. Border posts are erected by the hand of man, but affections are implanted in the soul by the hand of God. That is the reason why Poland, — that mighty Poland of the XV and XVI centuries, renowned for its culture and political prestige, is again a prime question of the present day.

* * *

RUSSIA, the archbreaker of pledges, is dangling before the Poles another bait. Many a student of history wonders at the myopia of Russian bureaucrats. The deeds of Catharine are notorious. The czars had the temerity to violate the sacred pledges of the Congress of Vienna. The causes of the uprising of 1863 are well known to every Pole. And again for the fourth time—in 1905—the tantalizing vision of autonomy was flashed before the eyes of the freedom-starved people. Is the promise of 1914 but another tantalizing vision?

* * *

SOME EXCERPTS from the news of the day:
"The Germans are using dum-dum bullets."

"The Germans are using bayonets which lacerate the wound as they are pulled out."

"The Germans have abused 5000 Italian immigrants."

"The Germans have maltreated American women tourists."

"The Germans have attacked Antwerp during the night with bombs from a Zeppelin dirigible, killing men, women and children."

"The Germans have scattered floating mines in the North Sea."

"The Germans in a drunken orgy sacked Louvain, setting fire to the buildings and slaughtering the inhabitants."

If these reports are false, the Germanophobe press is maliciously casting vile slanders on German culture. On the other hand, if they are true—

* * *

THE MOST powerful of the neutral nations, the United States is destined to play a part of increasing importance in the future course of world events. The greatest war in the history of the world is by many thinkers thought to portend the realization of the most magnificent ideals and aspirations of mankind. While undoubtedly all the citizens of the United States uphold the hands of President Wilson in preserving the absolute neutrality of this country, thus giving the best leverage to his efforts to restore the peace, the Poles in particular believe steadfastly that in the final settlement this Republic will take an unyielding stand for the recognition of the rights of enslaved nations. The prime causes of racial hatreds must be removed. Without universal justice the striving toward universal disarmament and peace is a waste of energy.

THE CZAR'S OFFER TO THE POLES.

(From the Cincinnati, O. "Times-Star" August 20, 1914).

The czar's promise of autonomy to Poland is a war measure. It bespeaks a liberalism that would never have come out of St. Petersburg in normal times. The creation of a Polish nation from the parcels that Russia, Germany and Austria-Hungary apportioned among themselves may be the outcome of the present struggle. Its realization would mean the goal for which Poles have struggled for over a century. A people that have been divided and subdivided by imperial decree, without their identity being merged with the conquerors, would again become a governmental entity.....

If the Poles refuse the apparently generous offer of the czar he will have but himself and his predecessors to blame. The shadow of his own government's perfidy will lie athwart his path. In the final analysis there is justice in history. Imperial promises and treaty obligations can not be broken without an ultimate payment being demanded by fate, which generally forecloses its mortgages without consulting the convenience of the obligor.

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❖ ❖ POLAND ❖ ❖

By

ALFRED TENNYSON



HOW long, O God, shall men be ridden down,
And trampled under by the last and least
Of men? The heart of Poland hath not ceased
To quiver, tho' her sacred blood doth drown
The fields, and out of every smouldering town
Cries to Thee, lest brute Power be increased,
Till that o'ergrown Barbarian of the East
Transgress his ample bound to some new crown:
Cries to Thee, "Lord, how long shall these things be?
How long this icy-hearted Muscovite
Oppress the region?" Us, O Just and Good,
Forgive, who smiled when she was torn in three;
Us, who stand now, when we should aid the right—
A matter to be wept with tears of blood!



NOTE—This sonnet was written by Tennyson during the insurrection in Russian Poland in 1831. It was first published with the title: "On the Result of the late Russian Invasion of Poland."

Foreword.

Few but Poles realize fully that Poland is a reality in every respect except in name.

It is strange how little is known about this people of central Europe who number 25,000,000 souls, speak a common language, recognize common historical antecedents and possess virile national consciousness which expresses itself in a literature, art, science and philosophy peculiarly their own.

The threefold dismemberment of Poland has not ended the stream of national consciousness, nor even stamped out of the hearts of the people its unceasing aspiration and striving for a restoration of their political existence.

In vain have been unrelenting persecutions and the various oppressive measures of our enemies. In vain have been the falsifications of history and the suppressions of the truth by a hostile press.

In the nineteenth and twentieth century, while the name of Poland is effaced from the map of Europe, the lack of political existence has been more than compensated by the development of mental and spiritual life. The national consciousness flowed through this outlet with tremendous vigor and variety. The period after dismemberment has given birth to the greatest poets, novelists, painters, musicians and composers, philosophers and scientists in the history of the Polish nation.

The Polish uprisings—the first in 1792 under Kosciuszko, the others in 1831, 1848, 1863 and the movement in 1905 — have furnished conclusive evidence that the forcible anaesthesia, administered to us by our despoilers, has been futile.

The manifesto of the czar of Russia, promising autonomy to a united Poland for loyalty to the Russian cause, is the most recent official admission of the existence of the nation and its undying rights.

Even Germany, though belated, by inspiring grotesque rumors of a revolution in Poland and a demand for a Hohenzollern as a Polish king, gives public admission of the same fact.

The European war has put the Polish question on the lips of the civilized world. It is the subject of the private conversations of statesmen and the formal discussions of chancelleries and cabinets. It is reported in the news columns and discussed in the editorials of the press throughout the world. In a word, it has again become a burning question of the present moment.

The world needs a free Poland. Humanity asks for it. Civilization calls for it. Universal peace is impossible without it. Justice demands it. The threefold crime, perpetrated by three powers more than a hundred years ago, is ineffaceable blot on the escutcheon of justice and before the court of civilization and humanity an everlasting reminder of unrepaired wrongs. Until restitution shall have been granted to the dismembered nation of its priceless freedom, any plan for a universal peace will be but a mirage, beautiful but nonexistent and unrealizable.

No nation in the world probably can render better moral support to the cause of a free Poland than the American people and its press. The deep sense of justice and fair play, the splendid motto of "live and let live" as evidenced in the private and public life of this people, the warm welcome accorded to exile and victims of economic and political conditions in their native countries who seek and find here a chance to live and think, are grounds for the belief that Poland and her cause have nowhere more sincere friends than in the United States.

The Polish National Council of America, authorizing the publication of "Free Poland" at the meeting of the executive board August 17, 1914, set for it the following objects:

To cement and give a firmer footing to the friendship between the United States and the Polish nation; to give wider publicity to those facts and reasons on which Poles base their demand for a political independence; to furnish more evidence of the vigorous cultural life of the Polish nation; to develop such an attitude in the justice-loving American nation and when the noble efforts of this government for peace will be crowned with success, to secure such action from it at the critical moment as will prevent any possible shelving of the demands and rights of the Polish nation.

