

# FREE POLAND

A SEMI-MONTHLY

*The Truth About Poland and Her People*

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Vol. I—No. 21

JULY 16, 1915

5 Cents a Copy



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## America—World's Conscience

In acknowledgement of remittance of money sent some time ago, the Polish Committee of the Emergency Aid at Philadelphia received a letter from Henry Sienkiewicz, the famous Polish author who heads the European National Polish Relief Commission, commending the Flag Day Fund which the Emergency Aid, in conjunction with the Central Polish Relief Committee, is now raising for the relief of the suffering noncombatants in Poland. The letter is of such national importance that a copy was immediately sent to President Wilson. Sienkiewicz says:

"I always had an ardent sympathy and esteem for the American people; their resolution to arrange a "Polish Flag Day" in Pennsylvania only increases and confirms my high opinion of them. I hope that all the other States of North America will follow this noble example. Owing to the Prussian militarism, all European nations are now divided by hatred and rancour—it seems that the principles of Christian love and brotherhood, banished from Europe, had to cross the ocean in search of refuge, and that they found it in the heart of the American citizens.

"Their generosity has saved thousands of unfortunates from starvation, but the task of America is not yet accomplished; with God's help, she will in the following years become the conscience of the world and propagate the ideas of justice, such as the triumph of law over force, and the restitution of freedom to all oppressed nations, the realization of those principles being the sole guarantee of lasting peace and of happy future for mankind. The higher the United States will raise this standard, the greater and the more blessed will be their worldly mission. It is a difficult task, but the American nation is generous and powerful enough to accomplish it. The eyes of the civilized world are now fixed on America; especially those who suffer look up to her with hope."

\* \* \*

America, then, is destined to become "the conscience of the world."

Old Mother Earth is at present sorely in need of an old-fashioned, unaffected conscience. Nations of Europe have dipped their hands in the blood of their fellowman, fighting in the trenches that interlace the continent like Martian canals, until almost a deadlock has been reached. A virtual stalemate has been effected in the grim chess game of battle and still the wholesale slaughter of human beings continues. The conscience of Europe is dead; the still, small voice effectually smothered.

The principles of brotherly love and peace on earth, exiled from earth at the opening of hostilities have found a haven in the hearts of the American people who have responded so generously to relieve the distress on the opposite shore of the broad Atlantic. Much has been accomplished with American resources to alleviate the starvation and want that invariably forms the rear guard of an army's march through a conquered land.

Already America has taken up the onerous duties of

the conscience of civilization and sent admonitions to powers, recreant to the dictates of humanity, contemptuous of the restraining bonds of international law. She has become the mouthpiece of the neutral nations, a bulwark restraining the combatants from violating the rights of the people who have elected to remain aloof from the conflict.

But her task is not yet completed, the pinnacle of her lofty destiny not attained. To the American people will devolve in great part the stupendous undertaking of restoring the equilibrium of the world after the termination of the European upheaval, the titanic business of bringing the even tenor of peaceful existence to a blood intoxicated world.

It is a great tribute which Sienkiewicz, the Polish author, pays to America when he speaks of this country becoming "the conscience of the world." And the inspiration of this truly poetic sentiment was something more than gratitude for American generosity toward the war victims in Poland. The distinguished novelist makes a graceful acknowledgement of all that the United States has done in the way of sparing thousands of his countrymen from starvation, but he also sees us propagating the ideas of justice, such as the triumph of law over force.

Though a poetic, it is also an eminently sane sentiment. That nation is the conscience of the world which is the most sensitive of the right of the individual and the most respectful of the rights of other nations.

That we can lay claim to pre-eminence in these matters is the opinion not only of Sienkiewicz but of many other thoughtful Poles who have not been deceived by our fondness for the exposure of domestic abuses. On the contrary, they have seen in the readiness with which corruption is given the fullest publicity an evidence of a highly developed public conscience.

There is no more dust in the sunbeam than there is in the rest of the room; it is only seen more clearly. There is no more corruption in American life than there is in the life of other countries; it is only seen more clearly, because, while we have a free and unfettered press, the rigid laws of libel in other lands forbid newspaper and other publicity.

The apparent license availed of by certain publications, though at times unpleasant, has its compensating advantages in the consciousness that here are no obsolete libel laws restraining the liberty of the press and no such thing as the crime of lese-majeste.

This eulogy of Sienkiewicz should be taken as fully deserved. We should have the courage to think well of ourselves along moral as well as along material lines. From an attitude of resentment toward foreign criticism we have swung to the opposite fault of excessive selfcensure, particularly in regard to political and commercial morality, but we should not confuse the freedom to expose political and commercial shortcomings with the idea that we are worse than others.

Let us think with Sienkiewicz that we are better.

# So-called Political Inefficiency

By JOSEPH WASILEWSKI

The three despoilers of Poland, who destroyed its independence, for more than a century have endeavored to stamp out Polish individuality and eradicate the Polish dream of nationality. Seeking to justify themselves before the rest of the world, they accused the Polish nation falsely and maliciously, and one of the most defamatory and ridiculous calumnies heaped upon her is the statement that the Polish nation is incapable of governing itself.

If at the end of the present struggle one of the countries now engaged in war, should have the misfortune to lose its independence and national freedom, there will undoubtedly be found in the ranks of the conquering nation many distinguished historians, politicians, sociologists, economists, etc., who will endeavor to prove learnedly that the conquered nation was unworthy, as well as incapable of being independent. There may even arise some theologians who will proclaim and affirm that the nation was conquered by the will of God almighty and they will be ever ready to invoke a blessing upon the feat of brutality and barbaric force which accomplished the subjection. All the defects, faults and vices were all in turn attributed to Poland, without regard for truth or psychological basis. It is interesting to note, however, that at the same time the Poles were accused of incurable anarchy and unruly individualism, their oppressors were reproaching them for their reactionary and backward spirit, for their exaggerated clericalism and their trend toward absolute authority. The Pan-Slavistic Russians went even as far as to rebuke the Polish nation for her indifference to Slavic sentiments — a most grotesque accusation if placed in the light of historical facts.

When in 1830 the Poles took arms and rose to regain their independence, Pushkin, the most distinguished Russian poet of that time, stated the struggle would decide "whether the Poles would sink in the Russian sea", and in order to make them sink in the Russian sea, those very Pan-Slavistic Russians sent against them an army under the supreme command of the Prussian generals Diebitch, Pahlen, Toll and others. Since that time the same Pan-Slavists have accused the Poles on several occasions of leaning too much toward the occidental and Latin spirit and culture—another fallacious accusation—as if Slavism were incompatible with European and western civilization.

Amidst all these calumnious utterances and funeral songs, Poland demonstrated in the 19th and 20th century an astonishing vital power. It was sufficient to warrant a grant on one part only of the whole Polish territory some concessions and national liberties for the talents and precious qualities of the Polish nation which manifested themselves with remarkable vitality. The short constitutional period from 1807 to 1831 showed us the flourishing ability of prominent Polish politicians, like Xavier Lubecki, Mostowski, Staszyc, Stanislaus Potocki and so many others. That period gave the Poles an opportunity to build up an administrative and financial system of such perfection that even the Russian governor of Poland, during the following period, recognized openly, in spite of his national pride, the evident superiority of the Polish administration over that of the Russians.

A short era of autonomy in 1862 was sufficient to rebuild in a few months the whole political structure of Poland, ruined through the destructive system of the preceding thirty years. During this autonomous epoch Austrian Galicia not only produced a body of able statesmen and functionaries, capable for local administration, but she also was the cradle of great political talents, like Adam and Arthur Potocki, Goluchowski (father and son), Smolka, Dunajewski, Madejski, Biliński, etc., all of whom exercised an important and advantageous influence over the fate of the monarchy.

If at the present time the political and social state of Poland still leaves much to be desired, it is not the Poles to whom the blame must be attributed, as they are not in the least the masters of their destiny.

The genius of the Polish nation found its greatest expression, in the way of public education. At the decline of its political existence, in 1733, Poland created a commission of public instruction, which had no equal in all Europe during the 18th century. The worst enemies and detractors of the Polish nation, like Oubaroff, minister of public instruction in Russia under Nicolaus I, recognized the magnificent value of that institution. The activity of the commission was extinguished together with the state; but when later the duchy of Warsaw was re-established, Potocki, minister of public instruction, introduced compulsory instruction in the primary schools (1808). And if one century later the Kingdom of Poland still has an enormous percentage of illiterates, it is not the Polish people who are responsible for it.

For many long years in the past, bourgeois Europe used to consider the phantom of Poland as a trouble feast, importunate and full of unjust aspirations—let us hope that to-day, in view of such sufferings and bloody sacrifices, in view of the ruins of that land, yesterday yet fertile and flourishing, Europe will show itself more sensible and compassionate in our misfortune. After such calamities as fell upon Belgium, it can no longer be asserted that the loss of independence of a country, is nothing but the fatal consequence of the faults and vices of a nation.

If at the time of the great settlement at the end of this war, Poland once more will be forgotten, it will be a proof that the right of the stronger shall continue to rule in Europe, with all its fatal consequence to the weaker nations. On the other hand, if international relations are finally founded upon righteousness and justice, then we may rightly assert that at the price of all the horrible sufferings of this war, humanity came nearer to the desired goal of the brotherhood of all the nations. In that case the issue of the present war should be a joyful one, and the ruins of Poland and Flandres, sorrowful souvenirs of exasperated barbarity, would stand as the milestones of the progress of humanity.

It was through the blood of Christian martyrs that humanity came to consider love and charity as the moral principle in the relations between individuals. It may be that through the bloody sacrifices of to-day she will recognize the same principle as a necessary basis for the relations between the nations of this world.

# For Poland

His Eminence Cardinal Farley has sent the following letter to all the Pastors in the New York archdiocese:

Rev. and dear Father:—

"Several months ago in response to a bitter cry of distress from the European war-sufferers, I asked the charitable aid of the faithful, and they contributed with their wonted liberality. Again I am urged to appeal for help, this time for Poland, the nation most afflicted by the scourge of this terrible conflict.

"Such is the misery of its people, that the Holy Father himself has called upon the Catholic world to assist in relieving it. His letter echoes the heart-rending cries of the starving millions of a Catholic nation. More than two hundred towns have been reduced to ruins, seven thousands five hundred villages wiped out, and one thousand four hundred churches and chapels have been burned or otherwise destroyed. A whole nation is in danger of extinction from starvation and disease.

"His Eminence, Cardinal Gasparri, Secretary of State to His Holiness, addressed the Christian world on the subject of Poland's dire need as follows:

"The paternal heart of the Holy Father has for a long time been filled with the deepest sorrow by the sight of the great suffering of the Polish people. They have felt and are feeling the ravages of war's destruction more than the others, and for this reason he was moved to show his sympathy for them by a personal offering and an autograph letter. The latest information which has reached

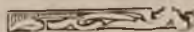
him is so painful, that His Holiness is constrained, in his earnest desire to mitigate in some way their appalling condition, to again hasten to their aid. Poland's woes can now be alleviated only by the universal charity of the nations, and the Sovereign Pontiff trusts that all his children will vie with one another in hearkening to the plea of the Polish Episcopate, and in assuaging by their united prayers and offerings the calamities of that noble race. In this hope the Holy Father, vicar of that merciful God who has been pleased to count as done to Himself what is done for those in affliction and misery, invokes on beloved Poland an abundance of heavenly comfort, prays that the needs of its people will be supplied by the charity of the Christian world, and imparts most affectionately a special Apostolic Blessing to all who, by their prayers and their offerings contribute to this end."

"I therefore direct that you exhort your people to renewed fervor in their prayers for peace, that God in His mercy may restore prosperity to devastated Poland. You will also please read this letter at all the Masses on Sunday, June 20th, and take up a collection for the Polish victims of the war on the same day.

"Praying for you and your devoted flock every grace and blessing, I am,

Faithfully yours in Christ,

† JOHN CARDINAL FARLEY,  
Archbishop of New York."



## The Cry of Poland

*(This editorial has appeared in many daily newspapers of the United States.)*

The cry of the Belgian women and children for bread was awful. It was heard. America answered with shipments of food.

There now goes up a still more terrible, more pitiful cry—the cry of the homeless and starving millions of Poland, that land freshly sown with shot on invaders and skeletons of men, that pitiable demonstration of the brutality of monarchial greed.

Poland? There is no Poland. There's but a Polish victim under the talons and claws of the eagle and the bear. Once great among the greatest, Poland is a mere memory, a nation ground into the dust by foreign heels, subdued, smothered by the merciless power of foreigners, her territory the prize of foreigners, her nationality perishing under the oppression of foreigners, her sons slaughtering each other in behalf of foreigners, nothing hers save submission, hopeless.

Again is that fair land red with the gore of fratricidal strife—fratricidal strife for the foreigner. Westward, across hill, valley and steppe, comes Russia's horde, and in the van Poles to slaughter Poles. Eastward comes Prussia and Austria, joint partakers of Polish soil, with Poles in the van to slaughter Poles. The Pole fights well, dies willingly at command. When Britain grapples Germany the civilized world shudders, weeps, cries out against the crime and folly of it. When nationless Pole takes his

brother by the throat at command of those who outraged, divided Poland, the devil puts his hands before his eyes to shut out the monstrous infamy.

Already Poland was a cemetery, but to-day they're putting corpse on corpse. Here's a mound of corpses half-covered. The torn limbs protruding are those of Austrian Poles. Over there is a cemetery containing the bodies of 2,000 little children who were shot to death or starved to death! From east to west, west to east, war's bloody scythe mowed and mowed again. And, to-day, 10,000,000 Polish workmen, and women, and children gnaw roots and the bark of trees, and shiver in caves, swamps and tickets.

American sympathy shot forth like the glare of an electric searchlight at the outrage upon Belgium. There's Poland, outraged, drawn and quartered, her quivering limbs used as food for foreign cannon, brother slaughtering brother, while millions of their women and children starve.

It has been argued that all America's relief of victims of the European war has been poor policy. Without it the war would sooner end, and there is plenty of suffering at home. It may be good argument. More Belgian misery may be the cure for Belgian misery. But that 10,000,000 cry of poor Poland for bread must make the last spare cent in every American pocket burn with white-hot heat.

# The Political Situation in Poland

**P**ROBABLY no one was more astonished by the attitude of the Poles toward Russia at the beginning of the present war than the Austrian Government.

The Germans and the Austrians, who subsidized the Polish Socialist Party—an organization which claimed to secure the liberty of Poland with the help of socialism and which tried to play the part of socialists as well as that of Polish patriot—were sure that the day war was declared on Russia would find all of Poland rising against Russian rule.

They believed that the Poles hated Russia so much that they would forget their national interest, and at the same time they overlooked the fact that they themselves did not possess such strong sympathies among the Poles as to be able to draw them to their side without promising something in return.

But to tell the truth, it would be only fair to say that the Russians themselves believed that a revolution in Poland was imminent. That was the reason why they at once withdrew their troops from a large part of Poland—that part now occupied by Germany and Austria—and were even prepared to evacuate Warsaw and defend only the line of the Vistula, or even of the rivers Bug and Narew.