It is probably superfluous to add that, however justifiable may be the resentment of the Polish people against their national enemies for the crimes of dismemberment, continued persecution and attempted obliteration, this publication will refrain as much as possible from undue expression of our outraged feelings; and as the editors are citizens of the United States they will bear in mind the patriotic sentiments of the President's Wilson's appeal for neutrality and carry them out in their work.

EDITORIAL COMMITTEE.

The Attitude of the Poles toward the European War.

Soon after the breaking out of the European war, and especially more recently, after the promulgation of the imperial manifesto, proposing to unite the three parts of dismembered Poland under the sceptre of the Russian czar, representative Poles have been asked on numerous occasions, what their attitude is toward the war and particularly towards the Russian imperial manifesto.

A clear and simple exposition of this attitude was given in the foremost of the Polish daily newspapers, published in Chicago, by its editor-in-chief, Mr. Stanislaus Sz wajkart, in the issue of August 3, 1914. If any one should be inclined to trace any inspiration in this article as coming from H. G. Wells' article on the future map of Europe, which appeared in the "Chicago Tribune" and other American papers, or to detect any similarity between the conclusions as deduced by the Mr. Wells and Mr. Sz wajkart, it is well to point out here that Mr. Wells' beautiful phantasy, although realistic and founded on almost irrefutable premises, but still a phantasy, appeared in the "Chicago Tribune" on the 13th of last month, whereas the Polish article in question appeared in "Dziennik Chicagoski" 10 days earlier.

The main body of Mr. Sz wajkart's article follows:

* * *

The questions put to us are as numerous as they are varied. On which side lie our sympathies in the Austro-Servian war? Which of the adversaries do we wish success? With whom do we sympathize in the war Russia is waging with Germany and Austria? What advice shall we give to our countrymen who are compelled to do military service in these wars? Where will our sympathies and possible participation be in the event of an internal revolution in Austria or in Russia? What outcome, a favorable or an unfavorable one to our interests, do we expect from these wars? On what do we base our expectations? And thus the questions continue, almost endlessly.

Before we reply to these various questions and before we rearrange them to facilitate a clear and concise reply, we intend in the first place to give expression to our desires, our yearnings and our dreams, which still may be far from any realization, but towards which, in our deepest and strongest conviction, Europe is now inevitably

tending, whether it is with or against the consent of the governments.

These desires and aspirations briefly may be thus presented:

1. THE FIRST AND MOST IMPORTANT DESIRE OF EVERY POLE IS A FREE AND INDEPENDENT POLAND, EMBRACING ALL OF ITS ANCIENT LANDS.

2. HIS NEXT DESIRE IS THAT AN EQUAL FREEDOM AND INDEPENDENCE BE SECURED BY ALL THE OTHER SLAVIC NATIONS. WITH A FREE POLAND THERE SHOULD LIKEWISE BE A FREE RUTHENIA, A FREE SERBIA, A FREE BULGARIA, A FREE CROATIA, A FREE CZECH-MORAVIAN STATE, ETC.

3. IRRESPECTIVE OF THE FORMS OF GOVERNMENTS IN THESE FREE SLAVIC NATIONS, WHETHER THEY WILL BE REPUBLICS, OR CONSTITUTIONAL MONARCHIES, OR POSSESS SOME OTHER NEW FORM OF GOVERNMENT, IT IS DESIRABLE THAT ALL THE SLAVIC NATIONS BE BOUND BY AN INSEPARABLE TIE IN FORM SIMILAR TO THAT OF THE UNITED STATES OF AMERICA, OR THE GERMAN BUND, OR SOME OTHER FORM, AS LONG AS IT WILL BE PERMANENT AND BY ALL MEANS NOT HEADED BY AN AUTOCRAT, AN EMPEROR OR A CZAR.

4. REGARDLESS OF THE MANNER IN WHICH THE SLAVIC, GERMANIC AND THE OTHER ISOLATED NATIONS, SUCH AS THE HUNGARIANS, LITHUANIANS, AND RUMANIANS WOULD BE GROUPED, SUCH A COALITION OR FEDERATION OF SLAVIC NATIONS WOULD BE THE MOST POWERFUL FACTOR WORKING FOR UNIVERSAL PEACE IN EUROPE.

The realization of these ideals, although apparently distant at the present time, may still follow from the European war. They likewise define the attitude of the Poles.

The Poles cannot sympathize with any of the governments embroiled in the present conflict across the ocean. They do sympathize with the NATIONS, and above all with the Slavic nations, and the latter they wish an early emancipation from the imperial rule of Russia and Germany,

as well as independence and freedom, but they cannot sympathize with the Russian government and even less with the Prussian and the Austrian governments or with any of their allies.

Having no means, at least at the present time, to exert any influence on the course of events, on the contrary, being compelled on our lands to enact a most tragic role in the dreadful drama, Poles need not conceal their feelings, because by such concealment they can neither hurt nor benefit themselves. To engage in such childish speculation as to suppose that if the Poles help the Russians to defeat the Germans they would effect their own union and secure considerable influence in Russia, or that if the Poles aid the Austrians to bring about the downfall of Czardom they would thereby help to liberate all the Slavs, is both futile and to no purpose, and therefore dishonest. To look to diplomacy for aid, or to trust the promises and pledges, no matter how comprehensive, of any of the governments, will likewise lead nowhere. This we should have learnt by now.

For the same reason to enter into diplomatic negotiations with certain of the Slavic nations, who seem to be hypnotized by the czar and look to him for deliverance, would also be of no avail and expose us to a charge of dishonesty. We should rather say to them: "We desire your and our freedom, but neither Czardom nor the Prussian "mangled fist" will grant it to us, if we aid them to increase the greatness of their power. We loathe Prussian rule, but also in czardom we see ruin both for you and for us".

What then are we to do? If the portion of our nation in this land of freedom is able to look upon the war with hearts beating with hope or with a desire that the war should encompass the downfall of the abhorred governments and the deliverance of the nations without too disastrous results for the latter, then what advice should we give to our countrymen in our Mother Country, who are compelled to engage in this war?

Advice? Could advice be of any avail?

We listened yesterday to a conversation in which the participants racked their brains for such advice. One advised the Polish regiments to desert, to "strike", wherever possible. The other tried to show the stupidity of this advice, saying that is impossible and its consequences would be lamentable. The third attempted to demonstrate that the Poles, as they have done on other occasions, should in this war also prove their valor regardless of whether they serve in the Austrian, Prussian or Russian army. In this war this is

especially necessary, he said, as in each instance the destruction of our personal enemy is to be aimed at. Another asked: "What if Poles are ordered to shoot at their countrymen?" To this the other replied that he would shoot indeed, but so as to miss his opponents. And when it was pointed out to him that he would be jeopardizing his life, as his opponent might shoot to kill, this advocate of patriotic insubordination gave the logical rejoinder: "Such considerations would not deter me from my conduct. If I should fall, it would be with the consciousness of having obeyed the promptings of my heart and conscience."