The common sense of the Polish peasant, who could not be reached by Austrian agents, when left to a choice between the devil and the deep sea, selected the devil—Russia, whom they knew—rather than to be drowned in the deep sea. They thought they would have a chance to escape from the devil, while to be drowned in the sea of Germanism was merely a question of time.

Besides, neither Germany nor Austria has ever made any promise to the Poles. Even when professor Globinski, deputy to the Reichstag and one of the leaders of the Polish nationalists (the nationalists are an organization covering all of Poland) came to Count von Berchtold, Austrian secretary of state, a few days after the war began and asked him what the Austrian government intended to offer to the Poles, the count said: "Why do you ask me such a question? There will be plenty of time when the war is over."

When Prof. Glombinski said "No, sir; it will be too late then—now or never,"—Count Berchtold started to laugh and said: "Why' sir, in a few days the whole of Poland will be in a state of revolution."

"Sir, your information is wrong. There will be no revolution in Poland—I give you my word of honor that Warsaw and all of Poland will be quiet," was the reply.

A few days afterward the speech of Deputy Jaronski, although a nationalist, in the Russian Duma, told the world that the Poles would stand with Russia for good or evil in the war. At the meeting of the German Reichsrath shortly after, not a single Polish deputy was present.

Austria and Germany controlled the "Polish Socialist Party", and were sure that they controlled the nation—but the nation was controlled by the Polish nationalists, whose full political name since 1905 has been "Polish National Democratic Party". This party was formed in 1886 as a secret society under the name of the "Polish National League", popularly known as "All Poles." The one principal object of the party was to unite all Poles of all three partitions into one political body for national purposes.

When the Czar Nicolaus II gave the constitution to Russia, at the first election in Poland this party carried nearly all seats. In Austrian Poland, at the last election to the provincial Diet, the party was able to carry a majority of seats, defeating the government's staunch supporters.

The Austrian Poles, with the exception of the extreme conservatives and the Polish socialist party (not social democrats), seeing that the Austrian government did not wish to promise them anything, remained only passively loyal.

But Austria had hard luck. Just a few days before the war began, in the small town of Biala, in Galicia, on the border of Silesia, there was a convention of the Polish Falcons Association, a military organization. This convention wanted to cross the bridge to visit the town of Bielitz in Austrian Silesia—inhabited partly by Germans, partly by Poles. The Austrian police refused permission, and with the Germans attacked the advancing Falcons. A few score of Poles were wounded, among them John Zamorski, deputy and leader of the Polish peasantry and a strong supporter of the nationalist movement.

The Bielitz affair caused anti-German riots in more than twenty cities of Galicia. Hardly were these riots suppressed, in some places with the help of soldiers, when the war broke out.

The Austrian government called for volunteers. The Falcon Society refused to call its members to arms. The Bartos Society, a peasant organization, did likewise. The only ones to take the field were the "Strzelcy", a socialist organization about 3,000 strong, and some Ruthenians. Afterwards some nests of Falcons from the neighborhood of Cracow formed another legion, 3,700 strong.

8,000 young men under Count Skarbek gathered in Nowy Sącz, but Austria refusing to guarantee the freedom of Poland, they disbanded. Some returned home while others joined the Russian army. For this, Count Skarbek and Mr. Thaddeus Cienski, nationalist leaders, were arrested and are still imprisoned.

The "Strzelcy", sent under the leadership of socialists, who in Russian Poland in 1905 won the reputation of bandits and robbers, were sent to Kielce. But their behavior was such that even the Polish Eagle and Polish uniforms could not arouse pro-Austrian sympathies. Then the Germans entered Poland and everywhere inquired if the Poles were going to begin a revolt against Russia. When they found that no one intended to start an uprising in Germany's favor, they angrily started to burn villages and cities, like Kalisz, towns like Klobuck. When this began the peasants, with scythes, went after the malefactors and in this way guerilla warfare began in the whole of Poland.

This movement was so great and so important that General von Ewert, commander of one of the Russian armies operating in the government of Radom, publicly expressed his thanks to the Polish peasants of that province, and the Russian government distributed a score of Saint George crosses for display of valor.

Austria's loss was Polish gain, for many thousands of people who remained at home and are now behind the Russian lines, are safe. And the popularity of the war against Germany, among the Polish people, and in order to save the country from bands of robbers in the guise of volunteers, forced the Poles to form volunteer regiments to serve with the Russian army.

The Grand Duke Nicolaus, author of the Manifesto in which he promises the reunion of all parts of Poland and autonomy under the Russian rule, granted the permission to form such regiments. The Polish volunteers with the Russian army have the privilege of having Polish uniforms, the Polish language as an army language recognized, as well as the Polish flag. Polish officers, drawn from the Russian army, will form a full fledged army, with infantry, cavalry, artillery, etc., the Russian government supplying the necessary arms.

It seems that circumstances have greatly helped the Poles in this terrible ordeal, as now the nation is practically united and standing with Russia against Germany, bound by mutual hatred of Germany.

A German victory now would mean the complete annihilation of Poland. The cities and towns of Poland, with 75 per. of Jews and Germans, would be German 24 hours after annexation—as the Jews speak German and always

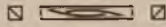
stand with the government. The villages and farms of landowners, under forced expatriation, would soon pass into German hands as in Posen and West Prussia.

To be a buffer state, or as Maximilian Harden in "Zukunft" calls it, "Wahn-Gerippe" (a skeleton) would mean the loss forever of Posen, West Prussia, Dantzic, and Galicia, or perhaps some day another war like the present.

As to whether Poland will lose or win by trusting to Russia is a hard question to answer. But certainly Poland cannot trust Austria. History shows that that country does not know the meaning of gratitude. And Prussia (Germany) who owes everything to Poland, perjured herself in 1791.

Poland knows the Russian Bureaucracy, but she does not know much about the Russian people—perhaps they deserve to be trusted.

A. M. JASIENSKI.



## Cracow

CRACOW is, indeed, the very metropolis of Poland, the enduring home of the Polish national spirit. We think of Warsaw as Poland's capital, but Warsaw is, compared with Cracow, a town of no traditions.

Cracow is a city, the aspect of which is at once majestic and painful to contemplate. It is the cradle of a monarchy, and the tomb of a nation; the town in which kings were crowned, and where they are buried; the capital of a powerful kingdom, and the powerless head of a narrow district; the first page of an heroic epoch, and the last line of a disastrous history; a monument alike of splendor and of nothingness...

Approaching Cracow from the north or east, nothing meets the eye but a large valley, dotted, with trees. The Vistula waters it; and at the horizon are seen the varied lines of those great chains of mountains which spread from the west of Cracow to the Black Sea. In the centre of this valley rise the Gothic peaks of the churches of Cracow, the blackened walls of its ramparts, and the creviced towers of its Royal Castle Vavel (Wawel).

In the interior of the town, as well as in the surrounding country, there is not one monument which is not illustrated by some noble reminiscence; not a brook, not a hill, which does not call to mind some historical tradition.

Cracow, founded at the end of the seventh century, was the abode of Polish kings till the commencement of the seventeenth, and until 1764 preserved the privilege of crowning the sovereign of Poland.

The whole town bears an imposing character of age. A rampart surrounds it now, as it did at the time when it was the buckler of Poland.

There is the old University, the first in East Europe, and at one time the most important seat of learning in Central Europe. Amongst its pupils it numbers the far-famed Nicholas Copernic (Mikołaj Kopernik) who first promulgated the true notion of the solar system.