Such speculation and advice are futile, however. They will not influence the course of events, nor are they of any concrete benefit to anyone.....

Only if all the Slavic nations fully shared the views of the Poles, if there were a possibility of coming to a common understanding and embarking upon united action, only in this event would it be possible to shorten the war considerably, to abate its horrors and cause the downfall of the tyrannical governments forced upon us. The dream of these things is almost impossible, to speak of them therefore futile.....

And now we should answer the questions mentioned at the beginning of this article, and others which are put to the Poles by other Slavs, mostly by the admirers of Russia.

Are we with Russia or with Austria? — The answer: we are AGAINST the governments of Russia, Prussia and Austria. We desire THE FREEDOM OF ALL THE SLAVIC NATIONS.

In the Austro-Servian war, do we sympathize with the Servians or with the Austrians? — With the present Servian government, with the king who sits on a blood-bespattered throne, with the members of this government who instigate insidious murders, even with the government which licks the boots of the czar, we cannot sympathize, but the Servian nation, as every other Slavic nation, we wish freedom, independence and a righteous government.

And if a revolution should break out in Austria or in Russia? — We have already expressed our view as favoring the united and joint rise of the Slavic nations. In such event there is no doubt that an alliance would be formed and that the Poles would probably take a leading part. But nihilistic and anarchistic revolutions would

not be supported nor participated in by Poles. — They are repulsive both as to their nature and their aims and would lead to obligations of gratitude to these destructive elements. The Poles would look upon such revolutions from afar as possibly deserved and yet horrible catastrophes

consequent on the collapse of the governments of of modern Neros. The remaining questions need not be given separate replies, as they follow from the answers already given.

(Translated by T. T. L.)

Freedom of Poland World's Need.

Allies Must Guarantee Russia's Pledge.

By ANTHONY CZARNECKI

In the tension of hearts and minds throughout the entire world watching the European war and above the din and smoke of battle and the horrors of the bloody conflict today looms up the absolute necessity of undoing the crime of the eighteenth century and of righting the wrong perpetrated by the three partitioners of Poland upon the Polish nation.

After years of proclaiming to the world that only dreamers hope for a free Poland and that under the Russian rule the Polish people have been assimilated, under the German digested and under the Austrian conciliated from the very usurpers of Poland comes the public admission and evidence that Poland must be re-established as a free and independent country and that the Polish nation lives.

Publication of the Russian manifesto at the present time pledging freedom as to religion, language and home rule is a fact which in itself proves to the world that the Polish question is of the most vital importance in Europe at the present time. The proclamation, no matter what the motives impelling the Russian government to make it, proves at this time that Poland is a necessary element of the new European equilibrium and that if any profit is to be drawn from the operations of the present war for humanity, for Europe and for the belligerents themselves, it must be based upon making Poland rise, and risen to maintain herself in the rank of independent nations.

It is a forcible as well as timely admission on the part of Russia before the entire world that Poland has not been digested by any of the three governments usurping it and that the Polish nation has not been and cannot be assimilated by those who have been holding a three barred yoke upon it. It is an admission that Poland's re-establishment is absolutely indispensable as a guaranty for the security of the future peace of Europe and is consequently a condition sine qua non of any definite treaty following the present

war which would really seek to re-establish order and peace as well as harmony among the peoples and countries of Europe.

All fair men of all races, creeds and nationalities admit at the present time that unless a free Poland appears speedily after the present bloodshed in Europe, there will be no permanent real equilibrium established. No matter which side wins in the present struggle, no matter who loses in the war, there will be undoubtedly a readjustment of national boundaries. In this readjustment after this epoch making convulsion the crime of tearing bleeding Poland limb from limb must be undone and justice must be done to Poland.

While all the world is watching the struggle, no people are watching it more intensely and none with greater anxiety than the Polish-speaking people. Whether Russia invades Germany, or Germany invades Russia, or whether Austria crosses the frontier into Russia, or Russia goes into Austria, the ground which they trample upon and stain with blood is the land of old Poland, and the people in that territory who suffer most are children of Poland.

With reference to Russia's manifesto much can be said at this time and much will be said and written.

Although history shows that those in power when in fear or in need of the Polish nation have excited the Polish people's hopes for home rule and freedom, oftentimes without having any intention of realizing those hopes, there are many at present who are willing to give Russia an opportunity to prove that the proclamation at this time is not a heartless trifling with the most sacred feelings of human nature, but a pledge which will be kept.

In view of the fact that England and France have joined hands with Russia in the present struggle and have made their cause a common cause of the three countries, the proposition is

timely now to have the proper authorities of the two allies of Russia publicly and officially join with Russia in the proclamation to the Polish nation and in the pledge and promises contained therein. By issuing similar proclamation pledges or by joining and subscribing to the proclamation made heretofore by Russia, the governments and people of France and England would help the cause of liberty and progress.

Further, a joint pledge and promises of all three allies would remove doubts of the good faith and sincerity of the proclamation and pledge which some people and some nations even might in the light of past history be entertaining at present.

The citizens of the United States in various ways and at various times have helped the cause of liberty and of extending the blessings of freedom to others. The appeal of the Irish-American citizens of this country have had their effect in the home rule agitations in England as have other appeals and activities in behalf of other peoples.

It is possible at the present time to do something for Poland and for insuring good faith of pledges and proclamations affecting the future of the Polish nation through proper working in this and in other countries without disturbing the neutrality laws or going beyond well established precedent and past experience.

The proposition of securing official and public expression of the governments of France and England at this time of their wish and determination to help the cause of re-establishing Poland, granting the Polish nation home rule, freedom of religion, language and national development is one which Polish-Americans, as organizations and as individuals, can work to further in various ways in this country. Children of Poland who have faithfully, while in exile in England and in France, worked, fought and prayed for those countries can with effect appeal to those countries, for if the proclamation of Russia is in earnest, as the public press assures us that it is, the proposition for the two allies of Russia to join in the work which will be beneficial not only to Poland but to humanity and Europe, and which will right a historical crime, will surely be a welcomed opportunity.

While as American citizens, so far as the hostilities in Europe go, we are sitting steady in the boat and not rocking it, yet also as American citizens we are duty bound to all times work for the general good of humanity and for the extensions of the blessings of a free government and the righting of wrongs which, unless righted, prevent true peace, progress and happiness in Europe,

Prussian Gratitude

By CHARLES WACHTEL.