There are no less than fifty churches in Cracow, all remarkable, — some for their architecture, others for their pious traditions; that of "St. Mary" dates from the 13th century, and contains thirty marble altars; that of the

"Dominicans", founded in 1230, has a double row of stalls of sculptured oak, admirably wrought.

In the centre of the city, upon a high rock which looks down upon the distant plain, rises the old Castle of Polish kings, rebuilt by Casimir the Great, enriched by his successors, and devastated by the Austrians.... until recently it was only a barrack of the 1st Austrian army corps...

This Castle has seen six powerful dynasties beneath its vaulted roofs. The arcaded court of the Castle has memories of Casimir and the line of the Jagiellos, who were kings of fame and great achievement before the world had ever heard the name of Habsburg or Hohenzollern.

Now,—all is over with those days of splendor, with those national festivities which used to attract the attention of all Europe.

The Castle is despoiled of its wealth, and robbed of the crowns of the kings, —preserving only their tombs. Under its sepulchral stones, lies the entire history of five centuries. In the vaults beneath are the remains of the heroes to whom Poland vowed an eternal sentiment of love and veneration. The last treasures of a nation from whom all else has been taken away.

From the height of the terrace of the Castle, are to be seen at three points of the horizon, three gigantic hills.

The first of these contains the remains of Cracus, the founder of Cracow; the second is the tomb of Wanda, the first Queen of Poland, daughter of Cracus; and the third a great mound, raised seventy years ago by the pious love of a whole people with earth taken from the famous Polish battlefields, is consecrated to the memory of Tadeusz Kościuszko, the last champion of Polish freedom.

It was only quite recently that Cracow became part of Austria. In 1846 the ancient city was still her own mistress, the last relic of the great Polish kingdom. Then Austria tore up the treaty by which she had guaranteed the town of Cracow "for ever a free, independent, and strictly neutral city",—and marched in an army corps "for the protection of the inhabitants!"...

LEONARD DEMBINSKI.

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*The Truth About Poland and Her People*

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## 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.*

## Efficient Aid to Poland

II.

Funds for war-devastated Poland are flowing in steadily and reaching their destination. To date, the Polish National Council of America has sent the substantial sum of \$82,000.00 to the Central Relief Committee in Switzerland to be divided among the sufferers in Galicia and Russian Poland.

\* \* \*

The battle of Grunwald (Tannenberg) is an historical incident from the times of Wladyslaw Jagiello (1386-1434). The reader remembers that the instinct of self-preservation had at last brought together the Poles and the Lithuanians against their common enemy—the Order of the Teutonic Knights. The issue was fought out on the fields of Grunwald, where the Knights (the later Prussians) suffered a crushing defeat at the hands of Jagiello, July 15, 1410.

This year GRUNWALD DAY is celebrated in an unique manner. Upon the suggestion of Mr. Paderewski the Polish o r g a n i z a t i o n s have called upon the citizens of Polish nationality to offer their earnings of the day to the succor of their unfortunate brethren in Poland.

It is more than certain that the Poles will respond readily and generously, for among them there breathes not "the man with soul so dead who never to himself hath said, 'This is my own, my native land'".

And all the more since their native land is in such

dire circumstances as to constitute the tragedy of the century! Their oppressors have ever been breaking their idols, blasting their hopes, and throwing away cold water on their aspirations. Yet we cannot waver or falter. But free from vanity, pride, self, from everything that is beggarly, free from stubborn will, low hate and malice small, while tasking all the limited resources at our command, we should help, help, because that Poland was once "our own, our native land."

## "Some Sort of Autonomy"

Casimir Delavigne in his poem Varsoviennne (see "Free Poland", for June 1, 1915) bitterly asks:

"O ye French! what bloody arena

Did the Poles shun in fighting for you?

O brethren! our life-blood we gave you;

In return you give us but tears!"

Tears! That is all Poland will receive for her sacrifices! Lord Eversley deigns to speak of "some sort of autonomy for Poland", apparently convinced that Poland will be satisfied with such ambiguous diplomatic bluff and bluster. The conscience of the Old World Poland knows only too well.

\* \* \*

It is therefore pleasing to hear Sienkiewicz (see p. 3) turning to America and calling her "the conscience of the world". America IS the conscience of the world because she is most sensitive of the rights of the individual and most respectful of the rights of other nations.

Poland is convinced that America will work toward justice for all people who wish to share in the bounties of peace.

Poland looks up to America for aid and assistance, for justice, sympathy and fair play, for the tremendous moral force of her endorsement.

Wilson says, "America asks nothing for herself but what she has a right to ask for **humanity**." To advocate the cause of Poland is to advocate the cause of **humanity**. We rest assured that America at the proper time will repay her old debt of gratitude to Poland and help toward "establishing justice, insuring domestic tranquillity, promoting the general welfare, and securing the blessings of peace."

## Free Poland--"A Poisonous Sheet"

We have received from one of our German readers the following letter:

"Sirs:

....Please, spare me the sight of your poisonous sheet. And may God deliver the cause of Poland from such as you are.

Yours,

F. ZIMMERMANN."

Mr. Zimmermann has lost sight of the fact that the policy of Free Poland is neither pro-German nor pro-British, but strictly neutral. Perhaps it is to be deplored that we receive so few pro-German articles, which, as has been seen, we are only too willing to publish. However, let it be a lesson to Mr. Zimmermann and others—that in order to combat the frequency of these pro-Russian tendencies, it is necessary not to indulge in vitriolic invective, but to answer them by cold and dispassionate articles. *Audiat fur et altera pars*. All we demand is the freedom of Poland.



# Poland—The Seat of the Present War

**S**HORTLY after the war broke out, the Grand Duke Nicholas Commander-in-Chief of the Russian forces, issued a 'Manifesto' to the Poles, calling the attention of the whole world to the fact that although she had been bleeding for a century and a half, Poland, was still alive and able to wield the sword, which on the famous battle-field of Gruenwald hewed down the Teutonic power in 1410.

"Poles, the hour has struck", read this famous Manifesto, "in which the Holy Dream of your fathers and grandfathers may be fulfilled. The dawn of a new life is beginning for you".

The 'hour' of this historic "dawn" is surely an hour of darkness preceeding the hoped-for sunlight. Hoped-for by those who had lost all that was most precious in their lives—by the mothers, wives and orphans of Poland, who in addition to the pangs of despair over the loss of sons, husbands and fathers are left homeless and hungry.

Dispatches are reaching us daily describing the horrors of devastation which in their immensity exceed those of Belgium, Poland, being three times larger than Belgium with a density of population closely following that of Belgium.

More than 11,000,000 people have been directly affected by the war in Russian-Poland alone. The whole of Galicia which is spoken of as though it were not Poland, is overrun by armies and the seven or eight million people of that province are ruined, starving and exhausted.

Towns are in ruins, farms are laid waste; the greater part of the population has taken refuge either in flight toward the German frontier or Russian interior, and the entire country is in despair.

Poland is in R U I N S. Winter unusually severe, added its terrors to the unfortunate whom fate had prevented from joining the exodus from the territory. Even Warsaw is without coal. The towns occupied by the contending armies are deprived of all supplies. The city of Lemberg is without sugar, flour, coal and kerosene oil. Mothers of this ill-fated city have joined together, to chop wood in the parks for fuel for their children and in long processions drag logs by hand to the city as horses are not available. The beautiful willows, so loved by the people, are cut down for the lack of other fuel. Food is cooked in common for the sake of economy of scanty supplies as well as of firewood. The constantly recurring military conflagrations in Poland have sapped the blood and life of a nation which has a recorded history 1000 years old, a civilization, second to none in Europe, a past full of splendid traditions and immortal glory.