It is a well known fact that Prussian Poland is overwhelmed by of host of exceptional laws, governing the use of the Polish tongue in schools and public assemblies, the sale, improvement and disposition of farm property and others of every conceivable variety. When several years ago the use of the Polish tongue in public gatherings was prohibited, a whole series of meetings was held in the Polish lands under Prussian rule with the object to protest against the new outrage. In many towns and villages these meetings called by the old Polish "wiece", were permeated by a deep patriotism, as they were to be the last ones held in the Polish tongue. The new law proclaimed that this tongue was not to be used from public pulpits in addressing any gathering or assembly of Poles, unless at least 60 percent of the permanent inhabitants of the locality were Poles. It was with real pain that the speakers made the announcement to their countrymen, who received it sorrowfully as another manifestation of the vindictive oppression by their rules.

Or let us mention that other outrage, equaling the former in its enormity, the outrageous expropriation law, which exemplifies the Prussian "mailed fist" and which strikes a brutal blow at our right to hold property. It arouses in us uncertainty, anxiety and disquietude, but surely no fear, although with sinking hearts we are all waiting and looking forth, when and where the next bolt will strike, which shall drive our countrymen from their hearths and the homes of their forefathers.

Our newspapers from all sections of dismembered Poland report frequently instances of outrage and cruelty at this last station in the martyrdom of the Polish nation. With grief and pain, with indignation and horror, but at the same time with hope and wise resourcefulness they write about the expropriation of Poles in Prussian Poland, and their words do not pass without a good echo, for they disseminate hope and the thought of consolation in the hearts of the oppressed countrymen, carry them practical advice and encourage them to endurance. Accordingly all Poland sees with joy that our brethren are not cast down in spirit and the entire world, all upright and fairminded men sympathize with this stout-hearted but persecuted race, who if it were free and prosperous, might have found it easy to stand loyally by its national shield, but being as it is in wretchedness and torment, in poverty and ma-

terial oppression, it nevertheless desires to remain Polish and will not renounce its nationality at any price.

* *

All honest, upright men sympathize with us, even Germans themselves. German newspapers — obviously not Prussian, but Southern German, Bavarian and others, not rarely publish articles in which they condemn the Prussian outrages sympathize with the victims of Prussian persecution. Reports of such articles appear sporadically in the Polish press and thanks to the "Katolischer Westen" of this city we are able to present in its entirety one of such sympathetic articles. The following is a literal translation of this article. Its title "HOW POLES WERE REWARDED FOR THEIR BLOOD", augurs well of the contents which follows:

It was at Dijon, on the 23rd day of January, 1871. The twenty first regiment was storming a village of San Martin, in which the French were intrenched. The second battalion of the sixty regiment was ordered to aid the storming party. The battalion consisted entirely of Poles. The French, who were receiving fresh reinforcements every moment, were decimating with a murderous fire the German ranks, whose heroic efforts to take the position by storm proved futile. The Polish soldiers performed wonders of fearlessness and valor. Almost to a man they fell on the field of battle, covering the colors of their battalion with their bodies. The German writer, Heinrich Schern, who in his work entitled: "From the Memoirs of an Officer" extolls the bravery of the Polish soldiers, calling them "the ever brave Poles", writes as follows of the battle of Dijon:

"The trumpets gave the signal for the attack. The remaining Poles of the regiment to a man surrounded the the commanding officer and besought him with tears in their eyes to send them against the enemy to recover the colors. The colonel yielding assigned a considerable detachment from among them and sent them to the field. The next day in the morning only one soldier returned, he staggered heavily, his wound was mortal. He returned without the colors. All of his comrades fell. The next day the soldiers of Garibaldi found under a large heap of corpses a standard, torn into shreds by bullets and soaked in Polish blood. Garibaldi was moved so deeply by this evidence of valor that he ordered the standard to be returned to the German army with the honors. Thereafter he retreated from the position.

Shortly afterwards William I. donated to the Poles a new standard and solemnly expressed to them his thanks and appreciation."

And now for the Polish blood, forty-three years later, gratitude is offered in the form of exceptional Prussian laws, in the form of expropriation of Polish landowners. This is a slap in the face, an insult offered to the Poles by a party, which is not actuated by love of its Mother Country, but by its own interests and advantages, which are very well known, but which are aimed at civilized humanity. And the result is that every honest and noble German, every rational human being must with amazement ask the question: Is it possible? is it yet possible in this the twentieth century?

To the above article "Das Baierische Vaterland" adds the following comment:

"Behold this noble picture, this example of fearlessness and valor worthy of the highest glory that distinguished all the Polish regiments in the last war of Germany. The reports of the war are full of appreciation for the distinctive valor of the the Polish soldiers, whose blood flowed in streams for Germany and for — Prussia!

And for all this are the Poles to be rewarded with exceptional laws?

Is it for this that Poles are expropriated, cast out of their homes, deprived of their property, divested of their tongue and expelled from their patrimony? Does not this unexampled injustice call for vengeance to the skies?"

In such terms the honest Bavarian newspaper remonstrates with the Prussians for their grateful repayment of the Polish blood which was shed for the cause and glory of a greater Germany.

Such is the burthen of the article published in the "Katolischer Westen" and the quotation from "Das Baierische Vaterland."

To this excellent article we Poles have nothing to add, except that after all the sufferings we have undergone under Prussian rule, or rather misrule, we do not expect justice and reward from the Prussians, who took advantage of us and despoiled us, who to the tunes of "Poland is not yet lost" led us to slaughter and against murderous bullets, but from Divine Providence, which, it is well to remember, "grinds slowly, but surely."

And who knows but that the hour for the meting out of justice, the hour of retribution and humiliation, hour of the punishment for pride and violence and outrage, may now be striking for Prussia?

(Translated by T. T. L.)

An Example of Prussian Journalism

American Editors please take notice.

By J. S.

The trend of the articles that have appeared in the "Fatherland", a "weekly devoted to fair play for Germany and Austria", conveys the idea that an awful calamity is awaiting us, — a calamity which will shake the very foundations of the world. The writers point out that Germany, that "divinely cultural" Germany, is about to be hemmed in and strangled with an iron cordon of Slavdom. The uncultured hordes of the East are about to cross the frontier with the express purpose of crushing the civilization of the world.

The weekly exhorts its readers to remember that the Slav has never done anything for civilization, that he has never made an invention, that he has developed no political system nor given us any new ideas. The whole world is dependent on Germany for inspiration in art, science, business and industry, and since the barbarian Slavs are mustered against the Kaiser, what greater misfortune than the invasion of Prussia by the Slav?

Why, the Slavs, if victorious, the contributors claim, will do away with education, constitutionalism, liberalism, and free thought. A Slav victory will mean the obliteration not only of German but also of European culture, a reversion to the atrocious barbarism of antiquity.