"No one shall receive the grace of salvation, who finds no support in love. Love creates laws, rules nations, builds cities, leads the Republic to its best destinies, improves the virtues of the virtuous—therefore we Prelates, Knights and the Nobility of the Polish Crown, do unite by this document, our homes and future generations with the Nobility and Knighthood of Lithuania." — This is an extract from a treaty of the 16th century uniting the nations of Poland and Lithuania, which proved to be more lasting than any union based on conquest. It fills with pride the heart of every Pole, because it exhibits the lofty national spirit which prevailed in Poland in that mediaeval age, full of blood-shed, revenge and fanaticism.

Poland has been a republic since a very early period of her history, with her rights and privileges distinctively individual. The executive bore the title 'king' to the last,

but was, like the king of England, stripped of all power.

Poland was, at the zenith of her power, the most lenient of all European nations. The laws of the province of Kalisz provided, in the years of 1264, the following:—

"When a Jew comes into our country, nobody shall hinder or do any harm to him. If a Jew, compelled by circumstances, shall call for help at night and his Christian neighbor be slow in offering help, or would not respond to his call, every one of them shall pay a fine of 300 solids." The Polish laws, gave the Jews complete home rule in their internal affairs; protection to their synagogues and cemeteries, and provided heavy penalties for offenses against them. It is interesting to know that at the time of the crusades when feeling ran high against the Jews, and when accusations of ritual murder came from Western Europe and spread among the Polish people, a law was promulgated by which the accuser, who could not prove his charge by three witnesses of the Christians, and three witnesses from the Jews was subject to a penalty equal to that for committing murder. This had taken place several centuries before the Spanish Inquisitions on St. Bartholomew's night.

Poland was one of the very few countries of Europe, where the oppressed from all over Europe could find a safe refuge and be put to useful work.

Poland very early freed her womanhood from the shackles of barbarism and prejudice. As early as the beginning of the 17th century, in the reign of Wladyslaw IV, a delegation of women from Great and Little Poland, and from Lithuania, presented a petition to the National Diet, demanding legal protection of their rights—the abolition of laws designed for the exploitation of women—the granting of broader rights to mothers and the similar restriction of the rights of fathers. In the beginning of the 18th century Polish literature became purified of the Macaronic style of the proceeding era by a talented woman, writer and poet.

Poland is particularly proud of her womanhood. They have with the greatest heroism and self-sacrifice borne the fate of their country. They have always been the inspiration of their men with whom they fully shared all intellectual, political, artistic and scientific interests.

ARE THEIR MANY CENTURIES WHICH CAN, AT THE PRESENT MOMENT, BOAST OF SUCH TWO WORLD-FAMED DAUGHTERS AS THE DISTINGUISHED MME. SEMBRICH IN ART AND THE DISCOVERER OF R A D I U M, Mme. SKŁODOWSKA-CURIE, IN SCIENCE? And it is but a short while ago, that death removed from our midst that third great daughter of Poland, Mme. Modjeska, whose dramatic genius and spontaneity stirred our souls to the noblest emotions and the finest feelings.

If achievements and culture be judged by mere objectives then the fact that Poland, hampered and throttled and bound hand and foot, could claim a 'Nobel' prize in physics as against three by France, two by England and five by Germany, and another Nobel prize in chemistry and a third Nobel prize in literature, bears evidence of the great abilities of the people, of a country which being unable to supply adequate working environments, sends her sons and daughters all over the broad face of the earth in search of opportunities.

There is hardly a great temple of art and science in Europe where Polish workers of first class magnitude can-

not be found. Even in literature, which of all arts is, perhaps, the most nationalistic in character, the Poles have produced a few lights of first order outside of their own country.

The man who is now recognized throughout the English speaking world, as a man of genius, inferior to none, of the modern English masters, Joseph Conrad, is a Pole, who as a boy of 19, arrived in England without any knowledge of the English language. And Joseph Conrad, great as he is, is not by far the highest of the Polish writers, who write in their own tongue, and thereby remain unknown to the world in general.

Poland has many claims to recognition. Poland's great university at Cracow, was universally known in the 15th century. It was in Cracow that the great astronomer, Copernicus, the man who stopped the sun and put the earth in motion, was educated and afterwards taught.

It was in Poland that the first State University of Education was established and universal public education was organized, in the latter part of the 18th century.

By her geographical position, Poland served as a bulwark of Christianity and civilization, against the constant invasions of Tartar, Turk and Mongol. She has many times repulsed the great hordes of the East that threatened European civilization. It was the Poles under John Sobieski, who saved Vienna from destruction by the hordes of Kara Mustafa.

Polish eagles and banners have, from the dawn of her history been seen on every great battle-field, on the side of honor, righteousness and freedom. The Poles have always been known as the most valiant soldiers.

Whom, if not a Polish regiment of light cavalry, did Napoleon send, to take a mountain pass below Samo-Sierra, and win they did, though only a few of them remained alive? . . . And who was the most faithful and de-

voted to his military god, if not the Polish Lancers, who at the risk of their lives escorted him in his flight, pursued as he was by Russians.

Those who know Poland love her. Those who love Poland and her history, call her a Hero,—the Knight of Nations. Those who know her sufferings and her soul, call her the Christ of the Nations. For almost a century and a half, she bore her cross patiently and hopefully though her path was thorny and among the graves of her children who had suffered and died by thousands on battle-field and in dungeons or in the mines of cold Siberia. She never whined or complained or lost her pride and faith.

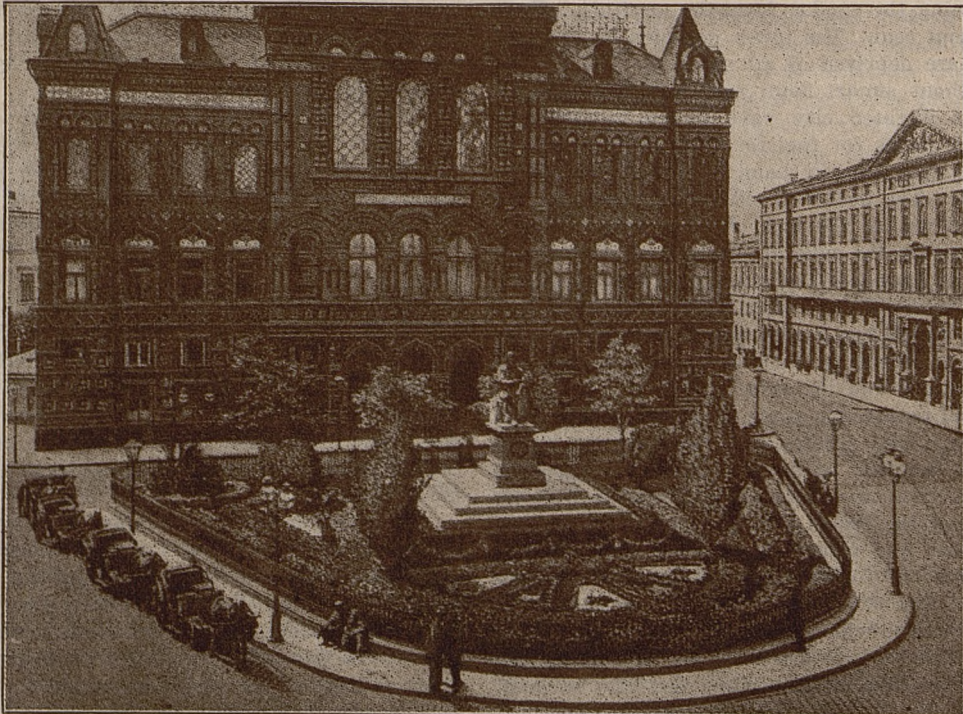
It was only in Poland that Chopin, could have been born and it is only a Pole whose heart beats in unison with the heart of this country, who can interpret the great composer.

One of the Polish sculptors recently created a statue of Chopin, representing the Master in deep contemplation under the shade of a willow tree and listening to the music of the Polish fields, forests, rivers and souls.

The weeping willow, the symbol of Polish life stands as a quiet witness to this tragic and dramatic life and now the same weeping-willow weeps no more. She is ruthlessly hewn down to furnish fuel for the people left in desperate circumstances by this awful war.

Times will change, and when the sun comes out once more and happiness reigns where now all is sorrow and gloom, mothers will gather their little ones around their knee, in the shade of the willow trees and tell them of how help came from across the seas—from AMERICA,—to whom Poland had given, in the time of America's direst need, those two brave men—Pulaski and Kościuszko.

C. G. NEWTON.



WARSAW HIGH SCHOOL—IN THE FOREGROUND IS A STATUE OF THE GREAT POLISH ASTRONOMER, COPERNICUS (1473-1543), MODELED BY THORWALDSEN.

# Wiesław

(Continued from FREE POLAND No. 20)

(For particulars see *Free Poland No. 19.*)

## II.

Sweet evening with it twilight bathed the earth,  
 And lo! the gladdening sounds of village mirth  
 Fell upon Wiesław's ear, as home he rode  
 Upon his new-bought steeds,—the shouts were loud,  
 And gay the music,—swift the horses speed;  
 He saw the bride-maids sporting in the mead,  
 All crowned with myrtle garlands. Youths around  
 Stamped their steel heels upon the echoing ground,  
 Then sprung to greet the stranger. First of all  
 The Starost spoke: "Tis well to claim, and call  
 A stranger, friend: from Proszow welcome thou;  
 Despise not the kind thoughts that hail thee now.  
 Come, share our joys,—the joys which time and toil,  
 And God's good blessing, and our flowery soil  
 Confer:—and thou Cracovia's maids shalt see,  
 Their dances, dresses, and festivity.  
 Come, join their sports; though thou are tired, perchance  
 Thy weariness may fly at beauty's glance,  
 For thou art young." The fair Halina,—fair  
 As morning.—She the queen, the day—star there,  
 Approached;—she blushed, she blushed, but nearer drew,  
 And proffered cakes and fruits of varied hue  
 From her own basket:—"Stranger, deign to share  
 Our fruits, our bread, our unpretending fare."  
 The stranger's vivid eye towards her turned,  
 And with a magic smiling brightness burned:  
 Stamped their steel heels upon the echoing ground,\*)  
 The Starost\*\*) spoke: "Tis well to claim, and call  
 Aye! from that very moment eye and soul  
 Were spell-bound by that simple maid's control,  
 And joyous sped he to the dance. The band  
 Of youth, with wine-filled goblets in their hand,  
 Bid him a welcome; and the Starost's word  
 Thus ordered:—"Let precedence be conferred  
 Upon the stranger. Let him choose the song;  
 Be his to lead the mazy dance along.  
 Let him select a maiden,—courtesy  
 Must on the stranger wait,—and this is he!!  
 Wiesław had seized her hand whose eye had she  
 On him a heavenly influence, and he led  
 Halina forth,—a long and laughing train  
 Of youths and maidens to the music's strain  
 Beat their responsive feet,—and heel on heel,  
 His hands were on his belted girdle, while  
 His hands were on his girdle, while  
 He gaily danced in that bright maiden's smile:  
 Into the viol silver coins he threw  
 And bowing to the seated sires, anew  
 Struck with his foot the ground, and lowered his head,  
 And thus poured forth his music to the maid:

"Beautiful-damsel! often I  
 Have seen what seemed almost divine,  
 But never brightness like thine eye,  
 But never charms, sweet maid! like thine.

"Look on my face, and see, and see,  
 As my warm heart to Heaven is known

How that fond heart would spring to thee,  
 And blend its passions with thine own."

Again he led the maiden forth, and dance  
 Like a young god by joy and love entranced;  
 Again the gladdening peals of music rang,  
 Again he stopped, and bowed and sweetly sang:

"O! had I known thee in the plain  
 Where Proszow rears his forest shades;  
 I should have been most blest of men,  
 Thou, happiest of Cracovian maids.

"The blood that flows within our veins  
 Can all our fond desires enthrall:  
 Man plants and waters, toils and pains,  
 But God in heaven disposes all."

With dancing step before the youth she flew,  
 With joyous ecstasy his steps pursue.  
 Again he takes her hand, and smiles:—again  
 His thrilling lips resume the captured strain:—

"O fly not, fly not, maid divine!  
 My life, my chosen one, art thou;  
 My heart shall be thine own bright shrine,  
 And never lose thine image vow.

"So in the solitary wood  
 The little warbler finds its rest;  
 And consecrates its solitude,  
 And makes its own, its homely nest."

Now in his turn before the maid he flies:  
 And she to track his footsteps gaily hies:  
 He stops and laughs:—again his lips repeat  
 Words of light eloquence to music sweet:—

"Gospodar! (Landlord) I have dearly bought  
 My steeds:—my money all away;—  
 Perplexed and pained my rambling thought,  
 And my poor heart is led astray.

"But wake, O wake the song!—despair  
 And darkness gather o'er my mind;  
 I seek my home;—my body there  
 I drag,—my soul remains behind."

She stretched her hand:—again he sings,—the throng  
 Of youth hangs raptured on his ardent song.  
 Strike up, musicians!—"T was too late; for they  
 Had sunk to rest beneath sleep's lulling away.  
 And now Halina fled;—her blush to hide  
 She sought the village matron's sheltering side:  
 And Wiesław to the Starost and to these  
 Made many a bow, and uttered courtesies;  
 And many a whisper fell. And late and long  
 He lingered midst the hospitable throng,  
 Lingered until the bride-day whitening fell  
 In twilight on the hills,—then said Farewell!  
 His ears were full of music and of mirth  
 His heart seemed big with thoughts, yet void with death:  
 One thought in varied imagery was there,  
 One all-possessing thought,—the thought of her.

\*)To stamp with the feet is the accompaniment of the Cracovian dance.

\*\*)The head of the wedding festival.

# N. L. Piotrowski's Journey to Poland

N. L. PIOTROWSKI has left for Poland in behalf of the Herald to investigate conditions in that war-ridden country for the benefit of Chicago Poles.

"Mr. Piotrowski is going to Poland to write what I hope will be the prelude to a new history of Poland", said James Keeley, editor of the HERALD. "I think Poland to-day is at the turning point in her long, glorious and yet suffering history.

"And I am afraid his story is going to be horrible. From what I have read and things I have heard, I believe conditions in Poland are worse than in Belgium. I fear there is more suffering, more want, more woe, more misery there than in any spot on that war-ridden continent.

"Now is the time to engrave on American minds and on American hearts the story of Poland, the story of its past glories, past suffering, past wrongs—and its future. I believe that when peace negotiations begin Poland must be taken into consideration by the peace commissioners, and I hope that the American heart, the American conscience, and American sympathy will be potent factors in obtaining for her that righteous justness, reparation and recognition which is her due."

\* \* \*

Mr. Piotrowski is writing an introductory series of articles on the history and heroes of Poland. In writing of the Piast Dynasty he says:

"The greatest and the best ruler of the Piast dynasty was Casimir, surnamed the Great, who was also called the king of peasants, because of the great interest he took in their welfare. He was the Polish Justinian because he caused all the laws to be reduced into a code. Regular courts were appointed throughout the realm with a supreme court at Cracow; thus security was established for life and property.