In eulogizing the supreme importance of Germany, the weekly has forgotten to heed the warning expressed by President Wilson in his appeal to the American people. Infallibly convinced of Prussia's sacred mission to the world, the weekly has disregarded the excellent editorial in the "Chicago Evening Post" of the 19th of Aug., entitled "LET US BE JUST". Ebullient with Prussian patriotism, the weekly rushes headlong to deliver itself of the following statement: "Hardly one American editor has appeared anywhere with sufficient breadth and fairness to state the issues and report the facts in an impartial spirit." (See in the "Fatherland", article entitled "The Germanophobe Press" by Frederick F. Schrader.)

Indeed, awful is the plight of the American editors. Are we to suspect that the American editors have been imbued with the Slavic barbarism from across the waters? According to the "Fatherland", our American editors certainly need a Prussian gendarme, "mit der Pickelhaube", to convey them by force to the astounding German centers of civilization and culture.

Alas, for President Wilson! In the Mexican crisis he surely should have been more bellicose; and twirling his mustache, which he should have grown a la mode Kaiser William, self-appointed war-god of Europe, he should with bands playing and banners flying have subjugated the unhappy country of Mexico! Also the editor of the Chicago Post has committed a grievous crime! — However, let us hope that the "Vaterland" will start in the near future a Prussian School of Journalism for our unfortunate editors, and then it surely shall be "Deutschland ueber alles."

"Let us be just". — There is a Polish proverb that "the devil is not so black as he is painted." The truth is the Slavs possess qualities of which they need not be ashamed.— The truth is that both Teuton and Slav are members of the Aryan family. Mother, brother, sister, for example are "Mutter, Bruder, Schwester" in German, and "matka, brat, siostra" in Polish.

Polish novelists, like Sienkiewicz, Prus, Reymont, and Russian novelists, like Tolstoy, Turgeniew, Dostoievski, are of international fame. Polish painters, like Mateyko, Zmurko, W. Kossak; scientists, like Copernicus, Curie-Skłodowska and the Russian, Metchnikoff; Polish artists like Chopin, Paderewski, and Russian, like Tschaikowski: — these, and many others are striking examples of "Slavic barbarism."

Incessant persecutions and bureaucratic repressions, on the other hand, have imbued millions of Slavs with a true spirit of brotherhood and democracy.

But suppose, in sport, we concede the heights of German culture and agree with the "Fatherland" that the barbarism of the Slav is menacing to the civilization of Europe. If the Slav be victorious, shall civilization irretrievably suffer thereby?

To answer this question, let us go back to the history of Rome. — We see the dominion of Rome gradually spreading, until it comprised all the countries about the Mediterranean, or what were then the civilized nations. Rome contained the sum total that remained of the laws, customs, language, letters, arts, and sciences of all the nations of antiquity. Rome then was the most civilized nation in the world.

Northward and northeast of the Roman boundaries there stretched a chaos of numberless barbarous tongues and savage races. Among these were the barbarian Teutons, who had often heard of the wealth and luxury of Rome. Their cupidity aroused, the fierce Teutons began the pillage of the empire. They destroyed the cities, and ravaged the fields. The empire was crippled,

Rome fell, and in 476 A.D. the government was given into the hands of Odoacer, the first barbarian king of Italy.

The invasions transferred power to new races. "The conquered" as was said, "gave laws to the conquerors", words, by the way, written in a spirit so different from that found on the pages of the "Fatherland". The Teutons had long before learned a deep respect for Rome and now as conquerors borrowed from Roman culture.

This is the sociological principle, that imitation proceeds from within outward, from internals to externals. You first admire a man and then imitate him in externals.

This is no apotheosis of war. But it seems it is through war that one nation borrows culture from another. This culture borrowing, as we have seen, took place in the case of the Teuton. Rome imitated Greece. The Saxon, who had conquered England, was soon to give an Alfred the Great to the world. The most substantial result of the exploits of Alexander the Great was to spread Hellenism among the numerous tribes.

And in the event of Germany's invasion by the "fierce" Slav, the Slav who already now boasts of a Sienkiewicz, of a Tolstoy, of a Copernicus, of a Curie, of a Metchnikoff, of a Chopin — may we not reasonably suppose that these "semi-barbarians" like the fierce Teutons of old, shall keep burning the torch of culture and civilization in order to do their share of hastening the "federation of the world and the brotherhood of man?"

Evidences of Polish Culture

Compiled for "Free Poland".

I.

Explanatory Statement.

The charge of "Slavic barbarism" and "lack of culture", is one of many loose and erroneous statements freely bandied about at the present time. Recently they were made in public prints of wide circulation. The New York "Tageblatt" and the "Fatherland" may be mentioned. Such charges are a malicious misrepresentation of the Slavic nations. They are inexcusable, if made in editorials of reputable publications or by men connected with well-known institutions of learning.

Under the title "Evidences of Polish Culture" the arms will be taken up in defense of the Polish nation and the endeavor will be made in this and succeeding issues to present concise and yet adequate proof that the charge of "barbarism" and "lack of

culture" against Poland is baseless. This, the first of a series of articles, begins with a few salient facts regarding institutions of learning in Poland and gives a number of the representative names in literature, art, science and philosophy.

Institutions of Learning.

THE UNIVERSITY OF CRACOW was founded by King Casimir the Great in 1364. It is one of the oldest institutions of learning in Europe, existing longer than any German or Austrian institution. It was for several centuries the only source of learning in Eastern Europe. It has always been at the head of culture and education in Poland. In the XV and XVI centuries it was at its highest glory. Students not only from Poland but also from Bohemia, Germany, France and Italy were on its rosters.

THE UNIVERSITY OF VILNA, founded in 1570, was reorganized in 1803 and for a quarter of a century was a center of learning for Lithuania and Ruthenia. It was closed by the Russian government after the Polish insurrection in 1832. Adam Mickiewicz, the greatest Polish poet and other noted Poles attended this university.

THE ACADEMY OF ZAMOSC was founded in 1593. Its existence was very short.

THE COLLEGE OF POSEN was founded in 1661. An institution of minor importance.

THE JOHN CASIMIR UNIVERSITY OF LEMBERG (LWOW) was founded by king John Casimir in 1661. It was closed from 1773 to 1784.

THE UNIVERSITY OF WARSAW, founded in 1808, was closed by the Russian government in 1832. It was re-opened in 1862 and from 1869 continued as a Russianized institution to 1905. It was then closed and recently was re-opened again.

The two great Polish seats of learning flourishing at the present time are the University of Cracow and the John Casimir University of Lemberg, both in Galicia.

Cracow is also the seat of the Academy of Science, renamed in 1875 from the The Scientific Society, which was organized in 1815. It is a body of foremost Polish savants, whose object is to encourage original research in Polish learning and science and to publish the results of such labor. It is as vigorous and as of high a rank as any in Europe.