"He promoted agriculture, the trades and commerce, he built fortresses and cities, constructed highways, drained marshes and extended popular education and founded the renowned University of Cracow in 1364. Casimir, having died without issue, with him the Piast dynasty terminated, although it continued through the female line. While he still lived the nobles elected as his successor his nephew, Louis King of Hungary.

"Louis had no sons, only daughters, and being anxious that one of them should occupy the throne of Poland he began to treat with the Polish nobles, who, after receiving numerous privileges, assented to his desire. Thereafter there was bargaining with each new king, which resulted in the limitation of the executive power, while on the other hand the despotism of the nobility increased in proportion as the power of the king declined to the detriment of the other estates of the realm.

"Louis was succeeded by his daughter Hedwig (Jadwiga), a woman of great beauty and character. She was betrothed to an Austrian prince, but to the Polish statesman the proposition offered by Jagiello, the Grand Duke of Lithuania, was so tempting that they induced the queen to give up the man she loved and to wed Jagiello. The latter promised to become a Christian and to convert all his people to Christianity, and to unite his country with Poland. The young queen sacrificed herself upon the altar of church and state. Soon after the coronation festivities a large body of churchmen went into Lithuania and the people were baptized in vast multitudes.

"Thus what the Teutonic knights failed to accomplish

in centuries, a young princess accomplished in less than a decade. Here again the god of love was the real apostle to whom the real credit should be given for the conversion of Lithuania to the church of Christ."

\* \* \*

Poland was a refuge of the oppressed.

"The population of Poland", continues Mr. Piotrowski, "doubled under those two rulers. Poland not only was free from religious persecutions but thousands of foreigners who had to flee from religious persecution in their own countries found a welcome asylum in free Poland. During this period literature flourished in Poland as never before.

"With the death of Sigismund II., who died without issue, the male line of Jagiello became extinct and, unhappily for Poland, the crown reverted to the nobles for disposal.

"With Sigismund's death the era of elective kings began. The Polish crown became a prize, an object of competition, among foreign princes and brought additional misfortune upon Poland. The first elective king of Poland was Henry of Valois, Duke of Anjou, brother of Charles I. of France."

\* \* \*

In connection with the indignities heaped upon Poland and its unaggressive attitude Mr. Piotrowski has this to say:

"The chief charge advanced against Poland, and therefore an excuse for the crime, is that the Poles were not able to govern themselves; that because of their quarrels and internal feud anarchy reigned in the country and threatened the peace of the adjoining countries. Therefore, they say, it was necessary for the neighboring powers to step in and take Poland to establish order and to secure peace and tranquillity for their own countries.

"This accusation against Poland is absolutely false and without foundation, for although the system of government was faulty and deficient prior to her downfall, this however, did not come from the inability of the Polish people to govern themselves. They did govern themselves for centuries before, and governed themselves well. It is true that there were internal feuds in Poland, which undoubtedly to a large extent contributed to its fall.

"I agree that feuds and dissensions were bad for a country like Poland, which was surrounded by three great, rapacious, greedy and unscrupulous neighbors, having large armies which were eagerly waiting for an opportunity of falling upon her and seizing her territory, but was there ever a nation that had no internal feuds and dissensions? There never was one. Take England, for instance. Her whole history has been a succession of strife, feuds and dissensions and her people were fighting each other in bloody revolutions for centuries.

"And look at France—the war between the Catholics and the Huguenots in the sixteenth century and the revolution in the eighteenth are too frightful to read about. And what about the civil wars in Germany?—the Hussite war, the nobles' war, and the thirty years' war? There is no nation that did not have, during some period of its history, internal dissensions and civil wars. They are natural. There is a constant struggle going on, with more or less violence, between the classes, between the oppressors and the oppressed, between the rich and the poor and between the privileged and the unprivileged.

"History shows that there was plenty of civil war in every country of Europe. The reason that other nation did not share the fate of Poland is not because they had no internal feud, but because they were not situated as Poland was. England was conquered and subjugated several times, but the conquest and subjugation of England was entirely different from that of Poland. Without natural barriers to protect her frontiers, she was surrounded by three despotic neighbors, who were not only too greedy to possess her fertile lands but wanted to crush her to stop the approaching tide of liberty.

"In the middle of the eighteenth century, which was prior to the partition, all the countries of Europe, with the exception of Poland and England were governed by absolute rulers who were more or less enlightened. In all the courts of Europe, except in Poland, intrigues, deceptions, alliances, conspiracies and plots for conquests were the program of the day. Every word and every act was conceived in hypocrisy and deceit, absolutely devoid of ethics. Everywhere in Europe, except in Poland, large armies were maintained to be used for conquest.

"Since the fourteenth century Poland did not add a single inch of ground to her territory by conquest. She carried on war only to repel the attacks of her enemies, the Turks, the Tartars, the Germans, the Swedes and the Russians. Defense, not conquest, was her principle. For that reason she maintained only a very small army. She did not want conquest—she wanted peace, and she was deluded into the belief that as she coveted no territory of her neighbors, her neighbors would not covet hers.

"How she was deceived in this she learned when it was too late. This might be a valuable lesson to other nations. That the ethics of the various nations at the present time are not much above those of 150 years ago, that they are actuated and ruled by the same passions, greed, covetousness, selfishness, hypocrisy, deceit and barbarity, the present conflict in Europe is the best proof.

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As to the "Divine Right" of kings in connection with Poland, Piotrowski observes:

"The Polish kings were not regarded as creatures of celestial birth and no less liable to temptation than the rest of humanity; they were held responsible not only for

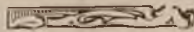
their deeds but were liable to forfeit their crown should they violate the law as prescribed by the nation. The Polish idea of king was that he should be the chief magistrate of the land and not a despot; they were often compelled to listen to very plain language. One of the deputies in the diet in 1459 addressed Casimir IV. in the following words:

"Sire, our calamities are notorious, and you are the author of them. If the nation had not been protected by Providence it would have perished. We have been obliged to demand the convocation of the present assembly in order to ask for reform; we are your subjects and your sincere friends, but we deplore your hostility to our country, and we are not afraid of saying so, in spite of the army you have brought to coerce us. We demand your protection for those who claim justice; we ask you to cast off your indolence, to show that you are a man, and are ready and willing to defend the country against its enemies. If you do this you may reckon on our fidelity, we will hasten to obey your orders, we will sacrifice our fortunes for you and the state, and we will watch over your happiness; if not, you may rely upon it that we will not give the smallest part of our wealth to assist you.'

"The great King Sobieski was told by a bishop in the senate to 'either reign with justice or cease to reign.'

"A country in which a subject could criticise his sovereign to his face with such freedom illustrates the liberty that the people of that country enjoyed. It is impossible to imagine that a member in either the Russian *duma*, or the German *reichstag* even in our days of boasted freedom would be so bold as to dare to speak thus to the face of the czar or the kaiser; and yet there is a far cry from the fifteenth to the twentieth century and from the reign of Casimir IV. of Poland to that of Wilhelm II., Kaiser of Germany, and Nicholas II., Czar of all the Russians. The idea that "divinity doth hedge a king" and the silly notion that a king can do no wrong did not prevail in Poland as it did in the other countries in Europe.

"When a Prussian once heard a Pole tell of the limited power of the Polish king he said: 'Why, you have no king.' To this the Pole replied: 'Yes, we have, but your king has you.' This shows how far Poland was in advance of other nations on the continent."