Literature.

ADAM MICKIEWICZ, 1789-1855, the greatest of all Polish poets. Many critics place him on a level with Homer and Dante, the greatest of the epic poets. He was also professor of Slavic literatures at the University of Paris.

JULIUS SŁOWACKI, 1809-1849, the greatest Polish dramatist, frequently compared with Shakespeare who influenced him considerably.

ZYGMUNT KRASINSKI, 1812-1859, with Mickiewicz and Słowacki forms the trio of Poland's greatest poets and seers; one of the first writers in Europe who treated social questions in the poetical form.

ALEXANDER FREDRO, 1793-1876, the Moliere of Poland, author of numerous classic comedies.

JOSEPH KORZENIOWSKI, 1797-1763, dramatist and novelist of high rank; a relative of Joseph Conrad, a prominent English novelist of to-day.

JOSEPH IGNACE KRASZEWSKI, 1812-1887, poet, novelist, and historian, a very versatile and prolific writer; known as the Scott of Polish fiction.

JULIAN KLACZKO, a critic and publicist of the last century, who wrote both in English and French; contributor to the foremost French periodicals.

BOLESŁAW PRUS (ALEXANDER GŁOWACKI), 1847-1913, novelist and publicist, author of "The Pharaoh", "The Doll", "The Feminists", "The Outpost" and others. Several of his novels were translated into European languages.

HENRYK SIENKIEWICZ, 1845, the greatest Polish novelist; author of "Quo Vadis", a novel of Roman times which has been translated into all the civilized languages, and of numerous other novels and short stories; received the Nobel prize in literature.

Philosophy.

BRONISŁAW TRENTOWSKI, 1807-1869 one of the greatest and the most original of Polish philosophers.

AUGUST CIESZKOWSKI, 1814-1894, philosopher, author of numerous philosophic and economic works in Polish, German and French.

HENRY STRUVE, philosopher and professor at the University of Warsaw.

VINCENT LUTOSŁAWSKI, the greatest living commentator on the philosophy of Plato and author of numerous philosophic works.

Science.

NICHOLAS COPERNICUS, 1473-1543, astronomer, the first to propound the heliocentric theory of the solar system, set forth in his work: "De revolutione orbium cœlestium."

MARTIN OF URZEDOWO, 16th century, the first Polish botanist.

JOSEPH STRUS, 16th century, a celebrated Polish physician whose advice was sought by the Polish King Zygmunt August, the Spanish King Philip II and by the Turkish Sultan Soliman; wrote a monumental work on the circulation of the blood.

JOHN SNIADOCKI, 1756-1830, astronomer and mathematician of European fame; ANDREW SNIADOCKI his brother, chemist, physiologist and physician.

MDE. MARIE CURIE-SKŁODOWSKA, 1868, scientist, discoverer of radium and polonium, named after her native country; worked together with her husband, who recently died.

Art.

WIT STWOSZ, 1438-1533, sculptor, the Polish Michael Angelo, whose masterpieces are the large altar in the Church of the Blessed Virgin Mary in Cracow, representing the death and assumption of the Blessed Virgin; and the mausoleum of Casimir Jagellon, king of Poland, in the Wawel Cathedral in Cracow.

JOHN MATEJKO, 1838-1893, the greatest Polish painter; painted many large canvasses representing glorious scenes from the history of Poland; received gold medals for his works in Paris and Munich; outside of Polish cities, chiefly Cracow, his works are also found in Rome, Vienna and Petersburg.

FRANCIS ŻMURKO, the leading Polish painter of to-day.

FRYDERYK CHOPIN, 1809-1849, the greatest Polish composer and pianist.

HELEN MODRZEJEWSKA, a famous Shakespearean actress, known especially well in the United States.

HENRYK WIENIAWSKI, 1835-1880, violinist and composer.

IGNACE PADEREWSKI, pianist and composer.

JOSEF HOFFMAN, pianist.

Momentous Events in the History of Poland.

By JOHN SKIBINSKI.

The history of Poland is an interesting repository whence one may with little labor draw many instructive and useful lessons. Now that the European nations, involved in the maelstrom of war, point with pride to their illustrious achievements and providentially allotted missions in this world; now that the Czar of Russia, according to reports, has granted or is to grant autonomy to a people long oppressed and persecuted by corrupt bureaucracy, — it may not be amiss briefly to run over the chief events of Poland.

The Poles belong to the Slavic branch of the Aryan or Indo-European family. As early as the fourth of fifth century B. C. the Slavic tribes seem to have appeared for the first in Europe time. Within a millenium they had settled the immense stretches of land between the Black Sea and the Baltic and from the Volga to the Elbe rivers. There are however, no certain historical date relating to Poland till the end of the tenth century.

It was in 966 that Prince Mieczysław's conversion to Christianity was hastened through his marriage to the princess Dąbrówka, the daughter of Boleslaw, prince of Bohemia, where the Gospel had already a century before been taught by Cyrilus and Methodius — Greek monks from Thessalonica.

Prince Mieczysław's son, Boleslaw, the first prince to call himself king, stands in the foremost rank of Polish conquerors and rulers. Well he earned the title of "Chrobry" (mighty) since his reign was one continuous warfare, a fact which evinces his prodigious energy and activity. He was not less eminent, however, for his wisdom than for his vigor; and his ceaseless struggles and endeavors resulted in the formation of a vast kingdom extending from the Baltic to the Carpathians and from the Elbe to the Bug. But after the death of Boleslaw these domains were ravaged by the armies of all Poland's enemies, and the consequent strifes and internal dissensions were followed by a terrible pagan reaction which destroyed almost all vestiges of Christianity and civilization.

And in 1241, Poland, partitioned as it was into no fewer than eight principalities, became threatened in its very existence by the Tatar hordes. The Mongols swept over countries north of the Black Sea, captured Moscow and Kiev, burned Cracow and Sandomir, and pursued their mur-

derous and devastating path over Poland and Hungary. At Liegnitz the Christian hosts, with the Polish prince Henry II. the Pious at their head, awaited the coming of the hordes, prepared to offer them a stubborn resistance. The Tartars won the battle, Henry the Pious was brutally slain, but the victorious advance of the Mongols was stayed, so much so that, exhausted and diminished, they hastily retreated to the steppes beyond the Volga. Hence the battle of Liegnitz was a great achievement in that it saved Europe from being overrun by the Tartars. Well Poland deserved the title "Bulwark of Christendom."

After a brief interregnum following the death of Louis of Hungary the Poles accepted his younger daughter Jadwiga, who shortly after was wedded to Jagiełło, grand duke of Lithuania, with the unanimous consent of the nation. Jagiełło was crowned king of Poland at Cracow under the title of Wladislaw II., and his reign was of prime importance in the history of Eastern Europe.