## Future of Poland a Great Problem

An autograph letter written by Lord Eversley of Winchester, the British statesman, on his eighty-third birthday on June 12, was received in New York by Dr. Peter J. Gibbons, together with the first copy of the press of the writer's latest book, "The Partitions of Poland." In his letter, which was a reply to cabled congratulations of Dr. Gibbons, Lord Eversley tells that he began the book shortly after the beginning of the present war, in order to take his mind off the terrible events in which, he felt, he, belonging to an era so different, would be quite out of place. The work of preparing the book, involving constant reading and writing, he said, served to distract his mind from the sad personal experiences of the war because of which death had been very busy in his family. His wife, too, had been in very poor health.

"All this has been very depressing", Lord Eversley writes. "I could not at my age have got through the winter if it had not been for my voyage last summer

across the Atlantic, which set me up, and also for the fact that I have occupied my mind and distracted it from my misfortunes by hard reading and writing. I have found that reading, unless for the specific purpose of writing, was of little use. It became desultory. But when for the purpose of writing it was the opposite.

"I send you a copy of the book which is the result of my ten month's work. It was commenced immediately after the advent of war and was finished a week ago. It involved a great deal of reading, with the result that my eyesight is impaired, and I cannot now read except in very bright daylight. What I am to do with the little that remains to me of life I do not know."

It may be remarked that Lord Eversley has already done the work of many average lifetimes, occupying many high offices in the English Government at important moments of its history, and having once been a member of Gladstone's Cabinet.

"I need hardly say that I have been deeply interested in the controversy that has arisen between your country and Germany about the monstrous attack on the Lusitania", he writes in his letter, "and the piratical action of the German submarines. Your President seems to be acting in a noble and patriotic spirit, in the interest also of humanity."

Lord Eversley adds that he has promised the proceeds of his book to the fund for the relief of Polish victims of the war. In the book he traces, in a popular, readable style, the history of the three partitions of Poland, which, he says in his preface, have the more interest now in view of the announcement by each of the three Powers concerned at the beginning of the present war of the purpose to do its best to reunite the Polish Provinces after the war under some autonomous form of government. In the concluding chapter of the book, after pointing out that Prussia had done least of all three of Poland's partitioners in winning the confidence or loyalty of the Poles and that Austria had done most, Lord Eversley says:

"It is one of the main issues of the war whether these promises (of Polish autonomy) are to be fulfilled by Russia alone or by Austria and Prussia combined. It is not possible for us in England to envisage any other result of the war than the success of our allies. In such case, the task of reconstituting Poland falls to Russia alone, subject, it must be presumed, to another Congress of the Powers of Europe. A review of the past history of partitions and repartitions and promises of autonomy made and broken, and a study of the map of ethnological Poland and of its neighboring races, will show that many questions must arise most difficult of solution.

"We can well believe that Imperial Germany will not submit to the humiliation of surrendering her province of West Prussia to a reconstituted Poland, until driven to

the last extremity by overwhelming defeat. There is, however, another side of the question from the point of view of Poland. Is it reasonable and right that twenty millions of Poles should be permanently deprived of organic constitution as a State, whether independent or under the supremacy of Russia, because the opposing interest of Germany three-fourths of a million of Prussians in West Prussia, or that a reconstituted Poland should be cut off from access to the sea because half a million of these people inhabit a belt of territory separating mainly Polish districts from the Baltic? Better, the Poles may say, that these comparatively few Prussians should be incorporated with Poland, than that three millions of Poles should continue to suffer from Prussian oppression.

"It must be admitted that it will be difficult to find a solution of this question based on the principle only of nationality. It will be well to recollect that the scheme which Russia is now contending for, on behalf of Poland, and which, it must be assumed her allies are supporting by their armed forces, is nearly identical, so far as territorial arrangements are concerned with that which the Emperor Alexander proposed at the Congress of Vienna and which Great Britain, in concert with Austria and Prussia, succeeded in defeating. It was not the only occasion, to use the metaphor of the later Lord Salisbury, on which this country put its money on the wrong horse.

"The solution of these and many other questions will depend on the balance of forces which will exist where the war is brought to a close. Whatever may be the decision on such points we may confidently hope that Europe will not repeat the mistake, which was made a hundred years ago at the Congress of Vienna, and that a reconstituted Poland will take its place again, if not with complete independence, at least as an assured nationality which, by unity and strength, will be able in the future to assert and defend its liberties."



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# Lemberg.

Lemberg under Austrian overlordship, has been a stronghold of Polish national consciousness. Almost unhampered by the imperial authorities, it has administered, as Galicia's capital, the last remnant of Polish Poland. When the Galician diet was formed in 1861, Lemberg had fallen from her brave position of the days of the Polish kingdom. The city was poverty-crushed, unimproved, undrained and, hence unhealthy with no schools, and, generally, upon the verge of ruin. To-day, aroused by the constitution of 1866, after 50 years of hopeful effort, the tide of invasion swept over a beautiful, intensely modern city full of fine, substantial buildings, of lovely, well-planned parks, of up-to-date, richly stocked shops, of excellent schools and colleges of great monuments and expensive public works, the careful work of two generations. From a small, bitterly poor community, Lemberg had progressed to the position of a wealthy metropolis of 200,000 inhabitants.

The Galician capital lies in a sharply cut valley embroidered on every hand by well-wooded hills. The parks and promenades of the city reach out into the hills, where some of the finest walks and garden spots have been laid out. Beyond the suburbs of the capital, little Polish villages straggle over the country roads, and, before great armies passed this way, flocks of thousands upon thousands of ducks and geese, for which Galicia enjoyed no small measure of fame, met the traveler's eyes everywhere.

Lemberg lies 468 miles northeast of Vienna by rail, and 212 miles east-southeast of Cracow. It is about 50 miles from the Russian border. The capital is a main station upon trunk lines to Odessa, Czernowitz, capital of Bukowina, Breslau, in Germany, and Buda-Pest in Hungary. It is the fourth city in size in the Austrian empire, coming after Vienna, Prague and Triest. Commercially and industrially, as well as politically and educationally, it is the most important city in Galicia. Its factories turn out machinery, iron wares, matches, stearin, candles and naphtha.

The National Geography Society.

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# Destitution in Poland

Modern warfare could have no more hideous indictment returned against it than the conditions that have prevailed in Belgium and Poland. The story of Belgium has been impressed upon us so often, it is not necessary here to recount its woes. But Poland, away off there in the center of Europe, has had its very heart tramped out by the contending legions of the Germanic allies and Russia. Back and forth over its soil the huge masses of embattled men have surged, like angry billows on the ocean's bosom. Hundreds of towns and thousands of settlements have been destroyed utterly. Millions of Poles are destitute. Thousands have perished of starvation and many thousands more are threatened with death from hunger. Relief funds are being raised in this country.

Particularly bitter has been the history of the Poles. Although the political life was crushed out of Poland more than a century ago, the national spirit in the Poles has never been quenched. The downfall of Poland before the usurping forces of the Muscovite inspired Thomas Campbell to write one of the most stirring poems in the language, these lines being the most familiar:

In vain, alas! in vain, ye gallant few!  
From rank to rank volleyed thunder  
flew!

Oh, bloodiest picture in the book of  
time.

Sarmatia fell, unwept, without a  
crime;

Found not a generous friend, a pity-  
ing foe,

Strength in her arms, nor mercy in  
her woe!

Dropped from her nerveless grasp the  
shattered spear,

Closed her bright eye, and curbed her  
high career;

Hope, for a season, bade the world  
farewell,

And Freedom shrieked as Kościuszko  
fell!

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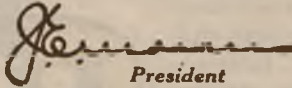
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