First of all, his marriage to Jadwiga peacefully brought about the conversion of Lithuania. This mission the Teutonic Orders (the Knights of the Cross), to whom Konrad of Masovia had in 1229 given extensive lands for the express purpose of fighting and Christianizing the heathen Prussians, had vainly endeavored to perform by fire and sword. The conversion of Lithuania was menacing to the very existence of the Knights of the Cross, who having lost now most of their religious character, began with ruthlessly masterful genius to found a dominion of their own.

It was the mere instinct of self-preservation that had, at last, brought the Poles and Lithuanians together against their common enemy. Crafty in diplomacy, valiant in warfare, the Teutonic Knights were one of the strongest military organizations of Europe and proved a most formidable foe of the united Poles and Lithuanians.

The issue was fought out on the fields of the fields of Gruenwald, 1410, where the Knights suffered a crushing defeat at the hands of Jagiełło and his intrepid hosts. Yet the Poles did not follow up the advantages derived from this grand victory, and on account of the absence of greed and because of the excessive caution of Jagiełło, the Teutons were given ample time to rally their resources and completely recover from the blow. As it was, the battle of Gruenwald eloquently

exemplified the solidarity of Pole and Lithuanian, while the union of Hærodlo emphasized the political equality of the two nations still further and linked them with stronger bonds.

During the reign of John Sobieski "the Bulwark of Christendom" was again called on its sacred mission. The countless hosts of Mahomet IV., under the leadership of the warlike vezier Kara Mustapha, threatened the very walls of Vienna. The emperor sought refuge at Linz, fear took possession of the whole of Christendom, and Vienna, besieged by the hordes of Turks, was about to fall a prey to the Mussulman. There was one hope and salvation for the empire of Leopold: timely action by the valiant John Sobieski. Papal legate and imperial ambassador alike implored the Polish King to deliver Vienna and Christendom from the hands of the Turk. And the twelfth of August, 1683, the combined armies of the Christians with John Sobieski at their head, struck with the result that the enemy was completely routed. The Crescent, the Turkish symbol, waned and ceased to menace the civilization of Europe.

John Sobieski was the last of Poland's great warriors and conquerors, the last of Europe's knights in the true sense of the word, the last king Poland can boast of as adding glory to her escutcheon. After his death the kingdom's power steadily declined through ceaseless dissensions among the nobility and through interference of Russia and Prussia. Especially the reigns of the Saxon electors, Augustus II. and III. were marked by the growth of Russian influence, which eventually under Stanisław Poniatowski, the last king of Poland completely guided, through the crafty policy of Czarina Catherine, the destinies of Poland.

The Partitional Diet held after the first dismemberment of Poland in 1773, was controlled by Catherine. Two enactments of this body were noteworthy, as they seemed to open an era of progress for the unhappy country; namely, the so called "Perpetual Council" (*Rada Nieustająca*) and the Commission on Education.

While the attention of Russia temporarily was drawn elsewhere, the "Perpetual Council", headed by King Poniatowski, received into its fold men who were unselfishly concerned about the future welfare of Poland. The Council discharged its functions wisely, commerce and the various industries were beginning to develop, progress was evident in all fields of endeavor, while the work of education was taken up by the famous Commission on Education.

The Commission, appointed in 1773, included

such leaders as Ignatius Potocki, Adam Czartoryski, Andrew Zamoyski, Michael Poniatowski, Gregory Piramowicz, John and Andrew Sniadeccy. The Commission started a public school system and secularized the schools of the Jesuits, whose order shortly before had been abolished by Pope Clement XIV. Under the influence of this educational body the universities of Cracow and Vilna were awakened into centers of true learning and progress. The Commission started high schools in the leading towns, took under its wing the country schools, and established institutions for the training of efficient teachers in the larger cities.

Poland was gradually extricating herself from the arms of the Russian government, national enthusiasm ran high and knew no bounds, when the memorable Constitution of the Third of May was proclaimed to the nation in 1791.

The leaders in this novel and exceedingly progressive movement were Stanisław Malachowski, Hugo Kollataj and Ignatius Potocki, men of sterling worth and capacity. The Constitution of the Third of May established absolute religious toleration and made every citizen equal before the law. It established a hereditary limited monarchy. The Constitution mitigated the system of serfdom which in time was to be abolished entirely. The Constitution did away with all class distinctions and extended franchise to the towns. The "liberum veto", a policy by means of which one member could disrupt the proceedings of the Diet, was for ever abolished.

Russia well feared the growing importance of Poland. What with founding a hereditary dynasty and carrying out the articles of the Constitution,—designated by Russia as "a dangerous novelty",—Poland, it was feared, might once more become a considerable power. Russia, however, had not long to wait for an opportunity to interfere with the progress of Poland.

Interior quarrels and discord broke out again, and in 1792 a confederacy was formed to overthrow the new order of things and to restore the old constitution. Russia declared war on Poland, and the Prussian king, in order to furnish another example of "honesty" among nations, violated all his promises and oaths made to Poland. Poland was left alone to cope with her powerful enemy. The result was that the little army of Joseph Poniatowski and Thaddeus Kosciuszko was forced to retire, while the king was compelled to accede to the confederacy, which was hostile to the true interests of Poland. The Constitution of the Third of May was abolished, and Poland was stricken off the political map of Europe in 1795.

Through the great battle at Liegnitz, where

the strength of the Tartar hordes was crushed, through the merits of the Polish king, Wladislaus IV., who died at Warna while fighting the Turk, through the Christianizing of Lithuania not by fire and sword, but by peaceful means, through the great victory of Vienna by John Sobieski,—Poland had justly earned the title of the “Bulwark of Christendom.”

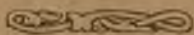
During the reigns of the kings Zygmunt August and Stefan Batory Polish was the language of diplomacy in Eastern Europe. Poland was the door through which culture, industry, art, and humanity flowed to Eastern Europe.

Poland, at the time of her political glory, did not seek territorial aggrandizement at the expense of her weaker neighbors, and when triumphant, she did not even follow up to the utmost

the fruits of her numerous victories.

The misfortune of Poland up to 1791 was her political constitution. There was no burgher class, or “third estate”. The sanction of the powerful noblemen was necessary to the election of the king, while the peasants sustained the burden of taxation. The Constitution of the Third of May, remarkable as it was, came too late.

Since then, Poland as a result of the incessant persecution of her sons, the bureaucratic repressions of every symptom of national life and the long and intense suffering of her exiles in Siberia, has won the right to a realization of higher things. She is fully prepared once more to enter upon the glorious path of history and to join the “parliament of nations” in the onward march of democracy and civilization.



The Polish Question in the American Press.

(From the New York Tribune, August 18, 1914.)

Russia's Promise of a Reunited Poland.

Russia has been slow in mobilizing her army, and that slowness, due almost entirely to poor transportation facilities, has been the determining factor in Germany's plans for a quick and crushing campaign against France. Few experts think that the Russian first line mobilization will be completed before the end of August. But if Russia has not been able to deliver a serious blow at the armed forces of her enemies she has disconcerted Berlin and Vienna by a political stroke which may have a considerable influence on the progress of the war in the eastern half of Europe.

The Grand Duke Nicholas the commander in chief of the Russian army, has issued a proclamation to the Poles in which, as a return for their loyal support of Russia, he promises a re-creation, under Russian sovereignty, of the kingdom of Poland, with practically the boundaries it had before the Prussian-Russian-Austrian partition, “free in her religion and her language” and “autonomous”. That is a bid for Polish sympathy and gratitude which may go far toward assuring the active aid of Russia's Polish subjects, and may also appeal strongly to the Poles who owe allegiance to Prussia and Austria.

The vitality of the Polish race is extraordinary. Poland collapsed as a state because of laxity in government and internal dissensions. But despite their loss of nationality the Poles have always maintained an ardent patriotism and have successfully resisted for a century and a half all the efforts of their conquerors to assimilate them. They have never surrendered their language, their religion or their racial coherence. The dream of an independent reunited Poland still persists, and even the limited realization of it promised by the Czar through the Grand Duke Nicholas must stir Polish pride and strengthen Polish national aspirations.

The Polish owe very little to Russia, Prussia or Austria. In all three realms they have been held down as

a subject race. There has been little difference between Russia's attitude toward them and Prussia's. But Russian despotism has been tempered by its own inefficiency, while Prussian repression has been unrelaxed and thorough. The Poles of Posen are more bitter against the Prussian government, and it is this fact which gives most point politically to Russia's promise to reconstruct a united Poland, free in religion and language. The Prussian Poles are free in neither. Even in Berlin the language of the forms of worship in the Polish churches is under the supervision of the police authorities.

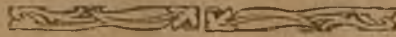
The Austrian Poles have fared somewhat better than their Russian and Prussian brethren. Galicia has an “autonomous” form of government, so far as any form of local government in Austria-Hungary can be called autonomous. The Poles are favored by the powers in Vienna because they constitute a check on the Ruthenian population in Galicia. Many Austrian Poles hold high government positions, and the proportion of them in the officers' corps of the army is large. Of all the Slav subjects of Francis Joseph they are the most trusted and honored. Their present lot may appear to them as hopeful as union with Posen and Russian Poland in a new Polish state under the Czar's rulership. Yet, if Austria-Hungary is to be broken up as a result of the war, the Poles of Galicia would undoubtedly be glad to take their chances in a reunited Poland.

That they will have to do whether they want to or not, if Germany and Austria-Hungary are beaten. The war will leave the losers financially exhausted and the indemnities collected will have to be in the shape of territorial cessions. Russia will undoubtedly demand Galicia and Bukowina from Austria-Hungary, and Posen and perhaps a part of East Prussia from Germany. It would be easy in that case to reconstruct the old kingdom of Poland, minus its independence. How far the

autonomy promised by the Czar would go there is now no way of telling. Finland was long supposed to be "autonomous", and may be still so in name. But perhaps the kind of autonomy which Austria granted to Galicia would satisfy most Poles for the present, so long as they have entire freedom in religion and in the use of their language.

Russia can expect little or no military aid from the Poles of Prussia or Austria. The population of the Province of Posen is only 2,100,000, and the men available for military service are doubtless all now in fighting in the German ranks on the French frontier or in Belgium. Polish recruits are usually sent to Alsace and Lorraine and recruits from Alsace and Lorraine to the Russian borders. In Galicia there are about 5,000,000 Poles out of a total population of 7,350,000. But those liable to military service have probably been already sent to some distant part of the empire.

It is the moral influence of the Russian proposal that will count. It will conciliate public opinion in the two Polish provinces now in the hands of Russia's enemies, and it will probably have a like effect on the public opinion of the world, which is beginning to think that one of the best solutions of Europe's difficulties is a fuller recognition of race ties in the democratization of states. A conglomeration of races like those of Austria-Hungary under one rule is a prolific source of tension and unrest. Posen and Alsace-Lorraine have been a burden to Germany rather than a benefit. A new and greater Poland would therefore be a rational political development, just as the creation of a Slav state or union of states in the Balkan region would be. From that point of view Russia has looked far ahead—and in right direction—in promising the Poles political unity and something at least approaching a revival of their ancient nationality.



An Appeal of American Citizens of Polish Descent To the People of the United States.

The Polish National Council of America has issued a call to the Poles in the United States to arrange a "Polish Day" on September 13, on which prayers are to be offered for the freedom of Poland and "wiece" (mass-meetings) to be held for the adoption of the following resolutions:

We, Polish men and women, belonging to the _____ parish, situated in _____, assembled on the 13th day of September, 1914 at a "walny wiec" (mass - meeting) to consider the cause of Poland, simultaneously with similar "wiece" in all the other Polish parishes in the United States, while expressing the most heartfelt sympathy to the brethren of our Mother Country who are now visited with the horrors of war, beseech the Creator of the Universe to grant them sufficient strength to outlive the unspeakable disasters now befalling them.

The attention of all the nations of the world, and especially of our fellow-citizens in this Republic and in England and France, who have always held a friendly regard for Poland, we direct emphatically to the following:

That nowhere are the horrors of the present war more apparent than in our Mother Country, since nowhere are brethren of the same nation pitted against one another at the command of their despotic rulers;

That the present war, more hideous than any heretofore, is a historical Nemesis for the dismemberment of Poland;

That the erasure of her name from the map of Europe, having once upset the equilibrium of power, was destined ultimately to evoke the present cataclysm;

And that only the restoration of Poland and the meting out of justice to all the nations now suffering the yoke of oppression will be a guarantee of permanent peace.

Accordingly, we call upon and ask our fellow-citizens in these United States, as well as the citizens of France and England, to demand at every opportunity of their governments that during the peace negotiations justice be meted out to all the down-trodden nations of Europe, and especially to the twenty five millions of Poles who though they have rendered great services to civilization are the unhappiest of them all.

We hope that the government of this glorious Republic and its Congress will take at the proper time a decisive step for the cause of Polish independence and convince those who will negotiate the terms of peace that there can be no permanent peace without the restoration of an independent Poland and the liberation of all conquered nations.

And we, the loyal children of our common but unhappy Mother Country, whom fate has spared the horrors of war, promise and hereby bind ourselves not to begrudge either our goods or our lives in aiding and assisting our Country, now harassed and ravaged by the European war.